

A REVELATION

OF THE APOCALYPS,

that is,

THE APOCALYPS OF S. IOHN

illustrated with an Analysis & Scolions:

Where the sense is opened by the scripture, &
the events of things foretold, shewed by
Histories.

Hereunto is prefixed a generall View: and at the end of
the 17. Chapter, is inserted a Refutation of R. Bel
larmino touching Antichrist, in his 3. Book of
the B. of Rome.

BY THOMAS BRIGHTMAN.

*Blessed he that doeth reade, and blessed are those which
doe heare the Wordes of this Prophecy, and which
keepe the things that are written therein.*

Iren. 4. Book chap. 43.

All Prophecy before it have his efficacy, be reiddles and ambiguity unto men: But when the tyme is come, & that, that which is prophecied is come to passe, then have the Prophecies a cleare and certen exposition.

AMSTERDAM

Printed by Iudocus Hondius & Hendrick Laurens.

Anno 1611.

To the holy reformed Churches of Britan-
ny, Germany, & France, grace & peace
from God our father, & from Iesus-
Christ our Lord.

Thincke it not strange, o most holy spouse of Christ, that a new interpretatiō of the Apocalyps is presented unto thee: considering that among so many both of olde & late writers, it is the judgement of all, that the Revelation, needeth stil another Revelation: and that these wordes be continually sounding in thyne eares, The Lord hath spoken, who shall not prophesy? For the Lord hath not onely spoken of old by dreames & visions, but also he speaketh daily, so often as he vouchsafeth to illuminate the mindes of his seruants, for to manifest the hidde truth of his word, & to expose the same openly. And with whosoever God doeth thus communicate, he thincketh that necessitie is laid upon him, for to manifest unto others, that which himself hath receaved. And in deed, should the candel be lightned for to be putt under a bushell? should the comon danger of all, be privily declared for the benefitt of one onely? Is it not rather for this, that being put in the watch tower, he must give warning to the rest, for to avoide with all speed the present danger? The Lepers knew this well, & they could say, that if they had kept the joyfull tydings untill the daye light, evel should have come upō them. But what and if any should conceale the eminent danger, of what punishment should he be guilty? Verely of so much the more greater as the difference is between one altogether lost, and one that is deprived of joy but for a few houres. And therefore having learned from this Apocalyps, that shortly a great tentation shall invade all Christendome, in so much as the sword of the Lord shall be made droncken in heaven, & all the host of them shall be overthrowne, & that you, the Christian Churches of Germany, France, & Britanny, are by name favorably admonished of this tempest by written Epistles: I finding by the will of

God these Epistles which doe shew this thing, & understanding by the inscriptions, to whom they were written, I durst not otherwise doe, but to render them, to whom they belong: least by the intercepting & keeping of them secret by me, I should both betraye your welfare, and be condemned as guilty of treason against God. There is no godly man but he seeth, that the Divine worship despised, the most holy word of God derided, the great securitye & pride of the Pastors, & the altogether corrupt and dissolute manners of all, of what order and condition soever they be, doe foretell of some horrible calamitye shortly to come. Now these Epistles doe not foretell the thing by ambiguous cōjecture, but by most plaine wordes doe teach a goulfe full of miseries to be at hand & readye to invade us. Thou spouse, see, I pray thee, the seale, knowe the hand, the wordes, the style of the writter,; thou knowest well the voice of the Bridgroom: yf the letters be sent unto thee by him, as they doe shewe, it is more then tyme to cast off those desylements, which thou hast drawen to thy self, by a to much & to long securitye, least otherwise yf thou continue to be negligent unto this thing, thou maiest at the last be suddenly purged with great sorowe by the fyre of the refyner. Notwithstanding least thou shouldst thinck that I bring onely such great sorowe & morning, beholde also a great joye & a great triomphe. For after this tempest shall presently followe joyfull dayes, & greatly to be desired; for what can be more pleasant unto the chaste spouse, driven out by the Romish whore (vvhō vauntes her self to be the true vvyffe) & by the same vexed so manye aages by all maner of contumelies & in iuries, then to see finally that impudent harlott, her nose slit, spoiled of her clothing & ornaments, defiled vvith dung & adle egges; & finally burnt & consumed by fyre? Lift up thine eares a litle & receave of this Prophecy, not some obscure signes, but most certen arguments of the Bridgroomes short coming to avenge thy greif, & deliver into thine hands the vvhere, that thou maiest poure out upon her all the heat of ielousie. And for the increase of thy joy, receave vvithall the last destruction of the Turcks, soone followving the destruction of Rome, for this must

must first be abolished, the fevvell onely & matter of the barbarous tyranny of them, the sinevves of vvhich shall altogither be dissolved & cutt off, after that Christendome shall be purged by an exceeding great destruction of her, of her hainous vickednesses, as the Apocalyps plainly shevveth. And that thy joy maie be full, knowve also the uniting together of the Ievves vvith the Christian nations: and so unto the enda most happy tranquillitie. Things indeede very great, & greatly to be admyred, parte vvherof hath already bin manifested in some sorte to the Christian Church, in so much as vvas fitting those tymes, yet far from the end of the Prophecy, unto vvvhich approaching, is reserved a more full knowvledge: the other parte is so strange & so unexpected, as I could not ever finde in any, not so much as a probable suspicio of it out of this Apocalyps. All vvvhich effects notwithstanding, vvill yeilde unto us this nevve centurie of tymes vvvhich novv vve enter into, as our exposition, yf I be not deceived, doth make plaine. For novv is begun the last acte of a most long & most dofull Tragedie, vvvhich shall overflow vvith scourges, deaths, ruines: But this Scene being removed, shall come in the place of it the pleasant prospect of a perpetuall peace, accompanied vvith abundance of all good things. Thus then thou hast, most deare Spouse of Christ, the residue of the course of thy vvarrfarre, stand novv in the hatches, & after long tossing, at lenght beholde the land; hitherto the cloude seen a farre of hath deceived thee, but novv beholde the sea shore, & knowv the mouth of the haven it self. Let thy eies judge, vvwhether I be vvorthie, to vvho the revvard of good nevves be givē. For so farr of is it, that I thinke that vve must stand to the judgement of Rome alone, as I hope I vvill convince by necessarie arguments, that she is altogether by Gods just judgement bereft of her lightes; vvherby at length shee shall sodainly rush into eternall destruction

Therefore let her minde & judge these things as she pleaseth, she shall knowv shortly, vvhat it is, by her inchantments, to deceive her self & others. Thou in the meane vvhile, o naturall Spouse, be mindfull of the tempest at hand, & prepare thy self for

it; hale in the shoote, be carefull of the helm, look to plie the pūpe; least in the entrance of the haven, vvhich God forbidde, thou make shipvrake. And novv see hovv very acceptable this Revelation ought to be to thee, not onely for the future events of verie great moment indeede, but also in regarde of the memorie past: to vvhich if thou shalt turne thine eies, thou shalt see even from the Apostles times, that, that continuall path, in vvhich thou hast set thy foote steppes, hath beene marked out vvvith so plaine paternes, as thou need desire no plainer historie; & also thou shalt enjoie a most pleasant remembrance of the dangers vvhich thou hast suffred, vvhich yeilde unto thee so many arguments of the incomprehensible providēce, vv wisdom, love, truth of God, keeping thee safe amidst great distresses. Surely this addition vvith the rest of the Apostolicall vvritings adjoined to the old Testament, ministrēth Histories of the vvorld it self from the first beginning unto the latter end thereof: for vvhich cause this unestimable treasure ought to be to every one most deare. And these are the causes concerning you, o Christian Churches, of my publicke vvriting: There are also some causes that concernethe Prelacie, namely, mercy & vv rath: mercy because I savv many ignorant rude and unskilfull in the heavenly truth, as yet to vvorship Antichrist as a God. Those vv ere to be taken out of the jayves of hell, yf so it should please God. For vvhich thing I vvill go before to shine unto them vvith so great plainenes of truth, that they shall necessarily see, so that they vvill open their eies, that, that Prelate of Rome is that man of sinne, to vvhom yf they persevere to cleave, they cānot be saved. Truly my indignatiō is kindled against the le suites: For vvhen by happe I fell on Ribera interpreting this same holy Revelation; Doe, saied I, the Papiſts againe take courage, that that booke vvhich of late they permitted scarce any mā to touch, they should novv undertake the full handling thereof? Was it a vaine shevv at the sight vvhereof, yea in dimme light, a fevv yea-res agoe they trembled, that novv they boldely endure to looke in to the same glasse, & crie out that some other thing is shevved in it then their Pope? O yve drovvvy men & sluggards if yve suffer it!

Therefore

Therefore I thought that their croaking is in some sorte to be restrained, esteeming that it would be worth the labour, to shew to the Iesuites, how wickedly they are madde, how foolishly they trifle, how they understand none of these Mysteries, how it cannot be, that here they should be any thing wise; that if they desire the truth, as they make a shewe, at least wise they may have mee a helper to search it out; or if otherwise they doe yet despise it being offered, an aprouer of their condemnation. But yf they will not be silent, for I know that for a short time they shall fill heaven and earth with their noise; yet I hope to have given that force of light, wherby they being hereafter bereft of all shew of reasons, they shall vomit forth no other thing, then their mere blasphemies against God and men. Thou holy mother, by what kindnes & clemency thou art towards thine, pardon, I beseech thee my slendernes, where I shall have slipped; chiefly respect not, nor regarde the rudenes of my stile; the scope of us both is the truth onely; let mee stemmer unto thee, mother, after what manner soever; I bring unto thee Mandrakes such as I could finde; as for the curious, who doe regarde wordes more then the truth, there are no herbes in our basket for them; unlesse this, that yf they be diseased with the drowfie sicknes of too much elegancie, they may fetch hence, yf they please, *ασφατε θυμίαμα, καὶ τρεῖς πώγωνα*, the perfume of bitumē or earth pitch, and the herbe called Goates beard, Strab. book 16. wherby, as the Sa beans, they may shake off their drousy disease, and awaken their dull senses.

I pray God, that you Christian Churches, by understanding may profite in godlines, and by true and earnest repentance, may either quite remove away the evil hanging over you, or be so armed with his might, that in all stormes you may stand invincible.

A Citizen and Nourrisson of yours most unworthy:

THOMAS BRIGHTMAN.

Chap.

VIEW OF THE WHOLE APOCALYPSE.

The particular Prophecy
The common Prophecy
The scales from Iohn to Constantine.
 Chap. 1. **T**HE Preface sheweth the argument of the book: 4. The Epistle sent in comō to the 7. Churches, after the inscription doth tell who hath givē the Prophecy, who hath received it; the things heard; by which it cōfirmeth the authority of it. Chap. 2. The Epistles ar givē severally. The first cōprehēdeth the languishing disease of the Ephesians: 8. The Smyrneans are confirmed against the strength of the enemy: 12. They of Pergamus ar reprehended for permitting Balaam & the Nicolaitans: 18. They of Thyatira ar reprooved of sinn for suffering Iezabell. Chap. 3. The Sardians ar charged of hypocrisy: 7. The piety of Philadelphia is cōmēded: 14. The lukewarmnes & boasting of the Laodiceans is with weighty words reprehended. Chap. 4. The cōmon Prophecy propoundeth the generall type of the holy Church, notable for her centre, God, ver. 2. 3. for the cōpassing about of the faithfull ver. 4. for Gods protection ver. 5. for gifts, doctrine, ordinances ver. 5. 6. ministers ver. 6. 7. 8. & finally for the whole publick worship, ver. 9. 10. 11. Chap. 5. The first of the things which ar spokēn of in special, is the dignity of the Prophecy, which is declared, first by the weakenes of the creature: 6. by the merite of the Lambe: 8. & the celebration of all. Chap. 6. The first speciall events ar the scales. 1. The first is opened & the truth prevailleth under Trajan, Hadrian, & Antoninus Pius. at the voice of the first living creature, of Quadratus, Arilides, & Iustin Martyr: 3. at the voice of the said Iustin, Melito of Sardis, & Apollinaris, the secōd living creature, the redd horse goeth forth under Marcus Antoninus Verus, troubling all with warres; 5. the third seal being opened, the third living creature Tertullian cryeth out, under Severus the Emperour, whē the blacke horse did afflicte the world with famine & scarcity. 7. The fourth scale is opened, & the fourth living creature Cyprian speaketh, Decius being then Emperour when the pale horse wasted all with warre, famine, pestilence, & wild beaſts. 9. The fift scale is opened, & ther is given some breathing from the publick persecution under Claudius Quintilius, Aurelianus & the rest, even to the 19. of Diocletian: 12. The sixt scale is opened, & then rage Diocletian & Maximinian Hercule; who finally being driven out of the Empire by the power of the Lambe, for fear of him the tyrants fled & hidde themselves. Chap. 7. The seaventh scale first doth yeild a general patterne of the whole folowing age: 1. Ther being cōtention, ambition, hereſy, they trouble all things with warre: they ar repressed by Constantine the great, untill he sealed up the elect, & provided for the faithfull being few & bafe, in that great calamity of the Church, which forthwith followed. In which dolefull time at length ther should be more prosperity then in time past, & a great felicity of the faithfull. Chap. 8. Secondly, of the same seaventh scale there is silence in heaven, peace being obtained by Constantine: 2. the trumpets ar prepared, & constantine gathereth the Nic. counsell to cutt off troubles, which therby are mor increased: 6. The Angels blew, at whose first blowing ther ariseth the cōtrovery of

VIEW OF THE WHOLE APOCALYPSE.

of Consubstantiation: 8. At the second, a burning mountaine of ambition, is cast into the Sea, by the Decree touching the Primacie and dignitie of the Bishop: 10. At the thirde, a starr falleth from heaven; the Arrian hereby being defended by Constance and Valence: 12, At the fourth, the third part of the Sunne is stricken, that is, the Church of Africke by the Vandales. 13, The world is admonished of the neere grievous trumpets, following by Gregory the great.

Cap. 9

I At the fift blowing the bottomelesse pit is opened, & there come forth swarms of locusts, of religious persons in the West, of Saracens in the East. 13. At the sixt, the Turkes doe invade the world punished for the Romane Idolatry.

Chap. 10.

I At which time the Turkes arise, the desire of the truth is kindled in very many of the West; 9. By whose labour Prophecy is againe restored to the earth.

Chap. 11.

I Preaching being restored, there is somewhat a more full knowledge of the time past, namely, that the Church from the daies of Constantine for a thousand two hundred sixtie yeares, was ^{hidden} in the secret place of the Temple, the Romanes in the meane while boasting of the holy Citie & utmost Court; 7. and

B

in that

AN VIEW OF THE WHOLE APOCALYPS.

*The Trumpets
from Constantine to the yeare
1558.*

in that in the end of those yeares the Romane Prelat would prepare warre against the Church, cut the throat of the Scriptures by his Tridentine Counsell, and make the same mere carkases, & triumphe over them for the space of three yeares & an halfe, tread also under foote the Saints in Germany by the power of Charles the fift, which yet after three yeares and an halfe revived by them of Magdeburg and Maurice, they strooke a very great feare into the enemies, & they overthrew the third part of the Romane dominion: 15 The seaventh Angell bloweth, & about the yeare 1558, new kingdomes are made for Christ, Englad, Ireland & Scotland, coming to the Gospel.

Chap. 12. The first parte of the seaventh Trumpet as yet bringeth a fuller light of the time past, the Centuries of Magdeburg being raised up. The thing is repeated & taught from the beginning, 1. That the first Church of the Apostles, was most pure, but very much afflicted by the Dragon, the Romane Heatnish Emperours, who endeavoured with all their power least there should be waie opened to any Christian to the chiefe Empire. 5, That Constantine the Great the manchild of the Church at length was borne; at whose birth the first purity flieth into the V Vildernes from the eyes of the world

AN VIEW OF THE WHOLE APOCALYPSE.

vworld; that this Constantine did cast the Dragon from Heaven, the Heathnish Emperours being depulsed, least againe they should once beare rule in the Church. 13. the hostile powver being takē avway frō the Drāgō, he persecuted the Church ūder Christs name by Constance and Valence: 15. And endeoured to sivalovv her up flying avvaye, by the overflowving of the Barbarians sent into the West. 17. Which floud at length being dried up, raised up the vvarre of the Saracens.

The first part of the seventh trumpet of things past.

Ch. 13. 1 The Dragon being cast out of heaven by Constantine, establisheth his Vicar in the same place; vvhich beast is the Romish Pope, such as he did rise together vvith Cōstantine, made great by the Counsell of Nice: he vas vvounded by the Gothes possessing Italie: vv as cured by Iustinian and Phocas, also therby made greater then ever before; 11. The seconde Beast is the same Romane Pope, enlarged by Pipine and Charles the great, vvho gave to him as a nev birth, vvherby he became most vvicked.

Ch. 14. 1 For a thousand year from Constantine, the Church vv as together vvith Chriss hidden in most secret places, but she did nothing of great fame in the vvorld; 6. These thousand yeares being ended, Wickliff preached the Gospell to the vvorld: 8. Iohn Husse & Hierome of Prage succedde, vvho threatened the ruine of Rome:

A VIEW OF THE WHOLE APOCALYPSE.

*The second part
of the seaventh
trumpet concer-
ning thinges to
come.*

9. After those follovveth Martin Luther, vvho very egerly setteth upō the Roman Prelate; 14. Aftervvard there is a harvest in Germany by Frederike the Saxson, the other protestant Princes, and free Cities: 17. Also a vintage in Englād by Thomas Cromvvell & Th. Crāmer.

Chap. 15. Hitherto of the first part of the seavēth trumpet of thinges past: 1 The preparatiō of thinges to come, is the seavē Angels vvith their Viales; 2 The reformed Churches disagree betvvē themselves, but all triumphe for the overthrow of the Pope of Rome: 3 The Temple is opened, and knowvledge increaseth, & the citizens of the Church are made ministers of the last plagues, the end of which the nevve people of the Ievves expecteth before they come to the faith,

Chap. 16. 1 The vials are povvred: the first by our most gracious Queene Elizabeth and other Protestant Princes, vvherby the vvhole flocke of Papiſts is full of ulcerous ēvie. 3. The second vial by Martine Chemnin against the Tridentine Council: vvherby the sea of the Popish Doctrine, by the Iesuites the masters of the controversyes was made, as it were, the corrupt & filthy blood of a wōde. 4 The third by William Cecill against the Iesuites, vvwhich are the welspringes of the popish doctrine; & so farre are our times gone; The rest of the viales are to come, but

AVIEW OF THE WHOLE APOCALYPSE.

but shortly to be povvred out: 8. The fourth on the Sunne, that is on the Scriptures, by vvwhose light mē shalbe tormented & shall boile in great anger and contentions; 10. The fift on the citie of Rome, the throne of the Beast: 12. The sixt on Euphrates, vvherby a vvaie shall be prepared to the Easterne Ievves, that after they shall have embraced the faith of the Gospell, they maie return into their ovvne countrie; vvhen there shall be also a great preparation of vvarre, both by the Turke against these nev्व Christiāns in the East, and also in the West by the Pope: 17. The seaventh on the aire, wher by the mysterie shall be finished, the Turkes & the Popes names being rased out: & then also the Church shall be settled in exceeding great felicitie, as in the earth maie be expected.

*The viales from
1558, even to the
end.*

Chap. 17. The execution of the fift vial on the throne of the beast, by vvwhich it shall be manifested by some one of no great name, by most undenyable argumētts that Rome is the seat of Antichrist, & that she hath bin made his seate, from the time that the Heathenish Emperours vvere driven from thence.

Chap. 18. The second execution of the fift vial is the last overthrow of the citie of Rome by three Angels; 1 descending from heaven, 4 the second exhorting the Romanes to flight, & describing both the

AN VIEW OF THE WHOLE APOCALYPSE.

mourning of the ungodly, & also the joy of the godly, 21 The thirde confirming her eternall destruction by casting a great millstone into the sea.

Chap. 19. 1 There is described the joy of the saints for the perdition of Rome; 5 The sixth vial is opened, & the calling of the Iewes is taught: 12 Likewise a warlike preparation, partly in respect of Christ the capitaine, & souldiers, partly in respect of the enemies; 20 The seventh vial is declared by the destruction of the false Prophete of the Roman Pope, of the Westerne enemy & his bandes.

Chap. 20. 1 The whole history of the Dragō is repeated, as it was in the Gentile Emperours before the imprisonment: 2 How it was in prison, into which he was cast by Constantine, & bound for a thousand yeares: in al which space the elect had abattell with the Romish Pope, which being ended, there is made at last the first resurrection: many every where in the west aspiring unto the more sincere truth: 7 Together with this resurrection the Devill is loosed, & there ariseth the Turke with the Scythians, Gog with Magog, which now destroying the greatest part of the earth, at length they turne their weapons against the holy citie, that is, the beleiving Iewes, in which warfare the name of the Turke shall utterly be abolished: 11 There is made the second resurrection, by the second & full calling of the Iewes.

Chap. 21. 1 The last part of the seventh vial describeth the felicity of the Church, after the vanquishing of all enemies, by the new Hierusalem descending from heaven, of a most glorious building.

Chap. 22. 1 It is shewed how this felicitie both by meat and drinke shall redounde to others, and shall continue for ever: 6 The conclusion confirmeth the whole Prophecy by manie most strong arguments.

The Revelation

An interpretation of the three last vials.

CHAP. 1. A REVELATION OF THE APOCALYPSE. 1



THE Revelation of Iesus Christ, which God gave unto him, to shewe unto his servants things which must shortly be done: which he sent, & shewed by his Angel unto his servant Iohn.

2 Who bare record of the Word of God, and of the testimony of Iesus Christ, and of all things that he saw.

3 Blessed is he that readeth, & they that heare the wordes of this Prophecie, & keep those things which are written therein; for the time is at hand.

4 Iohn, to the seaven Churches which are in Asia, Grace be with you, and peace from him, which is, and which was, and which is to come, and from the seaven Spirits, which are before his throne.

5 And from Iesus Christ, which is that faithfull witnesse, and the first begotten of the dead, and Prince of the Kings of the earth, unto him that loved us, and washed us from our sinnes in his blood.

6 And made us Kings and Priests unto God even his Father, to him be glory and dominion for evermore, Amen.

7 Behold, he cometh with clouds, and every eye shall see him, yea, even they which perced him through: and all kindreds of the earth shall waile before him, even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, even the Almighty.

9 I Iohn, even your brother and companion in tribulation and in the Kingdome and patience of Iesus Christ, was in the Ile called Patmos, for the Word of God, and for the witnessing of Iesus Christ.

10 And I was ravished in spirit on the Lords day, and heard behind me a great voice, as it had bene of a trumpet.

11 Saying, I am Alpha and Omega, the first and the last: and that which thou seest, write in a book, and send it unto the seaven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 Then I turned backe to see the voyce that spake with me, and when I was turned, I saw seven golden Candlesticks.

13 And in the midst of the seven Candlesticks, one like unto the Sonne of man, clothed with a garment downe to the feet, and girded about the paps with a golde girdle.

14 His head, and haire were white as white wooll, & as snow, and his eyes were as a flame of fire.

15 And his feete like unto fine Brasse, burning as in a fornace; and his voice as the

2 CHAP. I A REVELATION OF THE APOCALYPSE.

the sound of many waters.

16 And he had in his right hand seven starres, and out of his mouth went a sharpe two edged sword, and his face shone as the Sunne shineth in his strength.

17 And when I saw him, I fell at his feet as dead; then he laid his right hand upon me, saying unto me, feare not; I am the first and the last;

18 And I am alive, but I was dead: and behold I am alive for evermore, Amē: and I have the keyes of hell and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 The myserie of the seven starres which thou sawest in my right hand, and the seven golden candlesticks, is this, The seven starres, are the Angels of the seven Churches: and the seven candlesticks which thou sawest, are the seven Churches.

The prayer.

I entring into a matter beyond the strength of man, pray thee, O Father of lights together with thy Sonne the Chiefe Prophete, and the Holy Spirit, the leader into truth, make plaine to mortall men the way not as yet sufficiently knowen. Our minde seeth not, the things that are before our feet: How little or nothing perceiveth it high and hidden things? And how great danger is there from hence, eyther of preasing rashly into thy secrets, or of passing by true things; and faining things absurd & contrary? Nevertheless thou who hast made thy word a light to our feet: who callest the most simple to the searching out of thy hidden mysteries: and who dost chuse for the most parte fisher men before the wife of the world. Be thou, I say, present and helpe this my flendernes: graunt me a prosperous voyage between these dangerous Ylands: Cause that I no where runne upon the high rockes of pride, nor sticke in the shalowe of blind ignorance, but the next way by thy guidance arriving at the very truth, I may holily and religiously reverence & maintaine it being found out: not conceale it through any shamefull fearfulness: corrupt it for any eyther hatred or favour, but may bring it forth purely and synccerely into the viewe of every man, to the glory of thy most great name, and consolation of thy Church yet grievously mourning: graunt this through our Lord Iesus Christ, Amē

The Revela-

The Resolution.

THE Revelation after the *Proheme* is included whole in an *Epistle*. The *Proheme* in the three first verses declareth the *Argument*, *Authours*, both *principall*, and also *Ministers*, and the *Fruit*. The *Epistle* is spēt about an *Inscription*, *Prophetickall narration*, and *conclusion*. The *Inscription* is excellent for the *person of the wrighter*, and of *those to whom he writeth*, & of *him especially from whom salvation is wished*, the eternall verity of which one *God the Father*, the manifold grace of the *Holy Spirit* vers. 4. of the *Sonne*, as the triple office vers. 5. so especially his very great *benefice* on the elect, both *present* vers. 6. & to be *expected* in his glorious coming, is celebrated, which the kinreds of the earth shall receive with wailing, and the saints in the meane time desyre most earnestly, as is expressed in those wordes, *even so Amen* vers. 7. The *Prophetickall narration* respecteth eyther the *particular Churches*, or the *whole*: Them partly *jointly* in the rest of this chapter, partly *severally*, in the two next. The things which are declared ioynly, are to the end, that the *heaven Churches* may knowe, that *Iohn* undertooke not this writing at his owne pleasure, but was called and commanded of *God*. Wherof the *person calling* may cause a full persuasion, which cannot be of any other, but of *God himself*, vers. 8. Lykewise the *person called*, vers. 9. 10. Lastly the *manner of calling* him by *hearing*, vers. 11. thē by *visiō*; The type wherof is shewed v. 12. 13. 14. 15. 16. & certeyne things following therof are declared, on *Iohns parte*, a *great feare and astroyng*, on *Christs parte*, a *consolation* ver. 17. 18. then a *commāding to write* ver. 19. and the *interpretation of the vision* ver. 20.

A shorte exposition.

ver. 1. *Apocalyps.* The *Argument* of the booke, signifying a *Revelation made of God*, the coverings being taken away, which before did hinder the eyes of mortall men: Which sort of things were wont to be called in old time *visions* and *propheyses*, but in the writings of the *Apostles*, the word of *Revelation* is more frequent: *I will come*, saith *Paul*, to *Visions and Revelations* of the Lord, 2 Cor. 12. 1. And againe, *that I should not be lifted up above measure*, with excellency of *Revelations* ver. 7. So who-
soever of you hath a song, hath doctrine, hath a tongue, hath a Revelation 1 Cor. 14. 26. Furthermore, the knowledge of the Gospell is attributed to
C Revelation;

4 CHAP. I. REVELATION OF THE APOCALYPSE.

Revelation: of seeing which, there is no greater power, before it shall be revealed, then of understanding future things: *I give thee thanks,* saith Christ, *O Father, because thou hast hidden these things from the wise, & revealed them to babes,* Mat. 11. 25. Whether is then this not the sense of this word, that no new thing is published: but as the Gospell is an open & revealed lawe, so the coverings being removed, that onely to be shewed, which before lay hidde under the olde shadowes? And so it might peradventure be thought, unlesse this were also a word of the (1) *1st* testament: *The saying of him,* saith Balaam, *that beareth the wordes of the strong God, which seeth the vision of the Almighty, falling downe, but having his eyes opened or revealed,* Num. 24. 4. So the man of God spake unto Heli in the name of the Lord: *Did not I reveale my selfe plainly to the house of thy father?* 1 Sam. 2. 27. Wherefore there is no argumēt from hēce to this purpose. This may be without doubt, that this kinde of speaking, used as well here as there, doth shewe, that it neither was in the beginning, nor yet is proper to the witte of mortall men to finde out such mysteries by searching. Neverthelesse that now all things are easy to be passed through, by the grace of our Lord Iesus Christ, so farre as is behoveable for his Church. *Doe thou therefore, most high Day-starre open our eyes that we may behold thy wonderfull things.*

¶ *Of Iesus Christ:* Who is one of the chiefe authours of the Revelation, the Mediatour betweene God and men. All the olde Prophecies flowed alwayes from the same Christ: but in these last dayes God hath spoken unto us by his Sonne, after a singular and speciall manner, Heb. 1. 1. Whereupon there is a difference betweene the auncient inscriptions of the the Prophecies, and of this: There, *the vision of Isaías, the vision of Obadias, the booke of the vision of Nahum:* The Prophecy which Habbakuk saw: never before, *the vision or Revelation of Iesus Christ.* This Prophecy must needes be most full of maiesty, which is notable before others for the title: neither is it to be doubted, but that according to the proportion of the light of the Gospell, all things are delivered here more distinctly and more clearly, then ever before.

¶ *Which God gave unto him;* To wit, the Father, the authour & fountayne of all things. He gave these things to *Iesus Christ*, in as much as he is Mediatour, not as to his *coessentiall Sonne*. For these things doe shewe rather the order, in which God doth give knowledge to his Church, then the originall of knowing in respect of his Sonne, as Th. Beza declareth most learnedly. He is the pipe, by vvhom is derived un-

to us

CHAP. 1. A REVELATION OF THE APOCALYPSE. 5

to us men, from the unmeasurable depth of his goodnes, whatsoever may be profitable for us. Although the verbe *to give*, ioyned with the infinitive mode, signifyeth often *to permitte*, as, *thou wilt not give thy holy one to see corruption*; that is, thou wilt not suffer him to see, Psal. 16. 10. And *Edom refused to give to passe through*, that is *permitted*: Num. 21. 21. After which manner *Demosthenes* speaketh, the word of *permitting* being ioyned with it, *Give and permitte me to speake of these things unto you*. But it comes all to one, whether we make it the beginning of *knowledge*, or of *power*, Therefore we must rest in the first answer.

¶ *That he might shewe to his servants*: Therefore the understanding of those things is peculiar to these. *You prophane be ye farre, o be ye farre from hence*. Why, o ye Iesuites doe ye touch this booke? These myleries are shutte and sealed to you, whatsoever diligence in interpreting you may pretend: Here is nothing for the sworne slaves of Antichrist. Leave off to trouble your selves, and to deceave others. Yf yee desyre indeed to understande these things, renounce the Lord whom yee serve, to the end that he whose name ye counterfaite, may impert these secrets to you, returning againe into his family.

¶ *Which must shortly be done*: An explication of the things whereof it is a Revelation: not of those which were past a good while since, but which should be done afterward and shortly: For he saith, that *the time is at hand*, because the things should be begun forthwith, and from that time should proceede in a perpetuall course without interruption: Although the last accomplishment should be at length for many ages after.

¶ *And he signified*: That is, *which also he signified*, when he had sent by his Angell to his servante *John*: Twoo instrumentall causes are rehearsed, the Angell and *John*. Christ useth his ministry, not because he disdayneth himselfe to speake to us (for he giveth himself to be seene in his owne person in this very chapter:) but because both our weaknes cannot endure the beholding of so great maiesty, as it appeareth by and by after in *John*, who fell downe dead at the sight of him, ver. 17. And also that he may shewe, that he doth rule and commande to the Angels and all other things.

2 *Who bare record*: As touching *John*, he describeth playnly himselfe unto us, shewing that he is no other the Apostle himselfe: of which two certē and proper markes are rehearsed, one the testimony given to the word of God and to *Iesus Christ*: The other, *an eye beleefe of those things which he testified*

be testified: For Christ chose twelve out of all his Disciples, who should be with him continually, and should be present at all his miracles and conferences, of which they should be witnesses after ward even unto the furthest parts of the earth, Act. 1. 8. by which double marke Luke doth note them out, writing thus, *Who from the beginning were beholders themselves and ministers of the word*, Chap. 1. 2. By which arguments also Iohn himselfe doth maintaine his authority in an other place: *That which we have heard, which we have seene with our eyes, which we have looked upon, and our hands have handled of the word of life*, 1 Ioh. 1. 1. And the things seen which are here mentioned are not the visions of this booke which followe, but the *actes and miracles of Christ*, at which while they were done, Iohn was present. Otherwise howe could those things have procured authority to the writer (which thing onely the mentioning of these respecteth in this place) which were not yet made knowne to the Church? Wherefore, that *Iohn*, who wrote the Revelation, was the *Apostle*, unto whom those markes doe agree, by which the Apostles were knowen & famous in the Church above others: neither is there any other *Iohn* besides, to whom these same things can agree. And indeede he hath declared himselfe to be such, by very good advise, when as it would be very much avaylable for the credit of the Prophecy, that men should be perswaded of the authority of him that did write it.

I mervayle therefore, that *Dionysius of Alexandria* regarded these things so little, that he would dispute against them so egerly. But his foolish coniectures have bene confuted by others most leardnedly. He then being let passe: from hence it may be understood, that those wordes, which *Aretas* testifieth to be added herein in some bookes, & wee see to have ben put in by *Plantine* and *Montanus* out of the *Compluten* translation, *And whatsoever he heard, and whatsoever things are, & whatsoever must be done hereafter*, that these wordes, I say, have crept in wrongfully and into an unneer place: for things not knowne have no authority themselves, much lesse can they bring it to an other.

3 *Blessed is he that readeth*: Hitherto of the Authours: the *Fruit of the Prophecy* is the happines of them that reade or shall give eare to others that reade to them, yf truly they doe observe the things that are written therein: knowledg and workes are to be ioyned together, in such order, that, that may go before, so at lenght men come to that happines. But no word unlesse that which is inspired of God, can conferre such fruit to men, But who are those *blessed* ones that read? Are they those

those that shalbe alive in that space of the last three yeeres wherein Antichrist shall exercyse cruelty & tyrāny, a little before Christ shall come to iudgement, as the Papissts doe imagine? In deede Frauncis of Ribera the Iesuiste doth thrust together this whole Prophecy almost into these narrowe straites, prudently verily, as touching his Pope, but in respect of the truth it selfe, very perversly. For were men utterly voyd of this felicity, by the space of those whole thousande five hundred yeeres which are now past, since the Revelation was given? Or can any be happy eyther in reading, or keeping those things which pertaine no thing to him? If all these thinges are to be thrust into this three yeeres space, they shall in no wise be *blest*. But they have bin curious in vaine who eyther hitherto have searched out those things, or have used diligence in effecting them. Which same thing must needs also come to passe in future tymes, wee know not for the space of howe many ages. But the whole handling of the thinge shall convince this invention, eyther of very great fraude, or ignorance and unskilfulnes. Let us know in the meane tyme that such a fruite is here prayesed, which is common to all ages since this divine Revelation came forth to be seen of all mē: which sheweth severally and one after an other the condition of every tyme, even unto the last ende, as shall be manifested with God his helpe, by this exposition of ours.

¶ For the tyme is at hand. Wherin these thinhs shalbe put in execution. But seeing the whole prophecy doth denounce a battaile, rather then put on a crowne, the reason seemeth to be fetched from the danger nigh at hand, as though he should say, blessed are they that are fortified with some firme aide ag ainst the evils hāging over their heads. But huge great evils stāde at the doores, of which this prophecy is full: therefore they are blessed that shall take heed and keepe faithfully the way of escaping them.

4 *John to the seven Churches:* Hitherto the Proheme: The *Epistle* followeth, the person of the wrighter of which, namely *John*, was knowne sufficiently by the thinges before spoken. They to whom he writeth, are the *seven Churches* in Asia, that is, the universall Churches in every place, as Aretas and Beda doe well affirme, and all, as I thinke, Interpreters with one consent, doe iudge.

Neither can invery deede the thinges here rehearsed, beare to be restrained to these seven Churches. We shall heare in the *Epistles* sent to every one, an admonition, that all should heare what things were written to the Churches.

8 CHAP. I A REVELATION OF THE APOCALYPSE.

Secondly it belongeth to these *seaven Churches* to knowe as well of *future things* as of *present*, the charge of both, namely of writing and sending, he shewes afterward to have bin committed to him. And the last conclusion of the whole booke, which wished *the grace of Christ to them all*, shewes that this whole Prophecy was sent to the *seaven Churches* for an Epistle, chap. 22. 21. But what had it availed *these seaven cities* which were to remaine but a litle time, to have understanding of such things that after many ages should be, which nothing concerned the? Hereunto is added that the number of *seaven* is an univerrall number, by whose revolution all times are made, all times being winded upon this Pole, even as the whole heavenlie frame is turned upon the *seaven starres*. Wherefore, as being full of mysterie, it is used afterward the whole booke through in describing of all things. Yet *all Churches* are not so to be considered, as yf nothing indeede had bene sent to them, which by name are afterward noted, but together with the signification of the misterie, the truth of the historie is to be retained. Seeing therefore these *seaven Churches* stretch further than their names declare, whether in them the estate of all times even to Christes comming is to be considered? No verily, but onely of that time, wherein the Church shalbe among the Gentiles. Which thing shalbe manifest by those things that follow, and also so plaine a desciphering of the *Churches of Asia* seemes to grant, that the Synagogue of the Jewes is not to be mixt with them. Which thing hath caused, that in the resolution, we have distinguished the whole Propheticall narration, into that which is proper to particular Churches, and into that which is common to all Churches.

¶ Grace be to you and peace, from which is: He commeth to the praiser, whereby the third person of the Inscription is declared. And he setteth downe the fountaine of *grace and peace* to be one true God three in person: whose *first person* these words declare. Arethas thinkes, that these three times doe specially bolong to the three persons. Because the *Father*, saith he, is otherwhere called *which is*, Exod. 3. 14.: *the Sonne, which was*, Iohn 1. 1. *the Holy Ghost, which cometh* Iohn 16. 8. 13. Act. 2. But the distinction so cleare which forthwith followeth, gainsaies it, which challengeth this description of that *¶ will be* Exod. 3. 14. common to the whole *Deitie*, here to the alone person of the *Father*. Whereby also we are given to understand that this threefolde difference of time belonges to the unchangeable and stedfast truth of God concerning

ning his promises. For there is the same force of this circumlocution, as of that abbreviation Exod. 3. 4. which we know was used, that he might teach Moses that the time was come, that he would performe the promise once made to Abraham of delivering his seed out of Egypt. From whence is also that name of *Iehova*, whereby God was not knowne to the Fathers, Exod. 6. 2. because they had not yet obtained that promise. Certaine minde that this is a name of being, no portion of which a created spirit can understand, as yf God should take to himselfe such names, onely for his owne sake and not for ours. Wherefore these things are as yf he should say, *From God the Father most true and constant in all his things: which presently giveth most plentiful experiments of his truth, by sending at length his Sonne into the world, who in former times never failed in any one of those things which he had promised, who lastly so hath caused hope of things as yet to come, that daily he endeavoureth the performance of them, and hasteneth the accomplishment of his whole truth.* For which cometh hath this force, as a present future, that I may so say: For that which cometh is not yet present, nor yet altogether absent: Therefore it is much more significant, then if he had said *which will come*, or which is about to come, as commonly it is turned: For this, *which cometh*, declareth that he will no further deferre his promises, but that now forthwith he is imploied in fulfilling of them: an excellent confort for them, which through wearines of delay doe fainte. But thou wilt say, is truth attributed to the Father onely? Verilie it is common alike to all of them, but seeing the partes of the Sonne and Spirit are chiefly imploied in executing the decrees, it is mentioned as proper to him alone, whome order of doing maketh to be the *Authour* of promising, and the fountaine of goodnes. Gentile impietie hath imitated this division with their *tripos* which they report that Apollo used for three commodities of things which he had very much tried, *ὅς ἦδ' ἐκ τὰ ἐόντα, τὰ ἐσσόμενα πρὸτ' ἐόντα*, which *say things to come, to be, before they were*, as in the Schollie of Aristophanes on Plut.

¶ And from the *seven spirits*: The second wellspring of peace is the *Holy Ghost*, most plentifully enriching & replenishing his Church with every kinde of giftes, for which cause such a circumlocution is used. For he which together with the Father & the Sonne is the giver and cause of peace and grace cannot be counted amongst the creatures. Of which matter see that most learned man Francis Iunius. Neither proves it that this is a creature, as the Iesuite will have it, because he is saide to stand in the sight of the throne, after the maner of those that rather serve God himselfe

himselfe, than that he is God himselfe: Whereas by this reason neither the Sonne should be God, which being a lambe came and tooke the booke out of the right hand of him that sat on the throne, hereafter chap. 5. 7. And more plainly in Daniell 7. 13. and *before him* (that is setting in his throne) *they presented him*, to wit, *the Sonne of man*. What then, is the *Sonne* to be betest of his Godhead? Wherefore we must know that the words mentioned thorough this booke, both here and else where, both universallly of *God*, as the chiefe and highest *Governour*, in which regard a throne is attributed to him: and also of the *Sonne & Holy Ghost* as ministers. By whose more neare working all things are done. Wherefore they are sayd to *stand* as in a readines *before the throne*, and as it were expecting the commaundement and becke of the *Chiefe Governour*. So was the *Revelation* given to the *Sonne*, ver. 1. and therefore the *Spirit* seemeth in this place to be noted more by his giftes, by which he workes in his saints, then by his proper name. But the things onely of order are not to be drawne to destroy the natures.

5 And from *Iesus Christ*, which is that faithfull witnes, *ὁ ἀπὸ Ἰησοῦ Χριστοῦ μαρτυρῶν*, and from *Iesus Christ* that faithfull witnes, that is, *ὁ ἐκ τῶν μαρτυρῶν*, which is that faithfull witnes, the want of the relative being supplied, very often used in this booke after the manner of the Hebrewes. These things appertaine to the thirde fountaine *Christ*, which we call the *thirde* in regard of the place which here he susteines, not in order of person. Hitherto hath bin differred the describing of him, because it was more at large to be insisted upon, and fro him to be derived the *thanksgiving*, by whose alone merite we are made partakers of all good things. And first he mentioneth his *Propheticall Office*, calling him, *the faithfull witnes*, that is, which hath faithfully, truly, and fully taught the whole will of God, as farre as appertaines to mans salvation. For the whole doctrine of the Gospel is wont to be called a *testimony*, as Iohn 3. 11. and 5. 31. 32. and 18. 37. 1 Tim. 6. 13. And can there be any vaine thing in that which comes from so faithfull a witnes? Or appertaines it to his credit, to hide from us any thing, which is no where else to be drawne forth, than out of the *chest of the brest of the Romane Prelate*? especially when no where, or in one worde, hath he allowed any such store house, whence we must fetch it? But these are the dotages of *witneses* (if possible it may be) so vaine and unfaithfull, as this heavenly and most true witnes is faithfull.

¶ That first begotten from the dead. These things concerne his Priesthood

hood, wherby thorough death he hath overcome death, and hath made a full satisfaction for our sinnes, for this is *to be the first begotten from the dead*, that he first by conquering death arose againe, whom death woulde never have let go, if it had but never so litle power to have kept him with him. For which cause the Apostle saith, *he is risen againe for our justification*, Rom. 4. 25. He seemes briefly and distributively to be called *the first begotten from the dead*, for that which fully should be thus, *the first begotten of them which arise againe from the dead*: By which two things are signified, first, *that he is the Prince and head of them that arise againe from the dead*, as the Apostle declares to the Coll. 1. 18. *And that he is also the beginning, and the first begotten from the dead, that amongst all he may have the preheminence*: therefore he is also called, *the first fruites of them which slept*, 1 Cor. 15. 20. Secondly, that at last by his power he will also raise up others from their graves: Even as he himselfe saith, *and I will raise him up in the last day*, Ioh. 6. 39. 40. Which two things apperteine onely to the elect: For neither is he the head of the wicked, neither will he at the last daye raise them up in glorie, to wit, as the elect: but onely by the force of that curse (*in what daie thou shalt eate thereof, thou shalt surely die*, Gen. 2. 17.) will restore to them their bodies, in which they shall endure everlasting torments. Wherby it commeth to passe, that this repairing, seing that it is onely unto death, scarcely in the scriptures in ioyeth the name of the resurrection. And therefore the spirit seemeth not to speake collectively, *the first begotten of the dead*, but distributively *the first begotten from the dead*, that is, of those that arise from the dead: as before hath bene spoken, there being a plaine difference of the elect dead & the reprobate.

¶ *And Prince of the Kings of the earth*:: The Kingly office of Christ, to which whatsoever is in heaven and earth is in subiection, according to that *all power in heaven and earth is given to me*, Mat. 28. 18. But it was sufficient in this place, onely to have mentioned his superioritie over Kings, above all which now by infinite degrees he is superiour, who when he was in the earth, seemed the basest of servants. Neither do these things appertaine to his dignitie onely, but also to his excellent power over all Kings, which by bridling he now so restrainerh, that they can not move themselves, but as farre as he please, howsoever in former time he yeelded himself to their lustes.

¶ *Which hath loved us*: So hath bene his office, the present benefite which the saints enioie, is set forth with a thanksgiving: The want of the relative maketh the sentence harsh, which full should be thus, *to him which hath loved us* & c. which relative is expressed in the next verse, *to him be glory* & c

D

But.

But seeing that in so long a circumstance of wordes, a repetition thereof should be necessarie in the end, he omitted it in the beginning, least twise he should repeate the same, that which once onely was to be spoken, he leaveth often unspoken: But Francis of Ribeta exclaimes, that this place is corrupted, and that *the latine copies without all doubt which now are, are farre better corrected then the greeke copies*: But by the Iesuities leave, neither is the place corrupted, and if it were granted, yet he should unwisely conclude this excellency of latine copies. There is in this place a wonderfull cōsent of all greeke copies: Aretas thus readeth and expoundeth, and he saw how all did fitly agree together: *The order, saith he, of this sentence after this maner returnes from the last to the first, To him be glory and power, which hath loved us, & washed us through his blood*: But this is harde, saith the Iesuite; Therefore let Iohn have no audiēce in his Athenian cares, as incōgrue, which hath no thing more common, than after the maner of his countrey, both to want, and to abound with relatives. In the 1. ver. he had, *and he had signified, for which also he had signified*; In the 5. *And from Iesus Christ that faithfull witnes, for And from Iesus Christ, which is that faithfull witnes*: in the next verse, *and hath made us Kings, for, and which hath made us Kings*, and so afterward very often. But be it that the place is corrupted, shall for one blemish the price be taken away from a most beautifull maide, and be bestowed on another whose bodie is wholly deformed? But, saith he, *our Interpretour, as alwaies he is wont, hath followed true and corrected copies*: also there, without doubt, where he t urneth, *and he stood, for, and I stood*, chap. 12. 17. and no man could say the song, *for, and no man could learne the song*; chap. 14. 3. and the *King of ages, for, the King of saints*: chap. 15. 3. and in the same place, *clothed with a pure stone, for, with pure linnen*, ver. 6. *Which art, and which was, holy, for, which art, and which was, and which will be*, chap. 16. 5. in the same place, *I heard another saying, for, I heard an other saying from the altar*, ver. 7. *at one houre after the beast, for, at one houre with the beast*, chap. 17. 12. *vessels of precious stone, for, of precious woode*, chap. 18. 12. Let these suffice for a tast of many other. Saw the Iesuite these things, & was he not ashamed to confirme that the old Interpretour hath alwaies followed corrected copies? But these are faultes of the Printers. It may be some are. But what have we to do with the Printers thereof, as though the strife were not concerning the greeke and latine copies which now are extant, but of the first edition of the latine translation, which no where at this daie is to be seen? Next, these are faultes both ancient and also now confirmed by the authority of the Councill of Trent; which hath set downe and decreed, that of many latine editions, this old and common translation, which through
so long

so long experience of ages hath bin approved in the Church it selfe, be accounted authenticke, nor be refused under any pretence whatsoever, if were an easie thing to shift of the authority of the Counsell, if by putting over the fault to the Printers of the bookes, it were lawfull to departe from the common edition. Thou seest then that those faultes must be made good by thee, and the fidelitie of the old Interpretour very ignorantly, I will not say impudently, boasted of, though in deede so it was needfull for thee, by reason of that dutifulnes wherby thou art bounde to Rome.

6 *And hath made;* that is, *and which hath made*, by a want of the relative, as but now we have said. All those things tende hereunto, that they may teach that Christ hath not these good things for himselfe alone, wherwith we have heard by the wordes last handled, he is endued, but doth poure them on the elect, wherby they may be blessed thorough the participation of them.

¶ *Kings and Priests to God:* Some reade, *A Kingdome and Priests*, as also the common translation hath. It makes not much for the meaning: yet it is more likely that there is a coniointing of persons betweene themselves, than of things and persons. The elect are Kings by participating of Christs Kingdome: through which we have overcome the law, death, and sinne, and doe dailey triumphe over the world, rreading under foote the same by faith, 1 Ioh. 5. 4. 5. By him also we are *Priests*: who being dead in him, we have God mercifull to us, and a waie opened to call boldly on him. But he addeth warily that we are made *Kings and Priests to God*, that we maie not thinke that this honour is given to us, eyther to trouble civill matters or to confound Churches politic.

¶ *To him be glory:* This is all that we can render for his exceeding benefits, namely to wish that by his righteous praises he be celebrated amongst all men. And this thanksgiving seemes to be undertaken for Gods present gift thorough the knowledge of Christ poured forth on the Gentiles.

Beholde he commeth with the cloudes, A benefite to come to be expected at his glorious coming. *To come with the cloudes*, is to manifest himselfe with a storme and tempest and wonderfull terrour of vehement and great lightening, to be avenged on the wicked and to deliver his. After which manner Daniell also speaketh of his coming: *I saw in the visions of the night, that behold one like to the sonne of man came with the cloudes of heaven*, chap. 7. 13. For so the notable iudgements of God, as wont to be described, by which he poureth forth his fervent wrath on his enemies, that we maie thinke that all creatures doe fight for God, also he will use the heave & the earth to helpe his people: and furthermore that the reprobate shall have no

meanes to escape. After the like maner the *Psalmist* being delivered out of the handes of his enemies, praisth God for his power shewed from heaven in delivering of him *Pf. 18. 13. 14. 15.* In *Mathew* it is saide *he will come on the cloudes*, chap. 24. 30. but it may be in the same sence, which is in *Pf. 18. 11.* and he sate on the *Cherubims* and did flie &c. But the Angels affirme, that *he will come as they had seene him going unto heaven*, *Act. 1. 11.* And no feare was there: onely the cloude tooke him awaie out of their sight, but without any striking of terrour. But the similitude seemeth to be referred to the truth of the humane nature, in which he shall returne to be seen of all men, after which sorte he went into heaven, not for the pompe and maieslie of his coming: or the Angels speake in regard of the Godly, to whom his coming shall be most ioyfull: for which the reprobate shall in vaine desire that the mountaines should cover them. All be it, it shall be manifest by those things that follow, that here these wordes are not spoken of his last coming, but onely allude unto it because of the similitude.

¶ And they shall wale over him: Here the wailing is of repentance, not of desperation, as is plaine out of *Zachary*, from whence these wordes are fetched, and they shall looke, saith he, to him whom they have perced, and they shall lament over him, as a lamentation for their onely begotten, chap. 12. 10. But seeing that when men shall stand before the throne of the univerfall iudgement, their repentance shall be to late: by no meanes these things seeme that they can be understood of the last iudgemēt: neither of that *his coming with the cloudes*, which but now he spake of, but rather of that his excellēt glory, which shall be manifest in the world in the calling of the Iewes. Those are they which once perced him, but at length they shall beholde him: *¶ all the Tribes of the earth*, that is, the whole nation of the Iewes, shall with aboundāce of teares bewaile the wickednes of their ancestours for delivering Christ to death. And in deede the *Revelation* staies her narration upō their conversion, as hereafter God willing it shall be manifest. And because then the glory of Christ shall be very great in the earth, a most lively patterne of that, which shall shine in the last daye, a preparation unto this is brought for the beautifying of it: Neither alone in this place, but as it seemeth also in many other.

¶ All Tribes; These things are proper to the Iewes, to whom once tribe by tribe the promised land was divided. The thing could not in more exquisite wordes be declared. Sometime the tribes are taken metaphorically, but in no wise here, seeing that *Zachary* mentioneth by name the Iewish tribes; *The Land* saith he, shall lament, every family apart: the family of the house of David: part: the family of the house of Levy apart; all the rest of the

the families, every familie apart: The lamenters here, are those, which were percers: and the tribes are of those that lamented, & therefore of them which perced him, to wit, of the Iewes: to whom properly this sinne belongs. Therefore these wordes of the Apostle are thus, as if he should saie, Beholde he comes with the cloudes, & all men of all sortes shall see him, also those which perced him, to wit, the Iewes, whose predecessours crucified Christ, and perced his side with a speare: these being scatered euery where thorough all nations, shall at length be conuerted to the true faith, & for earnest grief shall morne: both for the detestable iniquity of their forefathers, and also for their so long hardening, yea Amen.

And so finally this is the summe of all, that the benefite of Christ partly present is here celebrated in the calling of the Gentiles, (for that which he before spake of Kings and Priestes, is referred to the seauen Churches of Asia, that is, to all the Gentiles embracing Christ at that present, for which cause there is attributed to him the praise of glory & power,) partly to come in the calling of the Iewes, which we have declared to us both by their repentance, and also by the desire and wishe of all the Godly.

¶ Yea Amen: The seruent desire of the Godly desiring this coming, is expressed in greeke and hebrew, for this shall be the wishe of all nations. The first particle is properly of one affirming, shewing the certaintie of a thing, in which yet maie be understoode the wishing verbe, *Let it be done*, or some such like worde: For so it is in the end of the booke, *Yea come Lord Iesus*, as if he should saie, I beseech thee come so as thou hast promised, chap. 22. 20. It is like that both the particles are used in the same sence, otherwise the diversitie both of tongue and signification would not note out any coniunction of all people, to which end this twofolde proper forme of spech seemes to be used. *Amen*, not onely appertaines to one assevering, but also supplicating, and earnestly striving, that the thing maie come to passe, as in Ieremy chap. 28. 6. *Amen, so doe it*, the last expounding the former.

¶ I am Alpha and Omega: Hitherto hath bene the Inscription of the Epistle, now he entreth into the narration it selfe: where first for the authoritie of the writing undertaken, there is set downe a threefold propertie of the person calling, the excellling power of creating, truth in his promises, and exceeding power of governing. The power is first declared metaphorically, and afterwards in proper wordes: For the beginning & ending doe expounde what *Alpha & Omega* meane, of which that is the first, and this the last letter of the Greeke Alphabet: by a metaphore they are applied to any beginning and ending whatsoever. The wordes are plainely of a certeine order and relation to the creature: In which respect they can not properly note out

eternitie, which thing is absolute, nor in any regard is to be measured according to the creature: Therefore *I am Alpha and Omega* have this meaning, to wit, the maker of all things, and againe the end whereunto all things are to be referred, who in the beginning have made all things, and that for my owne glory. It is the abridgement of that which the wise man saith, *the Lord hath wrought all things for himselfe: yea the wicked for the daie of evil.* Prov. 16. 4. The constant veritie of God in his promises is declared by a distribution of a threefold time, as we have shewed out of ver. 4. His *Allmightines* in the end of the verse seemes to appertaine to that excellent power of governing all things according to his will: in which there shines no lesse his incomprehensible maiestie, then in the first creation of things. For this teacheth that his strength was not spent in his first worke, but for ever is of force without any lessening: which is not tired with any wearines, nether oppressed with the weight of busines, but remaines infinitely beyond all power of any created spirit in doing all things. Such a one is he from whome the commaundement of writing proceedeth, a most mightye creatour, a most faithfull promiser, and the chiefe hovernour of all things.

¶ *I John:* The person also called hath great weight for credit, *I John an Apostle, a brother and companion in affliction, banished into Patmos for the word of God, ravished from heaven in the spirit on the Lords day;* Why should not this man speake most certaine truth?

¶ *And the patience of Iesus Christ:* The comon translation hath *and the patience in Christ Iesus:* So also Montanus, the interpretour of Aretas, by *Chr. Iesus:* Therehy the sence is nothing at all or but little changed, whether any reade it according to the construction, as Th. Beza, or as these with a preposition. All tende hereunto, that the communion of the faithfull, (be it either of affliction or of a Kingdome) leane on Christ the alone head, as upon the grounde and foundation. We must take heede lest with the Iesuiste we doe interpret in *Christ Iesus* for the end, *for Christ Iesus:* for so the communion of the Kingdome amongst the faithfull should be established without Christ: as if all shoulde not together grow up in him, but shoulde as it were be ioined together betwene themselves into some outward thing a part from him.

Patmos, an Iland of these Icarium, thirtie miles in compasse: at this daie it is called *Palmosa*, as the latter Geographers would have it: But in Strabo it hath nothing memorable except the name: He is wont to mention carefully even the very woodes of Palme trees, if there be any: much more woulde he have mentioned so great plentie, wherby the Iland should be worthie

be worthie to be renowned: whereupon this name maye iustly be suspected: unlesse perhaps the succeeding age caused it to be more happie in fruitfulness. *Munster* supposeth that *Palmos* is that *Possidium* of which *Prolemius* speakes in his tables of Geography, booke 5. chap. 2. but *Pessidium* in the same place is a *Promontorie* of the Isle *Chios*, not farre off from the ci-ty *Chios*, from thence they saile about the *Yland*, and leave it on the right hand, *Str.* book. 14. But *Patmos* lies together with *Corasius* towards the west of *Icaria*, but this towards the west of *Samos*, *Strab.* book 10. But thou must observe, that *Ihon* doth not plainely mention his banishment, but onely that he was in the Isle, soberly bearing his misery, not proudly augmenting it by vaine boasting.

¶ For the word of God:: That is, for having preacht it, not for to preach it: For *Iohn* of his accord went not thither to preach, but because he had preached at *Ephesus* and elsewhere in *Asia*, *Domitian* the tyrant, as *Ireneus* and others record, banished him thither. The same Isle seemeth to have bin almost desolate and voide of inhabitants, considering especially that the neighbour Iland *Icaria* much more renowned, because of the scarcity of inhabitants, as *Strabo* reportes, did bestowe the use and commoditie of their pastures on the foraine *Samians*.

10 And I was ravished in the Spirit: *ἐν πνεύματι ἐν πνεύματι*, I was in the Spirit: that is, I began to be moved in the spirit for to see and understand those things, which doe farre surpasse mans capacity, as of old the auncient Prophetes being led by the same spirit, did pronounce of things to come, with no lesse certainty then of things present or past. After the same maner *Marck* speaketh of another kinde of spirit, And there was in their Synagogue a man with an uncleane spirit, chap. 1. 23. And againe, there met him a man out of the sepulchres in an uncleane spirit, chap. 5. 2. but altogether contrarie in the maner of operation, not onely in respect of holines or unholines, but also of the sweete and quiet motion, seing that the agitations with which the most wicked spirits doe tormente men, are violent and fearfull: whence the *Possessed* are most comonly deprived either of all their senses, or at the least of some of them: but those who are filled with the holy Ghost, they are more strenghtned in all the faculties of the soule. Both have them obediēt to the whō they doe possesse, but the one by gracious inclining, the other by cruell constraining, as the examples of the one and of the other doe make it plaine.

¶ On a Lords day: see of this *Th. Bezam*: It is verie like that there was not any holy assemblie in this daie in the *Iland*, otherwise *Ihon* would not have walked alone in the shore, & bin solely occupied in receaving the heavenly visions,

visions, after chap. 12. 18. Neither is there any mention that these Prophecies were received by distinct times, as it is wot in the other Prophets, whensoever there is occasion, but they seeme to have bin given all in the same day, and so to have flowed with a continuall course, that there was no intermission after that the faculty of seeing was once given. The commaundement also of writing unto the Churches seemes to require the same. For if there had bin any space of time between, he would have had written by parts and peces to the Churches, not waiting for the things that would follow, unlesse peradventure he should have bin otherwise admonished, which we doe not reade in this Prophecy to have bin done. But all these things are gathered in one Epistle and not divided in divers. But the solitarines of *Iohn* was well recompensed, having for teacher God himselfe, when it may be he had none whom he might teach. These things being thus expounded, he goeth on into that which concernes his calling, by which it doth appeare that this charge was imposed upon him by God.

I And I heard behind me: This worde *behind me* is wont to shadow out the free mercie of God, which recalleth us being carelesse, not regarding, negligent, nor thinking of any such thing, for to receive most worthy things. In *Isaiah* amongst other instructions of the heavenly grace, there is made mention of this as of a chiefe thing, & *thy eares*, saith he, *shall heare a word behind thee, saying, this is that way, walke through it, when thou shalt go to the right hand, or to the left hand*, chap. 30. 21. Wherefore neither *Iohn* altogether in heavenly contemplations, preventeth the heavenly grace: but as it were one of the comon people, heareth a voice behind him, warning of the comon unadvisednes of us all: For we are all unapte to comprehend heavenly things, untill unwares we be endued with the faculty of them: which none of our owne dignity doeth procure to us, but Gods mercie alone. And *the voice was great*, as of a trumpet, least we should thinke that any thing being whispered somewhat softlie was peradventure hidde from *Iohn*: Nothing here could be hidden or passed by, when the eares rang with so loude and shrill a voice: it is a great argument of the certainty of the things which are to be uttered.

11 *Saying, I am Alpha and Omega:* These wordes were above, ver. 8. But there of *Iohn* describing the person, whose authority he followed in writing this Prophecy: here these wordes are of Christ himselfe, uttering the same with his owne voice. Therefore *Iohn* above using this forme, drew it not forth out of the shoppe of his owne braine, but brought it from heaven, from whence ther can come nothing but most holy. Aretas, the co-
mon

mon translation and the Complutenſis reade not theſe wordes: but they ſeeme to be raſhly rased by ſome man, becauſe perhaps they were repeated having ſo few things interlaced. But there was to be a diſtinction betweene Iohn and Chriſt, neither are theſe things to be accounted ſuperfluous, which do teach by what authour theſe wordes were firſt uſed.

¶ *What thou ſeeſt write in a booke,* that namely, which by and by thou ſhalt ſee, and likewise alſo heare. This expreſſe commaundement of writing, alſo to whom by name he ſhould write, ſheweth that this was not a voluntary meſſage, but commaunded and appointed of God.

¶ *Which are in Aſia, in Ephesus &c.* Above in the fourth verſe, onely univerſally it was ſaide in *Aſia*: but by naming of theſe cities, we underſtand that the whole continent is not meant, which by this name is celebrated for the thirde parte of the world, but onely certeine litle part thereof, which uſually is properly ſo called. Which lying in an Iland to the Sea *Euxinum* *Ægeum* and *Pamphileum*, is bounded on the North with *Bithynia*: on the weſt with the ſea *Helleſpontus* and *Ægeum*: on the South with *Licia*: on the Eaſt partly with *Licia*, partly with *Pamphilia* and *Galatia*. In this part of the world flouriſhed of olde tyme theſe ſeven moſt famous cities, repreſenting here the whole Church amongeſt the Gentiles. As touching *Ephesus*, it is a very noble citie by the ſea ſhore of *Icarium*, not farre from the river *Caister*, the head citie of *Ionia*, the greateſt marte of all *Aſia* within *Taurus*, famous becauſe of the Temple of *Diana*: very well knowne to Chriſtians for the three yeare labour of *Paule* *Act.* 19. 20. and 20. 31, for an heavenly *Epiſtle* written to this people, and for *Timothy* their Paſtour beſtowed on them, and alſo after ward for many yeares moſt fruitfull watering of *Iohn* the Apoſtle. *Smyrna*, a city alſo of the ſea coaſt of *Ionia*, on the North of *Ephesus*, being diſtant from thence three hundred and twentie furlongs: a Colonie of the *Ephesians*, with whom in former time they dwelt together: mightie in olde time and having iuriſdiction over certeine cities neere adjoining, as alſo *Ephesus*, in which the meetings of the ſubiect cities were, See *pli. book* 5. chap. 29. *Pergamus* is a citie of *Æolia* towards the North of *Smyrna*, very glorious, and being the chiefe amongeſt the middleland cities, once the ſeate of the *Kings* of *Attalia*: which at length became the Romanes, they being appointed the heires by the laſt *Attalus*, which brought the cuntry into a *Province*, and called it *Aſia* by the name of the *Continent*, ſwallowing up by hope doubtleſſe from this ſmall beginning, that whole parte of the world: as though *Attalus* had not onely bequeathed to them *Pergamum*, but alſo all *Aſia* by his teſtament, whence, unleſſe I be deceaved, was the firſt diſtinction of leſſer *Aſia*. *Thyatira* is the laſt citie of the

*Ephesus.**Smyrna.**Pergamū.**Thyatira.*

Myrians, a Colonie of the *Macedonians*, towards the south of *Pergamum*, to whose iurisdiction it likewise appertineth. In time past it was called of *Seleucus* the sonne of *Nicator Thugathetra*, for the ioyfull newes of a daughter that was borne to him: hereof *Lydia* the purple seller was a citizen, of whom there is mention made Act. 16. 14. a stranger of *Philippi*, as it seemeth. *Sardis*. *Sardis* is from *Pergamum* towards the South about fixe hundred furlongs. Once the chiefe citie of the *Lydians*, happy by reason of the rich mountaine *Timolus*, and *Pactolus* that yeeldes gold, which runneth through her fieldes. Shee was also of great dignity in the latter ages, having chiefe iurisdiction, taking from thence the name of *Sardinia*, see *Plin.* booke 5. 29. *Philadelp.* *Philadelpia*, of which there is here mention made (for there are three of this name) is of *Lidia*, or rather of *Cecauмена*, that is, of the burnt country in the very borders of *Lidia* and *Mysia*. Of old a city not populous, even when it most of all florished, because of the dangerous dwelling by reason of often earthquakes, the most parte live in the country: but, saith *Strabo*, we maie iustly mervaile at these few, who for desire of the place, are carelesse of danger, and heedlesse of sufferie: or rather what the builders of the city minded. *Laodicea*. *Laodicea* by the river *Lycus*, one of the greatest cities of *Phrygia*, which reacheth to *Caria*, neare to *Colossie*, to whom *Paule* a prisoner at *Rome* wrote, commaunding that the Epistle should openly be read in the Church of *Laodicea*: Whose letters also he commaundeth that the *Colossians* should reade, Col. 4. 16. A citie in time past of great wealth, partly thorough the liberality of the cityzens, who by their Testaments gave to it great riches, partly by reason of selling of excellent soft woole, and blacke as a raven, for which causes their neighbours did much desire it. Such are the seven cities, to whom this Prophecy was by name delivered, described as in a table. Some man perhapes maie mervaile where *Rome* then was, to whome in steede of all it might have bin written very breifly, as to her who bragge that shee is the head of all. Verily *Christ* forgate himselfe, who passed over his vicare, nor would not send him so much as one letter, who onely seemed to have bin spokē unto. But there is a ready answer, why he wrote not to him, he knew that he could not erre, nor had neede of an admonisher. Let therefore this omisio be one of the prerogatives of *Rome*. 12. I turned me therefore that I might see: To see is taken sometimes by synecdoche for to perceive, as *Exo.* 20. 18. The whole people saw voices & great lightnings, & the sounde of a trumpet &c. that is, perceived. But here it remaines in his proper signification, whē he had sufficiently perceived by hearing, & he now turned himselfe that he might use the benefite of the other see. Therefore

fore the other worde is chāged frō his native significatiō, noting by a *voice* the *man* whose voice he thought it was.

¶ *And being turned &c.* So was the *hearing*: the things scene are partly *things*, partly a *person*. The things are *seaven golden candlestickes*: the interpretation whereof we shall learne beneath at ver. 20. In the meane while let us note that every godly endeavour receaved greater fruite thē was looked for. Iohn doeth turne himselfe that he might see the man: beholde moreover *seaven candlestickes*, of which he suspected nothing.

13. *And in the middes &c.* The person scene is *Christ* himselfe, as is understood out of ver. 17. 18. *like the sonne of man*, because in a new shape taken unto him, he caused himself to be scene, not in that native forme which he tooke of the Virgine, & in which full of glory he sitted at the right hand of the father, which may be the reason why the articles are not prefixed, as in other places, as Th. Beza hath observed. This fourme is put on for the present condition of the Church, & therefore an other is taken, where an other estate of the *bride* is described, ch. 19. 11, 12. & c. Evē as also it cometh to passe elsewhere in many places, for *Christ* alwaies is one & unchangeable: neither for his owne sake doeth he so often change his fourme, to whom no alteration befallerh, nor any shadow of turning: but when according to his divers administration he useth a divers condition of the *bride*, wherby he may both testify his conionctiō with her, & also may shew that he in those alterations of tymes forgettes her not: he takes upon him fourme fit for the things. He suffereth when shee suffereth: he also triumpheth together with her: what mervaile is it then in so neare a society, if he susteine also a comon shape? According to the same meaning *Irenæus* expoundeth this divers fourme, So, saith he, the word of God alwaies hath as it were the proportion of things to come, and shewed forth to men as it were the fourme of his fathers disposition, teaching us what are the things of God, book 4. ch. 37. Neither is it without cause, that he is with this habite in the midst of the candlestickes, manifesting by the same that this adorning doeth not simply & absolutely belōg to him, but as farre forth as he is cōversāt with the Church for speciall time. Wherefore in such visions, we must not so much seeke what a one *Christ* is in himselfe, as what his administration is, & what a one the *bride* is therby, which he setteth forth to be viewed in himselfe as in a glasse. Therefore as touching the interpretation of the speciall things, the long garment is the perfect imputed righteousnes of CHRIST, wherewith the *bride* is wholly covered from top to toe, so as no filthy nakednes appeareth. For this garment is not necessarie to *Chr.* but serveth to cover the *bride*, which notwithstanding *Chr.* weareth on his bodie, declaring how comely for those times in this regard shee should be. E 2 Neither

Neither lesse often than significantly, is the *righteousnes of faith* set forth by a garment. *Blessed, saith the Psalmist, is the man whose sinne is covered*, Psal. 32. 1. And *the guest wanting this garment, is cast into utter darkenes*, Mat. 22. 12. Afterward in this booke, *they are pronounced blessed which watch and keepe their garments, lest they walke naked, & their shame be seene* ch. 16. 15. & oftentimes so in other places. And what doeth more fitly resemble the *righteousnes of faith*, which loatheth our inherent righteousness as a menstruous clothe, neither can rest in any other thing, except in this one garment of Christes righteousness.

¶ And girded about the pappes with a golden girdle: made of silken threeds covered with golde. But was the girdle made of such threeds onely? *But the Priestes girdle was made of embroidered worke, pictured with scarlet, purple, violet and yellow flowers*, Exod. 28. 39. Whose stuffe was onely of lilke, as Iosephe of the Antiquities book. 3. chap. 8. And this girdle was comon to all the Priests: There was another appertaining to the *high Priest*, differing onely in this one thing, that it was wrought with golde, as Iosephus there speakes. This then is a *golden girdle*, not that it was wholly of golde, but because the girdle of the High Priest was for this difference excellent. Neither is this girdle proper to *Christ*, but to the *Bride*: for which cause this same is the girdle of the Angels, beneath chap. 15. 6. The which we doe attaine by Christ alone, which hath not onely made his elect, *Priestes*, but also hath brought them to the honour of the chiefe Priest. Seing therefore that this girdle is ours, it signifieth most pretious faith in the heart. And it is of *Golde* because, what is more Golden and pretious than true faith? *Yea whose triall is much more pretious than golde that perished*, 1 Pet. 1. 7. *This girding is about the pappes*, because, except faith hath her seat in the heart it is no faith. And therefore the seaven *Angels* are girded after this manner chap. 15. 6. because otherwaies it is wont to belonge to the *loines*, especially under the law, when faith was not plainly delivered, but lustes were restrained by the instruction of the ceremonies & rites. But now the bride having obtained more plentifull grace, should remove the girdle from the *loines* to the *pappes*, straitly tying and binding to her those garments by a true faith of the heart, lest being loosed and ungirded they slide downe and spread abroad.

14 *And his head and haire &c.* The garment and girdle are comon to all members: in the head & the haire there is a certaine distribution, whereof the former concerneth those which rule in the Christian assemblies, and are to them as *beaders*: the *haire* do signifie the comon Christian people, which dependeth on the holie teachers, drawing nourishment and orna-

ment

ment from them, and they bestowing againe on them decking and defce. Both of them is white, flourishing in the seaven Churches, or rather in the first of the seaven Churches by a singular puritie. For we shall see that this order of the mēbers hath referēce after a sorte to the order of the Churches. Although those thinges which are related here in the last place, in the Epistles are attributed to the first: which reversing of order doe teach that those properties are in such sorte agreeing to some, as that also according to the occasiō they are proper to others. But the *whitenes* is of *wooll* & *snow*: of the former, for the simplicity of maners, wherewith the *santes* are endued, which every where are called *sheepe*, and not without cause, seing our *head* is a *lambe*: of the latter, because this puritie and whitnes is not *naturall*, but *borrowed*. For *wooll* by nature is filthie in greasines, full of dust & many other defylings, but being thoroughly washed in the most cleare fountaine of Christs righteousnes, it exceedeth snow it selfe, or whatsoever excelleth in the glory of whitnes. So great a thing is it to seeke righteousnes not in our selves but in another, that the *Spirit* contentes not himselfe with one similitude of the *garment*, but also adioineth the similitude of *snow*, and many other reasons in other places, shewing howe greatly he would have us to minde this doctrine, & that on every side it should soude in our eares.

¶ And his *eyes* as a *flame of fire*: Overcoming darkenes, from which eyes no darkenes takes awaje the sight. Which kind of eyes did especially shine in the first of the seaven Churches; in which we shall see that the truth shined so clearely, that no craft of heretikes coulde darken the same. All their vaine shewes were consumed as stubble with these fierie eyes, or as coverings of waxe they do melt forthwith, and do openly bewraie their hidden deceit.

15 And his *feete* were as *fine, shining Brasse*: Wherefore passeth he so quickly from the *heade* & *eyes* to the *feete*? especially seing there follow the *voice*, *handes*, *mouth* and *face*. It is not rashly done, but in that order the members are described, which doeth most fitly agree to the Churches. Now therefore he teacheth after that *first*, what is the estate of the next Churches, where the faithfull are *secte*, & like to *Brasse of Lebanon*: for they were the *head*, *haire*s & *eyes* in an other respect and maner. One member could not declare the whole estate of the *Bride*, for which cause there are more used, and so much the more because he whom Ihon saw, was like to the *some of man*. As touching *Lebanons Brasse*, Th. Beza doeth well reteine the greke worde in his translation. Copper is manifest to the Latines, neither do I beleve that it sufficiently expresseth the singular elegancy of this

Brasse digged out of Lebanon. For Aretas yeildeth the same reaso of this word. And we know that a possession which engendred metalles befell to the tribe of *Asher*, who had his seate at the foote of this mountaine. For so Moses speaketh, *Iron and Brasse shall be thy shoe*, speaking of that coast where this tribe was seated, Deut. 33. 25. Some had rather that here it should have the signification of *Frankincense*: the authour also of which iudgement is Aretas, as it were doubtfull betweene both: all be it he plainly relateth not that this signification is as it were, drawne from use, or taken out of any approved authour, but as though the composition of the word should signify some such thing. But Anthoine Nebrissenis brings somewhat of weight for this point, writing (as it is recorded of Frauncis de Ribera) that this title is frequent in Orpheus amongst his hymnes, *Chalcolibanus for Apollo, for Latona, and other Gods*; that is, as he interpreteth, the male Frankincense, or the sacrifice of the male Frankincense: as in *Virgile* in his *Bucolickes*, and offer for sacrifice the fate veruin and male Frankincense: But I thinke that the wordes which follow contradi&it, *burning as in a fornace*. Similitudes are wont to be fetcht from usuall & accustomed things: but we teade no where of such a prodigall wast of *Frankincense*, noe not when Alexander himselfe sacrificed, that it should be burned in an oven or fornace, which onely was to be burnt on an altare: Therefore that first signification of metall seemeth to be better: chiefly seing the visio alreadie before made are according to this maner recorded. In *Ezechiel*, *his feete are like to shining brasse*, ch. 1. 17. of *shining brasse* in *Dan*. ch. 10. 6. As touching Orpheus, let the learned consider whether *Chalcolibanus for Apollo*, may not be an image of brasse of Lebanons for Apollo, as if he should saie, that he by his verse, did as it were erect an image of most pretious brasse for Apollo. They wer wont in ancient time to consecrate to their Gods other things besides frankincense: according to which custome *Synesius* a Christiā Poet nameth his Hymnes crownez & garlandes, & make for thee this garland from the holy meadowes. Hym. 3. Such a thing therefore is this *Lebanons brasse*, whose feete burning in a fornace being like, shew the afflicted spouse in the Churches of *Smyrna* & *Pergamum*: which yet receaved no damage by affliction, but through the strength of brasse should continue invincible, & should shine much more cleare than fire. The comō latine translation for *Lebanons brasse*, readeth copper. The Iesuite according to his wont, that he might by some probable reason hide the error thinketh that the olde Interpretour first translated it *Lebanons brasse*, as it is in the greeke, & that afterwards this word was corrupted by printers or unlearned. But what needs this defence? Wherefore hath not the tranſlatour here as alwaies followed the best corrected copies: if the

the greeke bookes are corrupted? It is foolishnes to bring a thing to the rule which is righter thā the rule it selfe? But the power of the truth carrieth the mā that gaineſaies it frō his iudgement, & drives him into cōtrarie opiniōs.

¶ And his voice as the voice of many &c. This ſimilitude is often, & for the moſt parte noteth an huge tumult: in this booke, as it ſeemeth, it is of a large ſignification, declaring beſides the greatnes of the noiſe, a certaine unconceivable (as I may ſo ſay) notion of things; as is the diſordered and confuſed noiſe of waters: which ſtorming with contrary waves, & ruſhing againſt the ſhoare rockes, yeilde a certaine huge noiſe, yet no mā diſtinctly perceaveth, what all that noiſe meaneth. Such ſhould by *Chriſts* adminiſtration be the word of truth in the ſame Churches, in which the ſecte ſhould be like to burning lebanons braſſe. To the heatheniſh men that lived yea in moſt pure Ephesus, the truth was a certaine unfavoury and untaltable thing, neither founded it any other thing then barbarous and unpleaſant. *Cornelius Tacitus* calleth the doctrine of the Goſpell a certaine deadly ſuperſtition, ſhewing by his wicked blaſphemy not ſo much his owne as the comon hatred of all the Gētiles, book 15. *Suetonius* recite that the Chriſtiāns were afflicted by torments, that they were a kinde of men offtrōng & wicked ſuperſtitio, in *Neron* ch. 16. *Plinie* a very learned & wiſe mā in a certaine Epistle to *Traiane* ſinges the ſame ſong, he writes, that when he had enquired of 2 *mades*, which were ſaid to be the ſervantes of certaine Chreſtians by tormentes, What was the truth, he founde no other thing then wicked & unreaſonable ſuperſtition, the infection whercof had not onely runne thorough the cities, but alſo the villages & cōntrey &c. How doeth the ſounde of the truth to ſuch men ſeeme a certaine rude & vaine beating of waves? Their eares were filled with a ſounde, wherof they conceived no ſence. And we ſhall ſee in the next chapter how theſe althogh *Gentiles*, pertained to *Ephesus*. But not alone of this kinde of men the wholeſome truth was accounted barbarous, but alſo of many of Chriſtian profeſſion in the Church of *Smyrna*, *Pergamus*, and the neighbour Churches, Errours & perverſe opinions ſo poſſeſſed many, that they were altogether deaſe to wholeſome doctrine, neither taſted any ſweetenes of it, as it will be more plaine in the next chapter.

¶ And he had in his right hand ſeven ſtarres: He did ſo defend with his mighty right hand the Teachers of the truth (for theſe are the ſtarres, as beneath is taught verſ. 20.) afflicted with many evils, that in all miſeries they were conquerours. Although this thing be common to all Churches, yet in thoſe it is cheefly ſeene, Where the ſecte doe burne in an oven, and the truth either not heard, or not underſtood.

Even

26 CHAP. I. A REVELATION OF THE APOCALYPSE.

Even there we shall see many delivered to death, but for one many forthwith to arise: neither onely doeth the power of his defending right hand so manifest it selfe, but also in repelling the conspiracies which the wicked doe make to his Ambassadors.

¶ And out of his mouth a two edged sworde: This sworde is the most mightie word of God, *more percing than any two edged sworde:* It searcheth the reines, and pronounced sentence *against the Wicked and unbelievers:* Neither doth one iote, or any note becomie voide and of no effect. It wondeth and killeth, bringing upon the wicked those calamities which it threatneth. Now it cometh out of the mouth, because in the Church of *Pergamus* Christ would approve his most holy severity to the world in punishing sinnes, *unlesse*, saith he, *they repent, I will fight against them with the sworde of my mouth*, chah. 2. 16. as it shall more fully be spoken of there.

¶ And his face shineth as the Sunne in his strength: The face or countenance of Christ, is his worship appointed from God, in which he is seene of his as cleerly as we doe beholde thinges before us: Wherto pertaine those exhortations, *Seeke yee my face*, Psal. 27. 8.: *Seeke the Lord and his strength: Seeke his face alwayes*, Psal. 150. 4. Although he should say, trust alway in the Lord and apply your selves to the holy study of those thinges, with which he hath taught that he himselfe is to be worshiped. As long as we bestowe our labour thus, we are conversant in the sight of the Lord, but as soone as the fucalty to be at his publike worship is taken away, we are banished from his face: as Cain complaineth, being cast out of the Church for the murder of his brother, *that he was hidden from his face*, Gen. 4. 14. Therefore the whole religion of Christ pertaining either to doctrine or to prayers, sacraments & discipline should shine most purely in these Churches. For the reason of order requireth, that in the last place the shining face should signify that the last of the seaven Churches should be famous by the cleere vision of Christ. And among these (as we shall see) Philadelphia obtaineth the chiefe praise: the other so beholde the open face of Christ, that they may rather perceive that Christ is angry with them, then reioyce in any of his favorable beholding or countenance. Therefore the whole type or figure hath this summe: That the first of the seaven Churches is notable, by the righteousness of Christ, thorough the faith and holines of the people, and mervailous quicknes of understanding of the teachers, by whose bright eyes the darknes of errors are driven far away: that those Churches in the middes are on fyre through greate affliction, yet that the truth was not altogether overwhelmed, but did make a lowde noise as the *fall of the river Nilus* although to very many, it was but as the unconstant dashing

dashing of the waves: That the *last* Churches had their teachers whole & sound, kept the trueth mighty to subdue the enemies, and a great purity of the whole religion. For nowe it shalbe sufficient to distinguish them in to three degrees for plainesse sake: we will folow a more accurate distribution, when we shall intreate of them severally.

17 *I fell at his feete as dead.* Thus was the type from the consequents. First, the *great feare of John* offers it selfe, such as in the like matter hath befallen other holy men. So great is the infirmity of our nature, and conscience of depravation, that it can in noe wise endure the least shewe of Gods maiesty, Dan. 8. 9. & c. which is another argument for the credit of the heavenly vision.

F *Feare not;* A consolation very necessary, cōsidering that Ihon had not bin able to perceive the things either heard or seen, unlesse he had first bin recreated and confirmed from his feare. And so it is wont to come to passe in *holy visions*: the evill spirits contrarywise doe increase feare, asmuch as they can, desiring to overwhelme men with feare and desperation. The places of consolation are from his *universall power over all things created*, in this verse, & by name from his *victory and power over death* in the verse following. Those wordes *first & last* have great power to comfort: for why may not *John* be of good courage, when he biddeth *not to feare*, who in the beginning created all things, and is able to bring them to nothing againe at his pleasure: unlesse peradventure, the wordes *first and last* are to be referred to glory and humility, then he is the *first* nowe among all things created, or rather above all things in honour and maiesty, who once being conversāt on earth did seeme the basest among men: Alsthoug he should say, feare not at the sight of my glory, which is augmented above that you cā think, yet not for your destruction, but salvation. And as once yee have known me the most humble of all men, so in this unmeasurable glory, I reteine my former minde, & doe not despise or neglect you dust and earth. Words full of comfort, but in this sense they were to be changed, *I am the last and first*, because the humility did goe before glory, neyther now should that be placed in the latter place which hah bin swallowed up of the maiestie, coming upon it: unlesse peradventure they have this sense, *I am now the first, who of late was the last*: or the order of the wordes being kept, I which was the *first*, in the beginning being with God, equall to the father, at length taking upō me the forme of a servant, became in the account of the world the *last*. Both which sentences make for the secōd interpretation, & make it more probable.

F *And who am alive:* Specially he maketh mention of his victory over death

death, that he might erect his minde against the greatest feare in life. These things confirmed that he was Christ that appeared to Iohn. Never of any creature is any thing uttered in the person of God, without all signification of ministry: least peradventure men should thinke him to be God, and should give that to the creature, which is proper to God.

¶ Amen: This is most certain which I say, that I live for ever, for confirmation whereof, take not onely a naked affirmation, but also a solemne word of sealing up, *Amen*; The comon translation readeth not *Amen*; which neverthelſe is found in all the Greeke bookes, and is found beneath chap. 3. 14. To which wee muſt hearken rather then the *Tridentine fathers* establishing onely this edition authentically and of authority.

¶ And I have the keyes of hell and of death: There is a tranſpoſition of the words in Aretas, the Complutenſe and the vulgar: *and I have the keyes of death and hell.* And in the coniointing of theſe words hell is wont to be put after death, as death and hell did follow him chap. 6. ver. 8. *ſo death and hell were caſt into the lake* chap. 20. 14. And ſo the order of things requirerh, ſeing that *hell* is the laſt ſtinge of *death*. But ſeing thoſe keyes are as well to open as to ſhut (for becauſe *he liveth that was dead*, he hath power to make others alive from the dead) here *hell* is not of the *dammèd*, which is wont never to be opened, that any ſhould be fetched from thence, as neither in ch. 20. 13. For how can the *hell of the dammèd* be caſt into a lake of fyre? Therefore theſe two doe ſeeme thus to be diſtinguiſhed, that *death* be the very ſeparating and ſundring of the ſoule and body; *Hell* the ſtate and condition in which the body is after the ſundring.

19 *Write thoſe things that thou haſt ſeen, and which are &c.* The commandement of writing is repeated, but explained more at large. In the eleventh verſe it was commaunded onely, *write that which thou ſeeſt in a booke*: Now he teacheth wherto that pertained, which he ſaw: to wit, *to things both preſent and to come*: For theſe both ioined together doe expound that *what thou haſt ſeene*. And in every of the Epiſtles, unto which the partes of this viſiõ are fitted according to the diſverſe condition of every one, wee ſhall finde predictions of future things, ſo as thoſe words *which thou haſt ſeen*, can not be reſtrained to things onely preſent. Seeing therefore the ſeven Churches containe as well *future things* as *things preſent*; the whole Prophecy is not rightly diſtributed into *things preſent and future*. For theſe two mebers come together, as after wee ſhall ſee, in the ſingular explication and unfolding of the things. Let us holde therefore that which the wordes plainly teach, that this viſion proper to the ſeven Churches, is touching things both *preſent and future*. The obſervation of which ſmall thing hath opened

ned a way to me to understand (as I thinke) the particular Epistles: which I will that the godly iudge.

20 *The Mystery of the seven starres:* In the last place is the interpretation, which onely teacheth of two things, of the *starres* and *candlestickes*. Why doth he give no exposition of other pointes? Because these few were ynough to open his counsell of the whole. For after the same maner the rest are to be applied to the condition of the Chutch. And so will the *Spirit* helpe our weaknes, that he may leave some parts of diligence to us. Although the things that remaine of the vision shall easily be made manifest fro the Epistles, which teach by the condition of every one, what meaning the rest have which now are kept in silence, as shall be shewed in their places. As touching the words, *Mystery* is of the fourth case, following the verbe *Write*, which is to be repeated, although he should say, *Write the mystery of the seven starres*; And likewise in the member following, and *write the mystery of the seven candlestickes*: For he interpreteth the *starres* to be the *Angels*: *The seven starres* (saith he) *are the seven Angels of the Churches*, that is, signify the seven Angels. Which let them observe who hold fast, as it were with the teeth, the letter of the worde in other places. Neither are these Angels spirituall substances, but men Pastours and Bishops, to who the scripture attribute this name: as, *although the Angell of the Lord had come up from Gilgal to Bochim*. Iudg. 2. 1. So in the Prophet Haggai: *Then spake Haggai the Lords messenger*, ch. 1. 13. And Malachy speaking of the Priests; *For he is the Angel of the Lord of hostes*. chap. 2. 7. How great therefore is the dignity of true Pastours, who both are starres, fixed in no other firmament then in the right hand of Christ, and also Angels. What skilleth it though the wicked skoffe at them with reprochfull names, seeing they be in this reckoning and estimation with God?

¶ *And the seven candlestickes are seven Churches:* Very well compared to a candlestick, wherein the everlasting light of trueth shineth, kindled of Christ the Priest morning and evening continually. This similitude is fetched from the candlestick of the Tabernacle, which was made of pure golde, of worke beaten with hammar, of one shaft, and seven branches. The multitude of branches signifieth the multitude of particular Churches, as well of Iewes, as of Gentiles. The comon originall from one shaft, the most strait coniunction of particular Churches: all which come forth from that one of the Iewes, as from the shaft. Which shaft was more adorned then the other branches, in one bolle, knop, and floure: because, as it seemeth, the Iewes Church at length shall become more abundant in the gifts of the spirit, then this ours of the Gentiles: Exod. 25. 31. They are then the *candlestickes of the Church*:

but which by their most pretious matter doe note out onely summarily the excellent dignity of it: *Christ* himselſe, represented ſeverally the beautie of every of each one of the members, in that figure, wherein he was ſcene of Iohn.

Chap. 2.



VNTO the Angell of the Chnrch of Ephesus Write, theſe thinges ſaith he, that holdeth thoſe ſeaven ſtarres in his right hande, which walketh in the middes of the ſeaven candleſtickes;
 2 I knowe thy Workes and thy labour, and thy patience, and that thou canſt not ſuffer the Wicked: and haſt tried them, which ſay that they are Apoſtles and are not, and haſt found them lyars.

3 And thou waſt burdened, and doeſt endure, and for my name haſt laboured and waſt not wearied.

4 But I have ſomewhat againſt thee, that thou haſt left thy firſt love.

5 Be mindfull therefore from whence thou art fallen, and doe the firſt Workes; or els I will come againſt thee ſhortly, and remove thy candleſticke out of his place, unleſſe thou doeſt repent.

6 But this thou haſt, that thou hateſt the Workes of the Nicolaitanes, which I alſo hate.

7 Let him that hath an eare heare what the ſpirit ſaith to the Churches, to him that overcometh I will give to eate of that tree of life, which is in the middes of the Para-diſe of God.

8 To the Angell of the Church of Smyrna Write, theſe thinges ſaith he that is the firſt and laſt, who was dead, and is alive.

9 I know thy Workes and thy affliction, and poverry (but thou art riche) and the blaſphemy of them that ſay they are Jewes and are not, but the ſynagogue of Satan.

10 Feare none of thoſe things which thou ſhalt ſuffer: Beholde it ſhall come to paſſe, that Satan ſhall caſt ſome of you into priſon, that you may be tryed; and yee ſhall have affliction ten dayes: Be faithfull unto death, and I will give thee the crowne of life.

11 Let him that hath an eare, heare what the ſpirit ſayeth to the Churches. He that ſhall overcome, ſhall not be hurt of the ſecond death.

12 And to the Angell of the Church of Pergamus Write, theſe thinges ſaith he, that hath that ſharpe two edged ſword.

13 I know thy Workes, and where thou dwelleſt, to wit, where Satrans throne is, and that thou keepeſt my name, and haſt not denyed my faith, yea even in thoſe dayes in which Antipas that my faithfull martyr was ſlaine among you, where Satan dwelleth

divelleth:

14 But I have a few things against thee, that thou hast there those that holde the doctrine of Balaam, who taught Balack to lay a stumbling blocke before the children of Israel, that they should eate of those things, which were offered to Idols, and that they should commit fornication,

15 So also hast thou them, which holde the doctrine of the Nicolaitanes, which I hate.

16 Repent: or else I will come against thee quickly and fight with them, with the sword of my mouth.

17 Let him that hath an eare, heare what the spirit saith to the Churches: I will give to him that overcometh, to eate of the hidden Manna, and I will give him a white stone, and a new name written in the stone, which no man knoweth, but he that receiveth it.

18 And to the Angell of the Church of Thyatira, Write, these things saith the Sonne of God, which hath eyes as a flame of fire, and whose feete are like fine brasse.

19 I know thy Workes, and love, and service, and faith, and patience, and thy Workes, and thy last are more then the first.

20 But I have a few things against thee, that thou suffrest the woman Iezabell, which saith shee is a Prophetesse, to teach & deceave my servants, that they should commit fornication & eate of things which are offered to Idols.

21 And I gave her time to repent of her fornication: but she hath not repented.

22 Behold I will cast her into a bed & them that committe adultery with her into very great affliction, unless they repent of their Workes.

23 And I will kill her children with death, and all the Churches shall know that I am the searcher of the reins and of hearts, & I will give to every one of you according to your Workes.

24 And to you I say, and the rest of the Thyatirians, whosoever hold not this doctrine & who have not known the deepnes of Sathan, as they say: I will lay no other burden upon you;

25 Yet that which you have, keepe till I shall come:

26 For if any shall overcome, & observe my Workes unto the end, I will give him power over nations.

27 And he shall rule them with a rod of iron, & they shall be broken in pieces as earthen vessels, as I also have received of my father.

28 And I will give him the morning starre.

29 Let him that hath an eare, heare what the spirit saith to the Churches.

The Resolution.

HITHERTO in comon that which pertaineth to all the seavē Church ches: that which is proper to every one foloweth, an Epistle being inscribed to every one severally. In every one of which, there is an *Inscriptiō*, *Narration*, and *Conclusion*. The three first, are of the Church falling into a worse estate, of *Ephesus*, *Smyrna*, and *Pergamum*: The other fower are of the same returning: and so as the three next are opposed to the three first, & are answerable one to the other: the *Thyatiren*, to the Ephesine: the *Sardinen*, to the *Smyrnen*: the *Philadelphien*, to the *Pergamen*: Onely *Laoducea* hath noe equall, wherto she may be compared.

As touching the *Ephesine*, which holdeth the first place, the Inscription is by name to the *Angell*, describing also him, that gave the Epistle: *That he holdeth the seaven starres in his right hand, and walketh amidst the candlestickes*, ver. 1. The *Narration*, partly respected praise, commending their labour, patience, discipline, ver. 2. then their *unwearied desire* ver. 3. partly reprehensio, which sheweth their sinne, their first love left, ver. 4. & the remedie, which first he propoundeth, teaching in what thing it consisteth, in a care of their first workes, afterward he inciteth them to use it, partly by a denuntiation of removing the candlestick, unlesse it be done in time, ver. 5. partly by a rehearfall of the cause for which they had bin spared hitherto, ver. 6. The conclusion is both *epiphonematicall* requiring attention: and also *remunerant*: where the reward is the power to eate of the tree of life, ver. 7. The other *Analyes* shall follow every one in his place.

Scholions.

Languish-
ing Ephe-
sus.

TO the *Angell*: Every one of the Epistles are inscribed to the *Pastours*, nor that they shoul have them privately to themselves, but that they shoul communicate them with the rest of the Church, as hath bin said before ch. 1. 11. *Sende to the seaven Churches which are in Asia, to Ephesus, Smyrna &c. and in the end of every one, let him heare what the spirit saith, not to the Angell alone, but to the Churches.* But they are sent to him by name, partly because he is the *dispensatour* of doctrine, exhortatio, reproofe &c. even as the use of the Church doth require: partly because the safety of the whole congregation, resteth chiefly upon the integrity of the *Pastours*. Neither are they sent to any one *Angell*, but to the whole, that I may so say, *College of Pastours*, who all are comprehended in this comon word. For there was not one *Angell* of *Ephesus*, but many: neither any *Prince* among them, as is manifest from *Paul*, who to *Myletum* sent for the *Elders* or *Bishops* of *Ephesus*, *Act.* 20. 17. 28. He would have spared the multitude,

multitude, if any one had bin over the rest in authority: or at least wise among the rest of his admonitions, he would had spoken one word of obedience to the chiefe Bishop. But this preheminence and principalitie, was not yet bred: It began then first, after the *Apostles* were taken from humane affaires, except that *Diotrephes* gave some shew thereof.

Therefore under the name of one Angell, he writeth to the whole order of *Pastours*, for whose praise, or dispraise, the chiefe force of every Epistle is intended. For such is, for the most parte the condition of particular congregations, as their faithfulness and diligence shall be. Fro whence it is, that at the end the admonition is given to the whole congregation, fitted to the administration of the teachers.

Neither is it to be thought, that these Epistles were sent severally, and asunder one from another, but that all were written together in a common Epistle, such as we have said this whole Prophecy is, & that every Church ferched from thence that which belongeth to them severally. And these things are comon to all the seven Angels, to be applied to every one a-part.

¶ To the Church of Ephesus: Of the city Ephesus we have spoken briefly at the eleventh verse of the first chapter: to which are to be added, *the reason of the order, the force of the name, and the Antitype of it*, that the counsell of the spirit may the better be understood. There may be a double reason of the order: one that this city stretch before our eyes most of all the Church of the Gentiles like to the *Prodigall sonne*, Whoring & spending his patrimony in a farre country, Luke 15. 11. &c. whome we know Christ to have set forth as an image of the conversion and calling of the Gentiles. For this city, besides the horrible idolatry whereto she was a leader of other cities: it was also given to most wretched riot, casting out of the city a certen mā called *Hermodorus*, not for any other crime, then that he was a thrifty mā: this more over being added, *Let noe one of us excell, but if there be any such let him be in an other place, and among other men.* Tusc. quest. book. 5. lease 125. a voyce in deede of beatis, & even in the sentēce of Ethnikes, worthy of a halter. For thus saith Strabo, *All the Ephesians are to be punished by death.* Beholde therefore that prodigall sonne, coming againe to his father and running to meete him, and falling on his necke and kissing him. How is the grace of God to be praised, who hath converted us Gentiles, being a gulfe of wickednes, the disposition of all which we see in this city, into a most glorious palace of salvariō. We were once the Princes of naughtines, now we are become the head of holines, as this among the seven Churches: noe lesse excelling in godliness; then of late we did excell in all wickednes. For the Father hath commā-

ded

ded the best robe to be brought forth, and hath killed the fatted^c calfe for our sakes. An other reason of the order is, that this city was the formost in embracing the faith among all of that country, from whence it spread to the other neighbour places. For Paul coming to Ephesus, d^oly disputed in the sch^ole of one Tyrannus, and that by the space of two yeares, so that all that dwelt in Asia, as well Jewes, as Gentiles, heard the word of the Lord Jesus, Act. 19. 9. 10. Wherefore it is made worthily in the same place, the beginning of Cities, from whence was the beginning of faith.

Now the force of the name is to be declared. For it shalbe cleare in every one, that the Holy Ghost hath chosen purposely those Churches, which even by the very names, as it were by certen marks written on the forehead, should manifest their whole condition. We let passe that *Amazon*, from whom they report that it tooke the name, that which followeth beneath ver. 4. *that thou hast left thy first love*, teacheth sufficiently what the Spirit regarded in this city: namely that *Ephesus*, was as it were omission: whereupon we call her *languishing*, whose godlines waxeth colde in such sorte, as that at length it is utterly extinguished. How is it to be feared that in this thing also it carieth a type of the Gentil:^s

As touching the *Antitype*, seeing these seaven cities containe the univerfall condition of the Churches of the Gentiles, as it is manifest enough from those things which have bin said at the first chapter, in every of them not onely that one city is to be regarded, but also some felow Church is to be joined together with it, which may directly answer unto it. But of what sorte shall we say that these *antitypes* are. For were these seavē Churches mad patternes of all Churches of that same time, or of a diverse time? Yf we shall say the first, so as in all ages the Church spread through the whole world, did agree to those seaven, to wit, that one should be an *Ephesine*, one a *Smyrnen*, one a *Pergamen*, and so of the rest, it should alwayes be of one forme, and such as it was in the first times, so it should be at this day, against which the use of all times teacheth. Therefore it is needfull, to make every one of them severally types, and in that order, in which they are numbred: but the *antitypes* are those Churches which being divided either by the distance of tymes, or the space of places, doe agree to every one in their order. The conveniency of the thinges will shew sufficiently within what boundes they may be concluded. According to this rule we doe make the first Christian Church the *Antitype* of the city of *Ephesus*: which fetching the original from the preaching of the Apostles, continued even untill Constantine the Great, as those thinges shall make manifest, which shall be taught here after. This is the chiefe of all the following Churches

ches, even as Ephesus is the first of the seaven cities.

¶ *These things saith he that holdeth the seaven starres:* A description of him that sent the Epistles, which is divers in every one, yet fetched from the former vision, divers members of it being applied according to the divers condition of things. Which teacheth abundantly, both the whole former figure to have shadowed out onely the administration of things, and also to be proper in a manner and peculiar to the seaven Churches. *The seaven starres in his right hand,* declare that the power of Christ is notable in defending the Ministers of this Church. He is even as mighty a keeper & faithfull maintainer of all his faithfull servants, in what place of the earth, or what time soever they hav bin or shall be; yet in some certē both places and times, he manifesteth himselfe more clearly to the world an avēger, than every wher in other, as appeareth both in this city and antitype. As touching the city, Paul, who planted the faith there first, how many adversaries found he there? *I will abide,* saith he, *at ephesus till Pentecost, for a great doore and effectuall is opened to mee, and the adversaries many:* 1 Cor. 16. 9. Yet we reade not that any calamity came unto him. He was beaten elsewhere and stoned & left for dead: but here Demetrius stirring up the workemen against him, he that holdeth the starres in his right hand, not onely kept Paul free from all evill, but also Caius & Aristarchus & Alexander, pacifying the tumulte by the prudence of the towne clarke; Act. 19. The same hand shielded Tychicus and Timotheus, the Angels afterwards of the same Church: Ephes. 6. 21. 1 Tim. 1. 3. And no lesse the Elders, the ordinary Bishops of the Church, whom Paul called to Miletum to give them his last farwell. At length Iohn came to the same place, and there abode many yeares, stablishing all the neighbour Churches. Neither did the rage of the tyrant proceede to his death: but at length returning from banishment, he dyed quietly in this city. The power of the mighty and starrebearing hande gave such safety to his servants. The like power also shined forth in preserving the Pastours through the whole time of the first Church. An huge number indeede of the faithfull were slaine dayly, but this is mervailous, that in the opinion of me it being necessary that the name of Christ should be extinguished utterly, much more the Pastours, against whom the Tyrants raged most of all, there was made dayly so greate increase, that it was spoken then commonly and truly: *That the blood of the Martyrs is the seed of the Church.* But Christ walketh among the candlestickes, as often as he giveth a manifest proofe of himselfe being present and regarding diligently all thinges which pertaine to the salvation of the faithfull. In what city gave he a shew of more plentifull grace & favour, than in Ephesus, wherto

for teachers he gave *Paul, Apollos, Tychicus, Timotheus, Iohn the Apostle*, besides many other Apostolicall men? And where or when was Christ more manifestly conversant in the earth since his ascension into Heaven, then in those first times, untill about Constantine? He did enrich so abundantly the Church with all giftes, he pricked forward their sluggishnes, corrected their negligence, rewarded their vertue, so as he might seeme by himselfe to compasse every one, and view their labour with his owne eyes. In one & the same maner he is alwayes amōg the candlestickes, neither doth he sit idly, but walketh about continually, & cometh to visit every thing, so that he hath no need of a Vicar: yet because by outward arguments, this is not oftentimes alike manifest to the world, therefore that which is properly & singularly belōging as it were to one city & time, is alleaged.

I know thy workes: A narration, and first of praise. And it is common to all the Epistles, in the beginning of the narration, to professe that he knoweth certainly and tryeth every Angels workes. Therefore neither shall reward be wanting at any time to vertue, nor iust punishment to naughtines. And as even now I have put in minde of a Vicar, how wickedly serviceable are they, who arrogate to themselves, as an absolute lord, the power over their fellow servants, seeing he thoroughly knoweth all things, and is not in vaine conversant among the candlestickes? The praise of the Ephesine Angell respecteth either his office, in this verse, or his vertue against outward evils, ver. 3. His office consisteth, either in administring the worde and those things which are wont to accompany it usually, the Sacraments and prayers, or in exercising of discipline. As touching that he saith, *I know thy labour and thy patience:* For the paines which is bestowed in preaching the word, because it is laborious, and full of troubles & griefes, is wont to be called *labour* in the scriptures, as, *We pray you brethren that yee acknowledge them that labour among you;* & c. 1 Thes. 5. 12. And they are worthy of double honour: especially they that labour in the word & doctrine: 1 Tim. 5. 17. But patience as a necessary companion must be adioined unto the labour of teaching: which the Spirit sheweth, saying *and thy patience.* As also Paul, *The servant of God must not fight, but must be gentle toward all men, apt to teach, suffering the evill men: teaching them with meeknes that are contrarie minded:* 2 Tim. 2. 23. 24. Therefore this Church was famous in the faithfulness and diligence of teaching. Beholde the example of Paul, who by the space of three yeares daye and night ceased not to admonish everie one with teares: Act. 20. 31. Doe thou also coniecture from those godly Bishops, who loved Paul so grealy, whom also he againe loved no lesse: Act. 20. 37. 38 Afterward minde *Iohn* and the rest. But a matter that is cleare needeth not many words.

wordes.

As touching her Antitype, the matter is even as evident; they did never more faithfully give themselves to teaching. That Monster was not yet borne, that anie should be Pastour, that doth not feede at all: Or that one should sit in the chaire of the teacher, who as dumme should be sleepey, distracted with other busineses. There was then no Bishop, who had the office of teaching, who taught not most diligentlie. Even also at Rome, where it behoved that the myltery of iniquity should spring up betimes, they ceased not as yet from this office. The Pastor everie Lords daie at the least did plainlie and cleavlie expounde those things which were read out of the bookes of the Apostles and Prophets: then also he did admonish and exhort, that they would folow those thinges, which being holy and good, they had heard rehearsed: Iustin. Apolog. 2. The same thing testify Clemens, Origenes, Tertullian, Cyprian: But the matter is so cleare and manifest, as the contrary therto to be done at this day.

¶ And that thou canst not beare the wicked: Such was the care of teaching, the maner of their Discipline was no lesse pure and sounde: Which first is universallie set downe, of what sorte it was toward all the wicked: afterward specially, what it was toward the clergie, that I may so speake, in the next words, and hast tried them which saie they are Apostles &c. The generall discipline did not tolerate men in any sorte living wickedly, and with the offense of others, but according to the manner of their faulte, did rebuke either privately, or before many, if private admonition profited nothing: then also at last it did debarre them from holy things, if they would not obey them that counselled them well. And touching Ephesus it can not be uncerten, but that this holy rule did holde there, seeing Paul taught there the space of three yeares: who gave commaundement to Timotheus touching this matter so diligently and exactly. The observation thereof was famous in the primitive Church, as even Plinie testifyeth in an Epistle unto Traian: The Christians are wont, saith he, to ryse betimes in the morning to praise Christ as God, for the preserving of their religion, to prohibite murders, adulteries, avarice, counsenge, and the like unto those: Euseb. booke 3. chap. 33. of the Eccles. Hist. from Tertullian. Out of all doubt they did not onely prohibit in word by teaching: but also did restraine them by holy discipline. And they did determine rightly, that Religion could not be preserved otherwise, unlesse vices be cut off by this spirituall sworde. Iustin testifyeth that no man was admitted to the Sacrament of the supper, but he whose life should answer and accord with his profession, Apol. 2. But more plainly Tertullian writing thus: There are also exhortations, corrections and divine censure: for it is shewed with great gravitie, if anie have offended, that he maie be sent awaie from communicating in prayer, both of the assembly

and all holy society: Where all most approved Elders have authoritie, having obtained that honour not by money, but by good report: Apologet. ch. 39. Origenes in his 35. treatise on Mat. In the Churches of Christ, saith he, such a custom hath hold, that they which are manifest in great sinnes, thereof convicted, should be cast out from comon prayer, least a little leaven of such as pray not from their heart, should corrupt the whole sprinkling and consent of truth. So in Hom. 7. upon Ioshua: Him that the third time being admonished refuseth to repent, he commandeth to be cut off from the body of the Church by the rulers of the Church: where also he sheweth, that the Priests sparing one, and neglecting their Priestlie severitie, doe worke the ruine of the whole Church. The Epistles of Cyprian are most cleare witnesses, how holie and religiously he kept it in his Church; yea they do prove how purely the discipline abod hitherto at Rome, as is cleare by the Epistles of Cyprian to the clergie of Rome, and to Cornelius, and againe of them to Cyprian. It is therefore an excellent praise of that time, that conioined together with the puritie of doctrine, sanctity of manners, by most hollesome discipline.

¶ And hast tried them which say they are Apostles. The other part of discipline is toward Ecclesiasticall men, who were reprov'd not onelie for sinne in life, but also they did undergoe punishmēts meet for their ungodlines, if they brought anie new thing and divers from the truth, which after lawfull examinatio was founde not to agree to the rule of the sanctuarie. And great was the courage of the Angell in this matter, who was not skared from his duty by great names, but did bring them backe to a wholly examining, who did vaunt that they were Apostles. Of which sorte that there were men at Ephesus it is cleare, from that instruction given unto Timotheus, That thou wouldest abyde at Ephesus, saith he, that thou mayest give warning to some, that they teach none other doctrine, neither give eare to fables and genealogies being endlesse, which doe breed questio's rather then godly edifying which is by faith, 1 Tim. 1. 3. And the same Paul warneth the Bishops of Ephesus, to take heed to themselves and the whole flocke: For I know this, that after my departure, grievous wolves not sparing the flocke will enter in among you, and of your selves shall arise some, which shall speake perverse thinges, that they may draw disciples after them: Act 20. 29. 30. But the diligence of the Pastours did plucke the vizzards from the hypocrites and did not suffer their craftes to spread to the destruction of the flock: so the Church continued uncorrupted, even to the coming of Iohn, who ruled the same many yeares: who at length for a time being removed, it slaked somewhat of that former care, as we shall shew by & by. Likewise in the first church ther was such a troupe of heretiques, as scarce hath bin in all other times. There arose Simonians, Menandrians, E-

bionites,

bionites, Cerinthians, Pseudoapostles, Gnosticks, Sabellians, Samaritanians, Manichees &c. Some of which the Apostles themselves did perce through with the dart of truth. *Paul delivered Hymeneus and Alexander to Satan: So Phygellus and Hermogenes,* and as it seemeth *Philetus.* And he taught *Titus,* that he should shew an hereticall man after once or twice admonition: *Tit. 3. 10.* But after they were gone to Christ, many other excellent lightes rose up, which did dispell diligently all hereticall darknes. Among which *Agrippa Castor,* as *Eusebius* reporteth, *Iustin Martyr, Ireneus, Tertulianus, Cyprianus &c.* Who all fought egerly for the truth against couñterfait Apostles. Wherefore as both *the city & that former age* were perillous because of the impudency of those, who with false titles made a shew that they were *Apostles:* so were they no lesse happy by the faithfulness and industrie of such defenders, who would not be deceaved with a vaine shew, but bringing the matter to the touchstone manifested to the whole Church, that they were moit filthy fellowes, who would be counted the principall maisters.

¶ *And thou wast burdened:* Hitherto his faithfulness in executing his office, now he rehearseth his verue against externe evils: which were many and great, both of *that city* and of *all the Christian world.* The battailes of *Paul* against beasts at *Ephesus* are famous: *1 Cor. 15. 32.* But what tranquillity could be to the *Angels* following, who should have to doe with *grievous wolves not sparing the flocke:* *Act. 20. 29. 30.* It was therefore the commendation of this *Angell,* that he did susteine and endure calamity stoutly, which is declared in a triple degree: that *he bare the burden:* that *he laboured under the burden,* and yet was not tyred: as though he should say, a great weight in deede of trouble did ly upon thee, under the burden whereof thou groinedst, yet thou wast not discouraged that thou shouldest pluck thy neck from the yoke, and betray the truth. It is a manlie fortitude to beare out manfully troubles and torment. Many beare the yoke cheerfully as long as they feele but a little griefe; But to goe on constantly among the stinges of grief and sorowe, is a point of great courage, and of heavenly fortitude.

Such was this *Angell,* such also was the whole *Primitive Church.* *Nero* and *Domitian* had greatly persecuted the Church, before *Iohn* wrote these things. And besides *Nero* and *Domitian,* it abode patiently under *Tratā,* *Adrian,* *Antonin,* *Severus,* *Diocletian.* The times were never more miserable when the *EMPERORS* did let their labour to hire to the *Devill,* for to shed the Christian blood, which he doeth alwaies thirst after. Yet the faithfull revolted not but continued costantly unto the end, becoming at length conquerers, setting up the signe of victory against the *Devill & al foes.*

For what other thing were so many *skerves* and *prints*, with which many Bishos were marked, who after the tempest of tyrannicall persecution drive awaie, did meete in the *Nicene Counsell*, then so many triumphant bowes of the victory gotten against the enemies? *Paulus Neocesariensis* was bereft of the use of both his hands, the sinewes being shrunke and cut by the persecutours with a whote iron. Others had both their eyes put out. Others their right handes cut of by the elbowe, among which was *Paphnutius Aegyptius*. In summe a man might have seen a company of famous and picked Martyrs gathered together: Theod. book 1. chap. 7. He was an Angell of an invincible courage, whom so many calamities could not breake, yea not bowe never so litle. Now therefore if we shall gather all these things into one summe, we shall see a most beautifull image of any excellent Church. For beholde an *Angell* sparing noe trouble of his owne in the labour of teaching, administring the discipline most religiously: suffering none that should offend the Church with his naughtines: either keeping farre away the leven of heretiques, or taking it away most carefully at the very first. And last of all for all these thinges undergoing boldly whatsoever the wicked enemies were able to inflict upon him. Doth he in any thing need amending? In nothing in deede, if onely he had continued in his integritie: but godlines fainteth by litle and litle unlesse it be kindled continually: and often times a certain naked profession remaineth, where all his power is utterly dead & lyeth quenched: as we shall see by & by to have happened here.

As touching the wordes, *Montanus* and the vulgar translation doe distinguish this verse otherwise, also they put out and change some wordes: *And hast borne a burden and hast patience for my name, & hast not fainted*: So *Aras*, but the first words set out of order: *And hast patience and hast borne a burden*. But these readings want expresse signification, which our kookes have, which conioine together *burden, trouble, and perseverance*. The sentence becometh much more weake where this worde *trouble* is taken away

4 *But I have somewhat against thee* Hitherto was the praise: The reprehensio is for the leaving of their first love: Of which even a light flaking had not wanted great faulte: But to put of the same wholly, how great wickednes: For so the word thou hast left, foundeth: as if the *Ephesine Angell* were like to those widowes given to riot, which *Paul* saith, are to be condemned, because they have cast awaie their first faith, 1 Tim. 5. 12. Although this losse of love, was nothing to the heinous offence of the widowes, For their *Apostacy* was manifest, his onely a faint, or rather no care, and a very great negligence of godly duties, the profession of the truth being kept. But the Spirit speaketh of divers

divers tymes, as it appeareth from this that he saith, *that thou hast left thy first love*, and in the verse following biddeth them to *doe the first workes*. Fro which it is perceaved easily, of what sorte was this coldnes, to it that the *Angell* who in the first times of the Gospell received, faithfully executed the office of teaching, & observed diligently every ons manners, to which forthwith he applyed a remedie by ecclesiasticall discipline: afterward in the latter yeares did so languish, that he was negligently occupied in the first labour, permitted some of his floke to perish through ignorace, some through the infirmity of the flesh to be carried headlong into destructio, no lawfull curing undertaken. This is that *love*, which Christ taketh grievously to be layd aside so shamefully. For he sheweth that he is then truly loved, when his sheepe are fed faithfully and with a sincere minde. Wherto pertaineth that thrise repeated commandement to Peter, *If thou lovest me, feede my sheepe*, Ioh. 16. 17. But in proceffe of time in this Church this fervency waxed colde or rather altogether vanished away, as is manifest by the reprehension. Such is our infirmity rushing a pace no lesse to the losse and destruction of spirituall life, then our bodies hast continually to the graves. Wherefore then is there too much cure of *this*, & none of *that*? The Ephesians retained an outward profession, neither were any calamities able to take it from them, as the former verse even now taught, yet in the meane time they decayed by litle and litle, neglecting those thinges, without which true godlines cannot consist. And this leaving of love seemeth to have come to passe then, when Iohn had bin sent away into Pathmos. Doubtlesse while he abode at Ephesus he suffered not either doctrine or discipline to decay, but being at length bereft of so vigilant a watchman, they fell into this detested drowlines. The Bishop may be for an example, although not of that city, yet of a neighbour place, who thorough the negligence of holy discipline suffered a certen yong man delivered to him of Iohn to be kept, to become a thiefe and a robber. Wherefore Iohn did worthily hit and cast in his teeth his good keeping: Euseb. Hist. booke 3. 23. But howsoever the history be silent in this matter, it is certen that the *Ephesine Angels* fell together into shamefull negligence about these tymes. Of which sort also wee finde the carelesnes of the Church growing in use by litle and litle.

In the first times while it had the *Apostles* for presidents, and eye witnesses of all things, the diligence of the Elders was fervent, who did both preach the word of God faithfully, and also further the godlines of their flocke carefully by discipline, but at length after two hundred yeares fro Christs birth, they suffered all things to waxe worse and worse by a manifest

fest declining. How began the discipline to be loosed and corrupted, whē the *Martyrs & Confessours* gave rest to those that had fallē, not onely without the *Bishops* counsell, but also against their willes? How this outragious disturbance of the heavenly rule troubled *Cyprian*, we may see from his *Epistles*: from whence among other causes of the incumbent persecution, many of which he rehearsed, at length he descendeth to this, *And what plagues, what stripes doe we not deserve, when noe not the Confessours, doe keepe discipline, who ought to have bin an example to others to good manners*: *Epist. book 4.*

4. And not many yeares after, *Eusebius* relating the condition of the Church, in which it was a little before *Diocletian* began his persecution: *They, saith he, which were thought to be our Pastours, reiecting the bond of godlines were busily occupied in mutuall contentions among themselves: These things one by increasing beiond measure, contentions, and threatnings, and emulations, and mutuall grudges, and hatred, following with all their might prebeminence and dominion, as it were kingdoms*: *book 8. of Hist. chap. 1.* It must needs be that the edge of holy discipline was made blunt in wonderfull manner, which was of no force to cut of such noxiour herbes. But *Ambrose*, who rehearseth that the divine rule was vanished quite away before his times, speaking of the *Elders*, at length inferreth most clearly, *Whereupon, saith he, both the Synagogue and also afterward the Church had Elders, without whose counsell nothing was done in the Church: Which by what negligence it is grown out of use I know not, unlesse peradventure by the slouthfulness or rather pride of the teachers, while they alone will be thought to be somewhat*: upon the 1. at *Tim. chap. 5.* He was not long after that time which we call the *Primitive Church*. Yet he so speaketh, as though some ages before his time, this wholesome custome had bin abolished. Which thinges doe clearly shew, how in the later times the first love waxed cold altogether, and at length went to nothing.

5 *Remember from whence thou art fallen*; Such was their *sinne*: the remedie consisteth of three members, a iust consideration of their fall, repentance, and redressing of the discipline. Which all together are required unto amendment and in the same order, in which they are rehearsed. Because we fall by little & little, we perceave not almost into how deep a pit we are fallen: but let us looke back to the high toppē, from whence we are fallen, and we shall mervayle at the low gulfe in which we ly. Whereupon he warneth, that he minde from whence he was fallen. Neither is it enough to perceive that we are fallen, but very quickly we must get out of the gulfe by repentance. He adioineth therefore, *repent*: But many doe deceave themselves, and thinke that they have repented well, when in very deed they have done nothing lesse: Therefore last of all he requirēth, *that the first workes be done*. For then

thou

thou shalt prove thy repentance iust, if it shall bring forth true holines of workes, and either shall returne to the *first love*, if it were sincere, or shall increase the same by adding a greater vnto it. But why doth he require instantly the *first workes*, especially in the *Antitype*, which containeth the space of about three hundred yeares? Would he that the *Church* that was spread farre abroad, and increased with an innumerable multitude of citizens, should returne againe to their cradell? Or whether will he that there should be the same reason and respect of the *whole earth*, which is of *one city*? Now also it was nigh, when the *Church* should have a Christian Magistrate, *Constantine* being about to come straite way to the Empire and government of the world: What need should they then have, of that former ancient discipline? It was meet peradventure that *Christ* had waited for a little time, and had not urged so earnestly the first beginnings, of which there should be no use in shart time. But these are the dreames of such as are sicke of a fever. He that knoweth what is most fit for his *Sponse*, requireth earnestly the *first workes*, after so many yeares, & after the dispersing of his *Church* in so many places: he willeth that shee labour againe in the word, and that shee punish wicked men with the *Ecclesiasticall Discipline*. He knew that the order appointed by him should fit aswell *Provinces* as *Cities*: neither should hinder any whit the civill administration, but further and adorne the same above all. From hence then let us learne, *that*, *that first governemēt is cōmon to all times and places: Neither to be permitted to mens pleasure, to follow the way that they will, but that alway in reforming the Church we must have recourse to the first beginnings: unto which rule must be recalled, whatsoever erres from the right way, and not so frame it according to the corruption of the following Churches.*

¶ *Or else I will come against thee quickly:* The threatening putteth to spurres, and stirreth up the feeble strength of the remedy. Often times the feare of perill, prevaileth more with men, then the barred of wickednes. He threatneth that he will come quickly and remove the candlesticke out of his place. But what need is there that he should come, who walketh in the middes of the candlestickes? He dwelleth not among his as a revenger, but as a brother & defender; from whence as often as he must take punishment, he putteth on a new person and forme, in which he appeared not before: and is said to come from another place, and to seeme now another, from him whom before time they did know. In the Greeke it is, *I will come to thee, for against thee. Now to remove the candlesticke out of his place,* is to take away the truth and dignity of the Church. Which though it be not noted expressly by the Historiographers, yet we may not doubt, but that according to this

H

commination,

cominatioⁿ, ephes^o lost a while after the forme & honour of a Church. I cōtēd not about the name of a Church, which I know shee have retained for many ages, but for the first puritie, by which alone God measureth a holy Church, and not by coloured and naked names. Much lesse is the candlestick to be understood of the Episcopall dignitie, as the Iesuite would have it, which wee reade to have continued from those times eight hundred yeares at least. Therefore this candlestick was not quickly removed: Did the Angel peradventure repent? It is not likely, seeing in the Antitype it is certain, that, that folowed in a shorte time, which is threatned here to come to passe. For the Angels proceeding in negligence, as we have learned from those things which have bin before spoken, Christ tooke out of mens sight the first golden candlestick, by taking away his most holy ordinances, of which the world was most unworthy, on which the primitive Church was founded by himselfe and by his Apostles. For there was a new face of things when Constantine came: there remained yet the desire of preaching in the Bishops: but the doctrine was fowlyly contaminated in many points: Reliques begā to be in reckoning, Temples to be adorned more magnificently, all kinde of superstition to increase, besides the pride of the teachers, as a little before Ambrose have taught, spoiled the Church of a necessarie helpe to rule their manners. In stead whereof Ecclesiasticall dignities were encreased, All things being curiously sought out, more for pompe, then for truth. And while men gave themselves to things of this nature, the golden Candlestick, which among the candlesticks did obtaine worthyly the chiefe praise, was removed out of his place. This shall be more cleare then the light at noone day in the rest of the booke. In the meane time let men see, how evill they provide for themselves and the truth, which thinke every thing right, which they reade to have bin used in those times. Rather let them goe to the enire age in which the candlestick stood in his place: which after it was set in another place, the same was overwhelmed with darkenes, neither could he give light to others.

6 But this thou hast &c: This also availeth to quicken their carefulnes: they might have bin proude of their present happines, as though their owne godlines had procured it to them: It is not so, saith the Spirit: but in that the punishmēt is yet withholden, it cometh not of thy approved faithfulness and diligence, but of the onely mercy of God wherby he spareth that little good, which thou hast yet left. For as he would not have destroyed Sodom, if ten good men had bin found in it: so his wrath waxeth not horte against his, as long as any hope of good is remaining in them. It was but a small thing therefore, that letted, that he should not by and by translate

CHAP. 2. A REVELATION OF THE APOCALYPSE 45

translate the candlestick, neither shoul suffer it to abide any longer among them. But what was this small thing? To wit, that he hated the workes of the *Nicolaitanes*, that is, of them whose chiefe author was *Nicolas of Antioche*, once one of the heauen Deacons, Act. 6. Who taught that wiv sought to be common, and that it was an indifferent thing to commit adultery, as *Irenaeus*, *Theodore* and others doe declare. For as touching that *Clemens Alexandrins* Strom. book 3. doth attribute this heresy rather to the wickednes of his folowers, who drew to this foule licentiousnes, the fact and saying of *Nicolas*, which had respect onely to the removing of icalousie, it seemeth scarce credible. For *Iohn* would have spared the credit of the man, and would have tolde the ring-leader of so great filthines, neither would have suffered his name to have bin borne fallily of wicked men. The *Ephesine Angell* therefore was pure from the contagion of this sinne. What were the *Angels of the Primitive Church*? They were no lesse free from this blemish. This heresie was soone reiected, for his owne foulness. But after we shall see, that the doctrine of the *Nicolaitanes* did extende not onely to the filthines of the body, but also was transferred unto spirituall fornication: ver. 15. Were they al so without fault in this parte? In the first hundred yeares the Church remayned a chaste virgin: in the next ages it began to waxe wanton, defyling somewhat the marriage bed, partly with unprofitable opinions, partly with foolish ceremonies, but somewhat fearfully & privily at the first: nothing according to that impudency which came together with *Constantine*, and afterward. In this respect therefore, Christ suffered it a lōg time, although he saw that their first love had waxed cold.

7 He that hath an eare &c. An Epiphonematicall conclusion, comon to all the *Epistles*: Wherein he sheweth that all whatsoever thy be ought to hearken to these admonitions of the *Spirit*. Properly in deece they belōg to the *Angels*: but it concerneth us all greatly, of what sorte their cōdition shall be. They eyther offende or doe their duty not for themselves alone, but their cōdition is ioined eyther with the great good or evill of the whole flocke. But what doe these things so long agoe past, pertaine to us? There is the same disposition of all Churches, and of every one severally: wherupon it is very profitable for us, of what age soever, to beware by their evile. Although all will not obey these admonitions, but they onely, whose eares the *Spirit* openeth. For they are bidden to heare, that have eares. And therefore we ought not to mervayl, if we shall see many to contemne securely these threatnings, and to thinke that these prayes and reprehensions belonge not to them at all. But what is thar, which he willet to be heard? That which followeth by and by, saith the Iesuete, To him that overcometh,

I will give to eate &c. Forsooth the Spirit would have the last clause to be heard of all Churches, and of all the members of any Church, but all that which was before, *the Bishop* shall have privatly for himselfe: A witty indeede and trusty exposition. Are not the *Epistles* pronounced univerally and inscribed to the Churches, Chap. 1. 11? Would it not profit them very much to be instructed touching the state of their *Angels*, and to understād what they might require of them by right? They are sent indeede by name to the *Angels*, not that they should keepe them close to themselves as my steryes, but that by their meanes, they might be communicated to the Churches, whom the Lord useth as his Ambassadors, to speake to his sponse. Which doth yet more appeare from those that folow. For it doth not fit a *Bishop* onely which after is written to them of Smyrna, *Bekolde it shall come to passe that Sathan shall cast some of you into prison &c.* ver. 10. or that to them of Thyatira, *and to you, I say, and the rest of Thyatira.* ver. 24. That I say nothing, that in some of the Epistles, the exhortation to heare, shutteth up the whole matter, as to the Church at Thyatira ver. 29. To the Church at Sardichap. 3. 6. at Philadelphia, ver. 13. at Laodicea ver. 22. Whereupon if the Church be referred to the Epiphonema, she ought to open and shut the eares all at one time. For there foloweth nothing to be heard.

I To him that overcometh, I will give to eat of the tree of life: The reward in everie one is fitted to the times: and is one and the same everie where, *Iesus Christ alone.* For what greater thing can he give to his elect? Or what thing shall we need, if we doe enjoy him? But according to the divers conditiō of times he is set before us in a divers manner. In this *Primitive Church* he is the tree of life in the middes of the *Paradise of God.* Why? Because the first state of the Spouse, was wholly like to the first happines of Adam in Paradise: of which that was a certain visible image and figure, restored in the last times on earth, after our so long banishment from thence. For there was a tree of life in the middes of the garden like a shadow: here Iesus Christ borne of a Virgin was conversant with us in the iniddes of mortall men: there all kinde of beautyfull plantes, most profitable both for sight and for meate: here a copious abondance of all giftes, which belong either to salvatiō, or to ornament: there one river, but dividing it selfe from the garden into fower heads: here one voice of veritie among all the *Apostles*, but which beginning at Ierusalem, was spread abroad into the foure quarters of the world, watering all landes whersoever it floweth with peace and salvatiō. What pleasantnes was wanting there, that the minde of man can thinke of? What is not here sufficiently furnished by him at whose administratiō the *Angels* themselves are amazed? To wit, *that terrible Angell, with a shi-*
ning

ning sword keeping the way to the tree of life; it is now removed out of his place and an entrance againe is opened into the garde most full of true pleasure. Christ therefore promised that they which shall keepe themselves pure from the corruptions of these times, neither shall forsake their first love, shall continue those true citizens of this holy Church, and that they shall have free leave to eate of Christ, that true tree of life in the middes of this new Eden. Manie wicked men and heretiques at that time, were thrust headlong (as once Adam) out of the Celestiall garden, yet with unlike issue and condition. For Adam falling away from the shadowlike Paradise, by faith in Christ he found an entrance into the true, but these heretikes being driven from the heavenly and true, what returne can ever be hoped for? Seeing therefore that this is the naturall sense of the wordes, how foully doe they erre, who do count the Primitive Church an infant, rude and imperfect? and doe attribute ripenesse of age and perfection to the latter corrupt times? For they doe preferre Tophet before Paradise: neither doe minde that all pleasantnes did belong to the first beginning: but thornes and thistles and all noisome herbes to the curse following. Farre be it that we should thinke the water flowing by dirty channels, either purer or sweeter or fitter for our use, the further it shall be distant from the fountaine. Further let the reprobate know that they doe never eate of this tree. For there is the same meate both for way and for country: There is onely a difference of a more full fruition, wherein we shall reioice after the battaile finished. Neither is the reward of them that overcome given to the sloughfull cowards. The Angell will keepe them farre from it with his glistering sword, that they may not plucke any thing at any time from this tree.

The Analysis.

SO is the first Epistle: the second, is sent to the Church of Smyrna, but inscribed according to the manner, to the Angell: afterward he describeth him that sendeth: That he is the first and last, then, that he was lately dead, but now alive, ver. 8. The Narration partly commendeth for their suffering of affliction, which the blasphemous Ieuwes brought upon them, ver. 9. partly instructeth against a newe calamity, both shewing the Author, kinde, end, continuance: and also promising a crowne, ver. 10. The Conclusion hath both the wonted Epiphoneme, and also immunity from the second death verse eleventh.

Scholions.

And

Sweete smell
ing Smyrna
v. 8.

AND to the Angell of the Church of Smyrna: Smyrna was a Colonie of the Ephesians, as we have said: So also named of Smyrna the *Amazone*, but of which the Spirit respecteth an other notation. For from whence it is a sweete smelling Smyrna, that is *Myrrhe*, farre more pleasant then any spices, as is evident from this, that he reproveth no faulte of this Church, but sheweth that it is most deare to him, howsoever nothing was more contemned and despised of the world. Neither must we thinke that it doth hold the second place after Ephesus: For the Spirit doth not recite the cities by iumpes, next putting a sunder either *Sardis* or *Philadelphia*, or any one of the rest, but in the right order, in which they were situated. And first he goeth forward to the North, in which parte about the three hundredth & twētieth furlongs *Smyrna* is placed on the shore. From whence againe he declineth to Pergamus further into the North; From Pergamus the rest in their order doe bende to the south. And without doubt this order demonstrateth the like progresse of the Church. In our parte of the world, the further we goe to the North, so much the further wee goe from the sunne, the fountaine of light. Therefore *Smyrna* after Ephesus, doe teach that after the first purity, the Church will proceed every day to greater darkenes, while at length it shall come to *Pergamus*, the last bound: from whence againe it shall goe toward the South, every day to be more and more lightened with a greater brightnes. Wee shall see in the thinges following, that the event doth so agree, that no equall iudge will condemne these thinges for vaine subtilities, but rather with mee will admire the greatnes of the mystery. And if we shall hold backe our opinions, while the whole matter shalbe thoroughly perceived of us, we shall iudge farre more uprightly, which shalbe best both for our selves and for the truth: Which onely I doe respect (God is witnes) and not any desire of parts taking or of novelty. But thou wilt say, how is *Smyrna* so delectable *Myrrhe* to God, whose condition is worse then of *Ephesus*? In outward shew indeede it is more deformed, shining with no ornament of lawfull policie: in which respect the North corner doth agree unto it: yet the fervent desire of the godly, who did fight most valiantly for the truth in this miserable deformity, did raise up to God a most sweete savour. Furthermore by how much the greater temptation doth lie upon them, by so much God is wont to deale more favourably with his. He sheweth not then rigour in threatnings, but comforteth as much as he can, that he may confirme the languishing, and not adde affliction to affliction. *The Primitive Church* suffered most grievous calamities, but at the handes of Heathen men, which was some asswaging of their sorowe. But *Smyrna* must suffer all extremities at the handes of their

CHAP. 2. A REVELATION OF THE APOCALYPSE. 49

their owne. In which griefes that it should not faint or be overcome, he heareth nothing but that which may adde courage. Hereupon reprehensions are passed over, although it had more of the basest sort then the former, *Ephesus*. The *Antitype* is the next *Church* after the first. His Colonie, as of *Ephesus Smyrna*: sometime also injoying one comon name, even as those two cities, by reason of their great coniunction at the first, as *Strabo* sheweth. This *Antitype* taketh his beginning together with *Constantine*, untill which time the *Primitive Church*, the *Epheline Antitype* continued, and proceedeth even unto *Gratian* about the years of the Lord three hundred and foure score and second according to *Euseb*.

¶ These things saith he that is the first and last: The description of the sender of the Epistle, is fetched from ver. 17. of the former chapter. In which wordes we have shewed that *Christ* is prayfed as the maker and ruler of all thinges: by whose authority and commādemēt alone all things are done, and that to his glory: or rather that in this elogie is praised the meruaylous ioining together as well of his great maiesty as of his humiliry. Which interpretation receaveth confirmation from hence, that the condition of the *Smyrneans* was like; *Thou art afflicted*, saith he, *and poore*, but in very deede thou art riche. What other thing is this then, although with the world thou art counted the last, thou art notwithstanding in truth the first. And together also it sheweth that alteration, wherby the truth first flourished amōg the *Smyrneans* in very great estimation, afterward despised & trampled under foote of hypocrits: even as *Christ* in the beginning was in incomprehensible glory, *God with God*, but in the last times, taking upon him the forme of a seruānt, made himselfe of no reputation, being made like unto men. He taketh to him selfe titles that may fit the present condition of thinges. Whereupon he spreadeth a diuers beame of his glory in the severall Epistles, according to the diuerse condition wherein the Churches are. Wherby he teacheth that, that of his infinite diuine maiesty is chiefly to be contemplated with the minde, which may be most auailable for the present matter. But that they should not thinke that they must alway ly in this base estate, he adioineth another title: *Who was*, saith he, *dead*, but is alrue; as though he should say; although I was in the beginning the first, after the last, yet I abode not any long time in this most base estate, but death being overcome within the space of three dayes, I obtained my former dignity, in which I now live for ever. These thinges then declare the notable chāge that came to passe at *Smyrna*, and no lesse in his *Antitype*. Where the first truth, which by the space of three hundred yeares was established by so much blood, be came at length to be hated of the Christians themselves, and the last for-

tun :

tune stayed together with his professours: which Christ, as he himselfe rose from the dead, should raise againe from the dust, and place it in the former degree of dignity. Why then should they be discouraged, whom their Captaine hath gone before in the same steppes? Or wherefore should they feare afflictions, whose issue is so ioisfull and comfortable?

9 *I knowe thy workes and affliction:* The narration of the condition, which he saith, is *known of him*, as in the rest, least peradventure they should suppose, that their miseries are not regarded of him, because of his so long sufferance. The state of this Church was afflicted, as at the present time in this verse, so afterward to be expected, in the next: Wherto the *Antitype* agreeth altogether. For after the first age driven away, by and by a lamentable strife arose, when Constantine succeeded. The persecutions of open enemies ceased, but the strifes and contentions of the citizens forthwith waxed very hote. And not onely of the whole Church in generall, but also of this city: *Theodosius Junior* boyling with envie against one Cyrus, who he saw to be very gracious with the people, sendeth to *Smyrna* under a colour to make him Bishop of this city, but with a determinate purpose that he should be killed; For the *Smyrneans* had killed long agoe 4 of their Bishops; which barbarous cruelty sheweth howe grievously this Angell was afflicted: *Epitome* chr. set out with *Euseb. chr.* by the famous *Ioseph Scaliger*, pag. 293. But if we shall enlarge this *Smyrna* a little unto those contentions of the citiezens, of which I spake; by and by came *Arius*, who kindled that fire, wherby all thinges as well divine as humane, were enflamed. The Bishops studied noe other thing, then that one might spoile another of their seates and dignities. *Eustatius Antiochus* was banished with a great company of *Elders* and *Deacons*: *Athan.* in his Epistle to them that lead a solitary life. *Athanasius* him selfe the onely defender almost of the truth, was not onely assailed, but also oppressed with all kinde of false accusations; neither did they cease from their wicked assailing him, before that he was banished to *Treves* in France. Those were sorowfull times, when the Emperour in the meane time not minding sufficiently the drifts of the Bishops, did not knowe the true originall of those sturres.

¶ *And thy poverty:* That is, how thou art mocked and contemned, as a beggar: but be thou despised mor the any *trus* of those hypocrits, thou art rich in mine account, that thou maiest regard the lesse the wicked scoffing of those men. And that we may let passe the *Smyrneans*, the matter is cleare in the *Antitype*. How few were there of the Orthodoxe that durst profess the truth? How superstitiously were those fewe suppressed of the enemies? Certainly the Saints were constrained to runne hither and thither, that

that they might crave aide against the tyranny. They also being turned out of their goods, could not maintaine their life but by the liberality of others. Athanasius alone may be in stead of many examples: from whose often perils, flight, hidden places, no hope to escape, any may easily see, how the faithfull could prevaile nothing with their riches to repell the iniuries of their enemyes. The Smyrnean Angell was then *poore* in deede, if we measure riches by humane defence.

¶ *But thou art rich:* Not naked and forsaken, as men thinke, but by mee and in my account abounding in all riches: Which things also are together for to shew what defence and estimation Christ could prepare for his even in spite of the world. Authority did increase together with afflictio, as we knowe it came to passe concerning Athanasius, who being vexed with all maner of contumelies in the East, was in the west in great estimation. *Constantin* the sonne, *Constans* the brother, *Iulius* Roman, The Bishop of *Treveres*, who gave him entertainement most kindly and liberally the space of two yeares, did reverence him according as he was worthy. Moreover also *Constantin* the great himselfe having perceaved the calumnies of his adversaries, did honore his innocency and vertu, and determined to bring him againe from banishment.

¶ *And the blasphemy of those &c.* Hitherto the kinde of the present calamity: now he sheweth the authors, arrogating to themselves, that which in no wise was fitting them. But is it blasphemy for a Jew, to professe him selfe to be a Jewe? A Jew is taken figuratively for one people of God, which alone among all men, knew the right way of worshipping him; as though he should say: They that boast that they worship God after the ancient rule of the law, in which maner their ancestors once worshipped, and all men ought allwaies to worship. This was blasphemy, the retaining of the worship abolished, and the thrusting upon God the ancient ceremonies, by which the glory of his sonne sent at length into the world, should be overwhelmed: For which cause, although they were *Jewes* by stocke, they lyed in affirming that they were *Jewes*, being so farre from that holy people, that in very truth they made a *Synagogue of Sathan*. And it is knowne, with what bitter mindes they persecuted Christians in all places, as we see in *Paul & Barnabas* at *Antioche*, *Pisidia*, *Iconium*, *Lysra*, and in other places, *Act. 13. 50.* and *14. 2. 5. 19.* Which they did also at *Smyrna* about these times, as we learne from this place. Under *Constantin* these *Jewes* were *Arien* Bishops, namely, *Eusebius Nicodemensis*, *Theognis of Chalcedon*, *Maris*, *Patrophilus*, *Visarius*, *Valens*, and the rest of this sorte, men in deede not *Ethnikes*, nor woly void of all knowledge of God, as neither were the *Jewes*,
I but

but bearing the name of *Christians*, & such as were standart bearers in this warre. Who notwithstanding did holde their errors with thooth & naile, no lesse then that stubburne nation of the *Iewes*, striving to establish their Decrees onely, to vexe by all meanes such as were contrary minded, to boast that they alone had the true faith, to condemne all the rest of ungod lines and blasphemy. But whatsoever boastings that wicked company made, as though God dwelt in their congregations onely, they gathered Churches not to God, but to the *Deuill*, of whose Synagogue, they were the chiefe rulers.

F Feare none of those things which thou shalt suffer: Now he instructeth them against the future evils, which were apparent to be more grievous then those that were past. Those thinges with which the *Iewes* did trouble them at the present, then also those false accusations of the *Bishops*, while *Constantine* lived, were light skirmishes of a sharper battaile following by and by after. Therefore he describeth diligently all the manner of this combate, who should be the chiefe Captaine of it, with what kinde of cruelty he should rage, to what ende, and how long. The Prince is the *Deuill*, whom after we shall learne to denote the *Heathen Emperours*, open enemies of the truth, as chap. 12. 9. This doth comprehend also the *Heretiques*, Christians in name, but in very truth wolves devouring the flocke.

The kinde of punishment is the *prison*, under which, as the history teacheth is comprehended proscriptions, confiscation of goods, banishment, slaughters, fires, tortures. With all these thinges the *Deuill* should greatly torment, to draw men from the truth. But this persecution should endure for ten daies onely. And a day in this booke is taken for a yeare. The nuber also of ten some time signifieth properly, some time by Synecdoche noteth out some uncerten number: I thinke that both are here used, that *certain number* should be of the *Type*, and uncerten of the *Antitype*. Therefore as touching *Smyrna* it selfe, this persecution fell out in the times of *TRAIAN*, which *Deuill*, a professed enemy of the truth, did reigne next after this writing, very fierce against Christians, delivering men into prison and death, that he might make them to renounce the profession of Christ.

Smyrna could not be free from the comon calamity: especially when *Bythynia* being nigh to it, did altogether abounde with the murders of the Christians, as the Epistle of *Plinius Secundus* to *Traian* doeth shew. From whence also it may be gathered after a sorte, of what continuance the persecution was. For in the fourteenth yeare of *Traian*, *Plinie* relating to him the multitude of those that were slaine, was an occasion of staying.

staying that rage, and of obtraying some breathing. What yeare it began, it is not plainly set downe by the History-writers: Some suppose that it was at the very beginning of his reigne: but in the fourth yeare triumphing over the *Daces* and *Scythians*, he seemeth to have had first his Kingdome hindered, so as he could not have leasure to afflict the Christians. But it is certen that he exercised his cruelty *ten yeares* at least. It is likely that the end of that warre gave the beginning of tormenting *Christians*. Neither is it needfull that this affliction be referred to *Smyrna* onely: but that it was that generall of which he maketh mention in the *Church of Philadelphia*, which should come upon the whole world, Chap. 3. 10. As touching the *Antitype*, *Constance* and *Valence Emperours*, in name Christians; in deede noe lesse fierce against the orthodoxe and true godly people, then once the *Ethnick Devills* were. In which account also are holden the inferiour ministers of that wickednes: of the people, *Syrianus*, a Captaine, and *Sebastianus*, Governour of the armies *Manicheus*; Of the Bishops *Eusebius*, once of *Nicomedia*, then of *Constantinople*, *Macedonius*, *Georgius Alexandrinus*, and others of that sorte, not Bishops, but monsters: whose barbarous cruelty was scarce matched by any Tyrant. Of old the matter was handled with brawles, chidings, and calumnies of all sortes: But after the death of *Constantine*, the *Devill* was to come forth on the stage, and what broiles were raised up? It was a light thing to drive holy men into banishment, to cast very many into prison, to kill almost an infinite number; They tyrannised with torments and all manner of contumelious punishments. Some were beaten with stripes unto death, some marked in the forehead with prints of hotte iron, some tormented with other tortures. Yea the brestes were cut of from holy women: Vnto some they were burnt of with a hotte iron: to many with egges roasted in the fire to an exceeding great heat. Who would beleeeve that any such thing could have bin inferred upō Christians, from men of Christian profession? It cannot be shewed in fewe wordes, how full of calamity those times were, but see *Socrat.* book 2. and 4. *Theod.* book 2. and 4. *Sozom.* book 3. 4. 6.

And although this tyranny did continue above fourteene yeares, yet notwithstanding it doth make those ten daies of the same manner that we have sayd.

¶ *Befaultfull unto the death:* He provoqueth unto fortitude, the reward being propounded to be *Eternall life*. It is a profitable losse which is recompensed with so great gaine. What should not the godly undergoe most willingly, being sure of such a reward? It is fitted to the times ministring comfort against the losse of this present life.

34 CHAP. 2. A REVELATION OF THE APOCALYPSE.

To which purpose he spake before, *that he was alive which had bin dead*, that by his example they should learne not to feare death, which they should know to be a meane between God and them of eternall happines.

11 *He that hath an eare:* The wonted conclusion, warning all men, to hearken diligently to these instructions touching fortitude and courage of minde in afflictions. We were instructed before against the sluggishnes which is inbred in us: here we are armed against outward violence. The reward which is added to the end, *He that overcometh shall not be hurt of the second death*, is common to the whole Church. That which was before, belonged properly to the *Angell*, the knowledge whereof notwithstanding was very necessary to the people, as hath bin said before. But seeing that this conflict was to be undergone as well of the people as of the *Pastours*, comfort also is given them by name, to the same purpose that the former was, but in a divers respect. For there are two things which are wont to kindle the desire unto every excellent acte, *hope of reward and contemning of the perill*: that first was proposed to the *Pastours*, whose courage is wont to be more ready and valiant by looking into the reward. This second to the *People*, whom the feare of danger chiefly withdraweth from their duty, & suffereth them not to undertake any thing worthy commendation. He teacheth therefore that they must not feare to spend their life, if need be, for the truth sake: for there shall be no feare of the *second death*, by which the body and soule perish for ever: according to that of *Christ*: *Feare not them that kill the body, but cannot kill the soule: but feare him rather, who can destroy both soule and body in hell fyre*, Mat. 10. 28. This *in hell fyre*, is this same which he calleth *second death*: By the which the whole man shalbe no lesse deprived of all solace in God, as the body is destitute of all helpe being separated from the soule by the first death. This is that horrible death, to be feared in deede, from which he that hath overcome death, doe deliver his: from which he promised to free them that overcome: He doth not promise to deliver them from the *first*, being too light a thing, either to be given by such a great price Rewarder, or to be expected by those that are his. And what need is there to be defended from the *first death*, which the necessity of nature will bring at length; but to prevent it for the truths sake procureth a farre greater crowne? He promiseth therefore that which is best, and doth not allure us with a vaine shew of some light thing.

Analysis.

CHAP. 2 A REVELATION OF THE APOCALYPSE. 75

SO is the Epistle to the *Smyrneans*: That to the Church of *Pergamus* is inscribed likewise to the *Angell*: he that sendeth hath a two edged sworde. The narration commendeth his constancy, illustrated by the throne of *Sathā*, and the comon times, in which *Antipas* suffered ver. 13. then he reproveth the sinne: which he sheweth both of what quality it is, consisting in suffering *Baalaites* ver. 14. and *Nicolaitans* ver. 15. and also the remedy for it, namely *repentance*, which he setteth forth by the danger of refusing the same ver. 16. Lastly he concludeth with a solemne Epiphoneme, and proposeth a reward, the hidden *Manna*, the white stone, & an unknowne name, written upon it, ver. 17.

Scholions.

12 And to the *Angell* of the Church of *Pergamus*; Pergamus so farre as the *Towred Spirit* seemeth to respect the notation thereof in this place, is as it were *Pergamus*. πέργαμος, that is, ἡ ἀκρόπολις τῆς Ἰλίου the tower of *Troye*, as *Hesychius* expoundeth it: to wit, a towred city, high and superbe, agreeable to that which followeth in the next verse, where the throne of *Sathan* is. It is distant from *Smyrna* Northward about five hundred and forty furlongs, with a greater distance then *Smyrna* is from *Ephesus*, in the last border of the North latitude as touching those seven cities. A great diminishing of light fell out in the *Smyranean* corner under *Constantine*, *Constance* & *Valence* even at the first turning from *Ephesus* first purity: But now he goeth from *Smyrna* to *Pergamus* into the utmost darkenes, the Church being about to suffer a greater defect of light then ever before this time since *Christ* was borne. The *Antitype* of this Church is of longer time then the former, as also the distance of place is greater, containing a great part of the kingdome of darkenes, from the three hundred and foure score years, to wit, from *Gratian*, where the former period ceased, unto about the yeare one thousand three hundred, as in the explication we shall see.

¶ These things saith he which hath &c. The furniture of him that enditeth the Epistle, is taken out of chap. 1. 16. Which now he taketh before the other, because he would shew himselfe such in practise in this Church. For he would punish the rebels, as he speaketh after ver. 16. on whom no light punishment should be layd by a two edged sworde and that sharper: and the sword is the worde of God it selfe, whose force should now be manifested in the subduing of the man of sinne: Although this sword in this period is shaken rather then inflicted. For he threatneth a fight against those that repent not, ver. 16. he cometh not forth with to handy strokes.

13 *I know thy workes*: A narration of his more approved condition, which is set forth two ways: that he neither denied the faith, although he dwelt in that place where Sathans throne is; Secondly that neither in those dayes, when Antipas was slaine. It is not hard to know, why it is called the throne of Sathan. For the city where the Ethnike Emperours had their seat made warre professedly against the Lambe, is called the Throne of the Dragon, chap. 13. 2. So of the foster & inferiour cities, which come nighest to the disposition of this chiefe city, because they make a pallace more garnished for the Devill, they are noted with the same name.

Nowe was the mother city of the Romane Empire in Asia. For it is likely that this region being brought into a Province, after that Aralus Philometor King of Pergamus had named the people of Rome his heire, the Proconsull being sent to governe the same, placed there the seat of his iurisdiction. Plinie in his 5 booke of his naturall History chap. 30. saith that this City was by farre the most famous of Asia, which glory should lesse agree unto it, if the Proconsuls had had their dwelling in any other place, seeing honour is wont cyther to come to cities or to departe from them together with the chiefrulers. Although before it pertained to the Romane power, it was the head city of the Kingdome of Asia. For so Livius speaketh entreating of Seleucus the sonne of Antiochus; He tendereth, saith he, to the assailing of Pergamum the head and tower of the Kingdome, Decal. 4. book 7. It was therefore a great thing to professe Christ in the hearing & sight of so mighty a city & spiteful against the truth. There may not be prophesying in Bethel, for it is the sanctuary of the king and the Kings house, Amos 7. 13. Aretas reporteth of Antipas, that he gave testimony to the truth at Pergamus, and that his martyrdome was kept even to his times: But I finde noe more in any author worthy credit. From this place it is evident that he was a very famous Martyr, by whose sufferings was signified the rage of a most grievous persecution. This is another praise that Pergamus had continued constantly in the faith, when a fierce tempest raged very greatly.

It is an easy thing to professe Christ, when a man may doe it either with honour, or without danger: But to reteine the profession of him without feare, even with the danger of life, is an excellent commendation and a point of true courage. Wee have said that the Antitype was the Church from the foure hundreth yeare, to the three hundreth above the thousandth; When after Constantius, Iulianus and Valence, Smyrna being left it went further toward the North unto Pergamus, that is, was hidden in thicke darknes, being brought under the power of that City, where The Throne of Satan is, namely ROME.

This

CHAP. 2 A REVELATION OF THE APOCALYPSE. 77

This is that *Towred City*, *The Tower of Troye*, whose Daughter shee boasted her selfe to be, once the Mother City almost of the whole world, the proude Lady and Queene of the Nations noe lesse famous for the stately Temples, Theaters, Highe Places, then for the ample and large dominio and Empire.

It is plainly called the *Throne of Satan* in the 13. chapter of this booke, both because it was once the Seate of the Ethnike Emperours, as at the place wee will shewe And also because they being taken away, it was made the Seate of the Popes, who during this time have most plainly shewed, that they reigned by the helpe of the *Devill* and not of *God*. Foure and twenty Popes were all given to *Diuelish arts*: some of which gave up themselves wholly to *Sathan* by covenant to obtaine the *Popedom*. Yea by the space of whole foure sco e yeares from *Syluester II.* unto *Gregorie the seauen*, noe Pope reigned but greatly famous in this impiety. Can any doubt where the *Devill* hath his *Throne* placed, when he shall see so many *Necromancers* clothed in purple sit at *Rome*? *Rome* therefore is *Pergamus*, and not onely the city of *Rome*, but the whole *Romane* dition, as farre as the *Dominion* of the *Romane Bishop* did extende. As long as this tyranny flourished, in all those places subiect unto it, there was the Seate of the *Pergamen Church*. And they that keepe the name of *Christ*, are the faithfull disperfed at that time in every place, who not discouraged with the *Romane* tyranny, reteyned firmly in the meane tyme the soude doctrine, of which sorte were many in the *East*, in *Africa*, in our *Britanny*, and in other places, yet rather apparent or manifest man by man, then notable in any whole assemblies. For now was the time of the *Church* lying hidde, as after shalbe shewed more fully, chap. 7. and 11. and 12. *Antipas* was slaine, when about the yeare eight hundreth it began to be a matter worthy death, to resist the *Romane Bishop*. For beholde what a most fit name the Spirit giveth to the *Pergamen Martyr*: He is called *Antipas* not with a feigned, but true name; which yet by almost so many letters & syllables, should declare that the *Martyrs* of this time should be *Antipases*: not that twoheaded or threeheaded *Hydra*, whose heads should contend one with another for the *Papacy*, but who should oppose themselves against these sacrilegious Popes, desyring that, that wicked power should be brought into order. Of which sorte were *Leo Isaurus*, killed after a sorte by *Gregory the 2.* when he was by him spoiled of the *Empyre* of the *East*. *Frederick Barbarossa* was vexed with all maner of iniuries. The *Bishop Florentine* of lesse fame, was condemned, for teaching that *Antichrist* was come. A certain man called *Arnulphus*, or as others write *Arnoldus*, was hanged at *Rome*, because he had spoken boldly against the Pope, Cardinals and Priests.

Gerardus

Gerardus & Dulcimus Navarenses, burnt alive with thirty others; because they preached that the Pope was Antichrist: and many others, of which it were to long to make a catalogue, neither is it my purpose. The godly reader may coniecture from the Decrees, which are found in the Right of Bishops, how many Antipes, or rather Antipopes, were killed in this Pergame state. The first of which is, He that goeth about to take away the privilege of the Church of Rome, given of the very highest head of all Churches, he doubtlesse falleth into heresy, and is to be called an Heretique, Dist. 22. All or the Patriarches againe, Let him become Anathema With God, which violateth the censure of the Romane Bishops, Cauf. 25. q. 1. generall decree. To which adde, They are not homicides, who through zeale of the mother Church are armed against excommunicats, Cauf. 23. q. 5. Of the killers of excommunicats. From which consider with thy selfe, seeing the good will of the Romane Whore hath bin alway the same, even also before that these lawes were made, how many Antipes have bin killed of the same, after shee had gotten some power. Yet many even in those times kept the truth faithfully, so farre as it was revealed unto them, for which cause a more glorious crowne is layed up for them.

14 But I have a few things against thee: The other part of the narration, wherein the Angell is reprov'd for his too much gentlenes toward the wicked. From whence it came to passe that this Church was infected with the doctrine of Balaam in this verse, and the Nicolaitanes, in the next. There was but one plague of the Nicolaitanes in the Church of Ephesus, unto this is added also Balaam. Whose fornication (which he taught) had not respect so much to the defiling of the body, as to the violating of godlines by Idolatry. Which double corruption is so distinguished, that the doctrine of Balaam is proper to the Antitype, although it be rehearsed in the former place, the doctrine of the Nicolaitanes to the type, to wit of the very city Pergamus. As touching that, most fitly is the Pope of Rome in those first times compared to Balaam, a secret hypocrite, of great authority with Kings, ready to any thing for lucre sake, uttering some true oracles, but as a diviner and man of the Ethnikie superstition, perswading the worship of Images to Constantine and Irene Augustes, as it may be seen in the Synodical Epistle sent unto them, as Balaam to the King Balac, that he would entice the Israelites, beautifull women being les before them, to offer sacrifices to Baal Pehor, Num. 31. 16. Nowe therefore wee see, why Balaam was reserved to this place, to wit, that he might signify his true affspring, the Pope of Rome, as like his father, as one egge an other. He in these times which we have spoken of should treade the Church under feete. But this was the sinne of the Pergamen Angell, that he suffered too favourably men to draw of the dregges of this false Prophet. It was his duty to have bin instant

stant in teaching, admonishing, reprooving, correcting, if peradventure the contagio might had bin stayed, that it should not spread further abroad. Of which when the godly were some thing to negligent, handling to getly this man of sinne, and halting or somewhat sayling, as cometh to passe in a comon corruption, gave occasion to the *overseer of Churches*, both to contende with them, and also at length to punish that estate. And who knoweth not, how tenderly and mildly they which embraced the trueth in those times, touched in speaking or writing, the *Romane Tyranny*? They should had thundred against it most vehemently, and spared noe sharpnesse of wordes, but we shall finde that the *Angell* in this point performed not his duty. But how then had he but a few things against the *Angell*, seeing the whole state of the Church was so greatly corrupt? Wonderfull is the gentle entreating of our *God*. He requireth but a few thinges of the, to whom he giveth fewe. The greater their corruption was, so much the lesse he exacteth. He requireth not so great ability of him that liveth in darknes, as of them roind about whom the cleare light shineth.

¶ That they should eate of those thinges which were sacrificed to Idols; that is, being present at the worship of Idols, should give honour to them. Other wise if any thing offered to Idols were solde in the shambels, and the offence of some weake brother hindered not, any man might well eate of it, 1 Cor. 8. & c. But the Spirit seemeth with good advisement to have spoken rather of eating that which is offered to Idols, then of worshipping the Idoll, that he might shewe the crafty and subtile way of this Balaam in provoking and alluring men to Idolatry. It seemeth not so ungodly a thing to men to eate flesh sacrificed to Idols, as to fall downe at the feete and give adoration to the Image. Therefore this *Balaam* would endeavour to winne men to his purpose by very small thinges and having a faire colour. He would abhorre Idols in words as much as any other, and would cry out that the honour which he commaundeth to be given to Images, is farre from this ungodlines, by such wordes deceaving the unskilfull, and bringing them into this offence, of which the Spirit speaketh.

15 So thou hast &c. The reddition of the similitude, whose proposition is not spoken a word of. Thus it should be full. As once the *Israelites* had those that held the doctrine of *Balaam*: so thou hast them that holde the doctrine of the *Nicolaitanes*. In stead of the proposition he attributeth the doctrine of *Balaam* to the *Pergamen Church*, because it was proper to his *Antitype*: but from whence may be gathered the first part of the similitude. But this poison of the *Nicolaitanes* had infected doubtlesse *Pergamus*.

¶ Which? have: as before, the comon translation is, *repent likewise*. And so he

so he beginneth the verse following in this sense, as I have warned the Ephesine Church, so doe I admonish thee. But this is weaker, then if he did commaund simply, *repent*.

16 *I will come against thee quickly, and fight against them;* He threatneth a double punishment, one against the Church it selfe against which he saith that he will come quickly: The other against the *corrupters*, against whom he saith he *will fight with the sworde of his mouth*. For wee may not thinke, that he will come against the Church, onely to take away those plagues & destructions of men (for this could have no feare, but would be a thing to be chiefly wished) but *shee* also must suffer the punishment of her negligence, as they of their wickednes. Therefore this violent breaking into the Church, was a certain chastisement by warre, or some such calamity, as is manifest in the *Antitype*: whose times were very troublous, partly by the overflowing of the *Northerne Barbarians*, partly by the *Saracens*, whom the *Devill* armed *against the seed of the Woman*, after shee fled into the wilderness, as we shall shew at the chap. 12. to which times these things pertain: but here generally and obscurely shewed, because this place suffered not any ampler light. The other punishment is against the *Balaamites*, against whom he will use the *sworde of his mouth*. For we must observe, how he distinguisheth these from the Church: of her he sayd, *I will come against thee*, then turning his speach to the *Balaamites*, and *I will fight*, saith he, *against them*. But what is it to *fight with the sworde of his mouth*? Whether to inflict the punishments which he hath threatned in his word? Certainly *Paul* saith that he had in readines, wherewith to punish all contumacy, 2 Cor. 10. 6. And *Jeremy* is set of God over the nations and Kingdomes, to root out and destroy &c. chap. 1. 10. For there is no weapon in the whole armory of the world so effectuall on both partes. Wherefore seeing by the iudgement hereof all fornications and Idolatries are appointed to a iust punishment, worthily may he say, that he *will fight with that sworde*, according to the rule wherof the pronounced iudgement is exercised. But now when in another place it is sayd of *Antichrist*, that *Christ shall consume him with the spirit of his mouth*, 2 Thes. 2. 8. (which maner of speaking what force it hath, we have learned by experience, to wit, that his errors convinced, his lyes detected, then his fraude and deceits set in the open light, he shalbe brought to destruction) these wordes seeme to have the same meaning. And certainly after that the Church was for a while scourged by those *Norther & Souther barbarians*, *Christ* begā to vex those *Perganie impostours* with the light of the truth: for about the yeare 1120, arose certē godly men, which preached openly that *Antichrist* was come: that the holy dayes, Ecclesiasticall broken songs, prayers
for

CHAP 2 A REVELATION OF THE APOCALYPSE 6

for the dead, pilgrimages, oyle, extreem unction, & the rest of that sorte, were superstitious things: Worke Trip. & Henric. Mon. Thol. To these were added in a short time after the *Waldenses*, the *Albigeneses* & *Parisieneses*, who published a booke of the perils of the Church, & many other private men. Frō thece began this fight, which was soft in the beginning, terrible rather in the shaking of the sword, then in wounding: but after coming to a iust & full battaile, as after we shall see, which hath fallen out prosperously to the godly hitherto by the grace of God: but most unhappily to them that dwell at Rome in the throne of Sathan.

17 *He that hath an eare*; Let every one drowned in the Romish superstitions give eare, let him attende & hearken, in what account with God is that unmarried Vicar of Christ: of what price is that famous & much spoken of Rome, that Chaire of Peter, the pillar of truth, mother of the faith & of all Churches; to wit, that chief Prelate, that wicked Balaam: the very city which is renowned for the vaine praising of men the gate of heavē, is the very palace & throne of the Devill. Neither let any thinke that hatred doth wring these words from a man that is an adversary: but let him compare the prophecy & the event, which if he shall see to agree in all things, let him know that he is warned of the dāger, not so much by the words of mā as by the *H. spirit*.

¶ To him that overcometh I will &c. The reward is threefold, hiddē *Māna*, a white stone, & an unknowne name written upon it: Every one of which fit the times in a wonderfull manner. As for *Manna*, it is the meat of the wilderness ministred frō God, when there was no meanes to have other bread. And in this *Pergamen* state, when the company of the *Nicolaitanes* & *Balaamiticall* offspring, that is, *Romane* idolaters possessed all places, the Church was conversant in a waste, unpleasant, & terrible wilderness, whether wee shall see the woman betake her selfe flying from the Dragon, ch. 12. But Christ feedeth the same with the meat of the wilderness, as once the *Israelites*. For he will not be wanting to his in the most hard times, but bestowe abundantly the joy of the Spirit, wherby not onely they may be preserved in life, but also be very glad as for the greatest ioyes. Therefore this *Manna* is the same meate, with the fruite of the tree of life in Paradise, as hath bin observed afore, vcr. 7. but the manner of ministring of it is divers, there in a most chaste, pure, and flourishing Church, it was the fruit of the tree in the middes of the paradise of God: here the truth being despised, contemned & trode under foot & utterly oppressed with most thicke darknes, it is *Māna* the fruite of the wilderness: this meate should be hiddē frō the world, & they should suppose the famished, who had fled into this wilderness, as the *Egyptians* did thinke the *Israelites* for this cause would perish suddely. But God did sustaine his extraordinaryly with this bread of Angels.

Yet there is this difference betweene the *Manna* of the *Pergamen* people, and that of the *Israelites*: For this every way was spread round about the tentes: that was dispersed peculiarly to every one of the saints, who did not dwell so thicke together in so great number as the *Israelites* in their tentes; but in certain rare denes, farre removed frō the eyes of the world. From whence the *Manna* of these is hidden, theirs manifest, like to that which was gathered from the comon allowance of the people and by the commandement of God layd up in a golden pot, which the people had no power to see afterward, Exod. 16. 33. 34. Heb. 9. 4. Which in a more excellent figure did shadow out the heavenly food. For the other *Manna* being kept above one day, was full of worms: this abode pure and incorrupt through all ages, a lively and expresse image of the immortall foode. Therefore this *Manna* doeth not ly openly about the tents, in the way of every one that will gather it up, but is given from the golden pot, as much as may be sufficient to maintaine life. And certainly unlesse *Christ* by hidden meanes in those most corrupt times had provided for his, they had bin utterly undone, as touching their salvation.

I And I will give him a white stone: The second reward. *Aretas* reporteth that such a stone was wont to be given to maister wrastrlers striving on the theater. But it is not likely that that custome is here regarded: For that was onely to the entering of the fight, and not to the rewarding of the overcomer. In the playes called *Olympiques*, that the champions should not run together rashly, they pulled stones out of a sylver pot, and those on which they did fall being marked with the same letter (for they wer two by two marked with the same characters) were committed in the fight by the iudges: neither doe I thinke that there was any other use of stones in playes. In iudgements they were used to an other ende, to wit to give voices. In which thing they were divers, according to the sundry lawes of the peoples; sometime hollow and bored through, by which they did condemne, sometime full and solid, by which they did absolve. Some time also they were distinguished onely by the colour, the black condemning, the white contrariwise absolving. So *Vlpian* on *Demosthenes* against *Timocrate*: The stones sometime bored and not bored: some time black and white. To the same purpose the Scholiaste of *Aristophanes* in *Cloudes*. But that of *Aleibiades* is famous, least peradventure shce unwares should put a black stone for a white, *Plutarche* in *Apotheg.* of the King. He doeth allude therefore to that manner of absolving in iudgements. But wherfore now is there a second, yea a third reward, which in the former Churches was but one? The use of the godly did so require.

For

For because those few and rare faithfull, in so great a multitude of the ungodly, were hated of all, condemned of schisme, error, heresy, and I know not what wickednes, an absolving stone is promised them. That although they should be guilty by all mens suffragies on the earth, yet they might knowe most surely, that they are iudged guiltles before the heavenly tribunal. How great a solace is this against the reproches of the world? Be of good courage, if God iustify, who shall condemne? Rom. 8. 33.

¶ And in the stone a new name written: A third reward. He persisteth in the same custome of iudgements: in some of which their names were written in the stones, who came to be iudged. *Aristides being desired of an unlearned and one that knewe not who he was, that he would write to him the name of Aristides in his shell, he wrote his name into his owne banishment: Plutarch in Apotheg. of Aristides.* Here the like custome is shewed. But the new name to be written in the white stone is the childe of God, such as the faithfull perceive and acknowledg themselves to be by the testimony of the Spirit, Rom. 8. 16. Which also awayleth against the railings of the world, to who they should be as the filth and ofskowring of all. But why dost thou vex thy selfe with thought of so great contempt, seeing thou art with God in the honour of a sonne? This name also is unknowne to all, except to him that receaveth it. For the world knoweth us not, 1 Ioh. 3. 2. Therefore their testimony is of noe account, on what side soever. But besides beholde the solitarines of those times, wherein the elect were no lesse unknowne to the world, then the way of salvation signified now by the hidden Manna.

Analysis.

Such is the Epistle to the Chutch of Pergamus, This to the Thyatira is *Thyatira* intituled also to the Angell: then he declareth that he that sendeth is *the growing* some of God, with fiery eyes, and feete like fine brasse, ver. 18. The Narration prayseth the increase of Godlines, ver. 19. but reprehendeth for suffering of *Iezabell*; whose naughtines he describeth, first by the kinde of sinne ver. 20. secondly by the hardning ver. 21. and punishment, which is notable both for the nature of the punishment it selfe, which is divers according to the manner of the delinquents: For *Iezabell* her selfe is punished by the Bed: They that committe fornication with her, by great affliction ver. 22. and her sonnes with death: as also by an excellent testimony of all Churches, of the iust and severe iudgement of God ver. 23. To whom finally he annexed a counsell against this wickednes (the way wherto he sheweth by gentle entreatie, laying noe other burden upon them ver. 24.) requyryng constancy, ver. 25. & per-

suading thereto by the reward of power over the nations, vers. 26. 27. & the morning starre ver. 28. The conclusion ver. 29.

Scholions.

18 And to the Angell of the Church of Thyatira: Thyatira is so called as it were *Thugatera*, as we have shewed at the first chapter. A name well concurring with the thing. For the godlines of this Church is growing, as a daughter new borne, which alway groweth up, till shee hath attained to a full maturity. In which respect it is opposed to *Ephesus*: which being of full age the very first day, or shortly after, the further shee proceedeth, as hasting to old age, became weaker every day, while at length the naturall heat being extinguished, shee fell into the coldnes of death. And here is the first bending from the North, to wit, *Pergamus*, toward the south, but further to the East, being distant, according to Ptolemy, about foure score English miles. The *Antitype* is the time from the yeare 1300. unto 1520.

¶ These things saith the sonne of God: Now Christ maketh himselfe knowne by his name, eyes, & feet: every one of which doe appeare more clearly from the *Antitype* of what sorte they are. As touching the name, now first of all it offereth it selfe, not expressed before eyther in the things seen or heard in the first chapter. There was mention of the sonne of man, ver. 13. but the whole vision did declare sufficiently that he was the sonne of God. It seemeth here to be used, as though now he would returne out of Egypt. He had bin exiled now a good while, but in the renewing of the Church he returneth as it were home, beginning more familiarly to be knowne to his, from whom he had seemed before time to be farr off. The *fire eyes*, are those spoken of in the first chapter fourteen and fifteen verses: by whose clearnes he sheweth to the *Thyatirens*, that now the time flourisheth wherein the light of the truth should dispell darknes of errors and falshood, as it flyeth at the sight of the fyre: as came to passe about the yeare 1300. when a new company of Teachers arose, by the iudgement of all which the Pope was strangled, and began to be spoiled of his estimation, which he had kept nowe a good while by fraude. For they did maintayne earnestly, that the *Imperuall Maesty* ought to be preferred above other, and that the Pope had noe power over it. Among these were *Ockamus*, *Marsilius*, *Patavinus*, *Dantes*, *Iohn de Ganduno*, and many other.

The feete like fine Brasse doe teach, with what kinde of tormēt the *Romane Balaam* should rage against the faithfull feet of Christ, he should deliver them to be burned in the flame, endeavouring to quench one burning by another.

Which cruelty he hath not exercised now the first time, but hath brought it to noble infamy, by more frequent burnings then ever before. The fires shyned through all *Europe* many Martyrs burnt every day. But notable before others were *Iohn Hus*, and *Hierome of Prage*, who a noble payre of feet like fine *Brasse* did shynue in the fornace of *Constance* in the eyes of all our world. But *Antichrist* was deceived who thought to have consumed those feete by fire. For now at length he hath had experience, that these feete are not stubble, but fine *Brasse*, which shineth more in the fyre, and is not consumed.

19 *I know thy Workes*: The workes which are rehearsed, *Charitie*, *Ministration*, *Faith*, & *Patience* pertain to private duty, rather then publike office: although this *Church* were hid in some secret members, and was not famous in an excellent administration of thinges. Such was doubtlesse the state of the *Thyatirian City*: It is plaine touching the *Antitype*. For although there were every where many excellent men, who did defend the truth by writings and lively voice, yet no publike Churches companies were constituted or set in order. Or if any were, as about the end of this periede men began to meet together somewhat boldly, they obtained not a lawfull reformation.

The chiefe prayse was of their *Love* one to another, but not that feigned, wherby men promise largely, but performe nothing, but wherby both by deed and worke they holpe where there was need: whereupon unit to charity he adioineth ministration. Their mutuall *Faith* also was excellent free from all fayning and trechery. For this *Faith* seemeth to be a fruit of that which is properly so called, to wit, *Faithfulness*, wherby they regarded from the hart one anothers goods. When it signifyeth a *Trust* in God for Christs sake, it is wont to be set in the first place, as the fountaine and wellspring of other vertues; which peradventure deceived the olde Interpreter, and caused him to set this word before the other, contrary to the truth of the Greeke copies: For so he readeth, *and Faith, and Love, & Ministration, and Patience*. *Patience* was seene in suffering the calamities wherwith they were troubled continually by the hatred and plotting of the *Roman Prelat*.

The last prayse is of their last *Workes*, which are more then the former. For so doth read the *Comon translation*, the *Complurent Edition*, and the *Kings Edition*, who is also used by *Robert Stevens*, in his *Edition* thus, *And thy last Workes more then the first*, to wit, by putting out the second *and*.

And

66 CHAP. 2 A REVELATION OF THE APOCALYPSE.

And so indeede the sentence runneth better; especially seeing *workes* are rehearsed in the beginning of the verse: which if they were set downe againe, and not read together, peradventure the repetition should be superfluous. As touching the matter, it is an excellent prayse to growe in godlines, and to exceed the former times in the fruitfulness of good workes: which thing indeede befalleth them that are planted in the house of the Lord, *which in old age are fatte and green*, Psal. 92. 15. *Whose way shineth as the light, it shineth more and more to the perfect day*, Proverb. 4. 18. So this Church alway encreasing and proceeding further and further, grew stronger every day frō small beginnings. About the yeare 1300, many stronge couragious men sprung up, faithfull defendours of the truth, but about seventy yeares after, *John Wickliffe* added much to their beginnings: hee made cleare the doctrine in farre moe pointes, and confirmed that more plentifully with arguments, which they had barely searched out. And fouty yeares after followed him *John Husse* and *Hierome of Prage*: by whose preaching and martyrdom there was made a farre greater encreasing. The *Bohemians* followed these, who openly did fall away from the *Romane Antichrist*, and appointed a more reformed worship in their assemblies. And then the myndes of all the godly became stouter through all *Enrope*, who more bouldly professed the truth, howsoever they knew, that they did it with the danger of their life. Neither did *Thyatira* stande still here, but about the yeare one thousand five hundreth, shee powred out largely a new plenty of most learned men: who gave noe vaine hope of a fuller and clearer light to breake forth by & by after. And *these are the last Workes more then the first*. Worthily therefore she is *Thugateira* that is, a daughter growing so notably, even as the *waters running from the Temple*, which at the first being small, after full of shallow places, could not at the last be passed over for the deepnes, Ezech. 47. And so in this first bending from the North, was made the first payre of contraries; For this growing *Thyatira* is directly opposite to *Languishing Ephesus*, which became *omission*, leaving, as we have shewed, worser in the last times, by the continuall omision of labour and watchfulness, then also heaping up superstitions, till at length all care of true godlines awas abated, and so in the two following Churches it became alway worser: Now at last it began to turne, and to oppose three other Churches to these three, as we shall see in ech one of them.

20 But I have a fewe things against thee: The reprehension is, that the woman *Iesbell* was permitted to deceive the servants of God with her vaine shewes, Therefore either their negligēce, or faint heart, or both are blamed; wherby it came to passe, that shee dealt not with the wicked according to their deserts; but

but they were suffered to sleepe securely in their sinnes. Who this *Iezabell* was in the *Thyatiren City*, the old *Hystory* sheweth not. From this place we understand, that in the same place there was a certen *Chiefe* and famous woman, an *Idolatrice*, *Sorcereesse* & *Harlot*, like the ancient *Iezabell*, which was the *Wife of Abab*; yet by thus much more furnished to destroy, because this shewed her selfe openly an enemy and adversary to the truth: that would be accounted for a *Prophetisse*. From that which followeth, appeareth that shee was taught to the naughtines in the schoole of the *Nicolaitans*, of which shee became a schoole mistres, teaching others the same rules. For the Heretiques abused the labour of women to spare abroad their poysons. *Simon Magus* hath his *Helena*, *Carpocrates* his *Marcellinam*, *Apelles* his *Philumenam*, *Montanus* after in the latter times, in places nigh to this *Thyatira*, his *Priscilla* & *Maximilla*. In the *Antitype* the thing is clearer. For this *Iezabell* is *Rome* *Queene*, *Idolatrice*, *Sorcereesse*, *Whore*, *Killer of Martyrs*, *Prophetisse*, the head of all *Churches*, and the whole way of *salvation*, which neuer yeilded to any heresy, and many such like, with which wee shall see her adorned by the *Holy Spirit* partly in this book, partly shee boastingly setteth forth her selfe impudently. Lately we learned tha the *Pope* was signified by *Balaam*, now we have the city shewed by *Iezabell*. Both which pertain to the describing of the same *Synagogue of Sathan*, seen the *Bishop* and *City*, are things very neerly conioyned. And how doth it fit the times, that the *Spirit* doth set before our eyes now such a *cuy*? How long time did the *Pope* deceive under a shew of godlines, as the *Hypocriticall Balaam* in the former ages about the beginning of increasing honour and reputation? but after he was growē to an inmeasurable greariness, lifted up above *Kings* & *Emperours*, so as now all mē quaked at the very name of the *Pope of Rome*, his *Rome* became the *Queene Iezabell*, an impudent and painted whore. *Balaam* therefore and *Iezabell* declare the same kinde of impiety: onely they are distinguished by the increase an times. *Rome* in her infancy, as *Balaam*, handled her matters more warily and secretly: shee pretended that shee could not speake, but that which the *L O R D* should put in her mouth: being grown to full age, as the *Prophetisse Iezabell* preacheth openly that shee cānot erre, and that shee is the rule of faith and all godlines; That abused the labour of *Kings* to bring in and set up *Idolatry*: This by her owne authority commandeth to committe fornication and to eate thinges sacrificed to *Idols*, in exacting the worshipping of *Idols* & *Images*. Who can admire enough the singular art of the *Spirit*, who hath so lively set forth this matter. This then is *Iezabell*: the holy men of this time shaking too softly & modestly this peste, have therein so much the lesse approved themselves to *Christ*

our head, who would have no earnestnes spared in repressing so great impudency. Learned men have dealt some what more boldly and freely, then they had done in former times: yet they used not that earnestnes that was meete in a cause of this sorte.

¶ And I gave her time to repent: In these words is shewed the stubbornnes of *Iezabell*. Christ dealt some while patiently with that impure *Thyaten* woman: so also with the city of *Rome*, the stormy trouble of Barbarians being quieted, and the Longobardes being overthrown. Neverthelesse this peace brought noe amendment, but increased rather the apottacy, while they came to this height of impudent *Iezabell*. For wee shall see that after those times all ungodlines did grow, the *Papists* striving to oppresse the former dimmes with infernall darknes.

22 *Behold I will cast her in a bed:* The punishment of *Iezabell*. The *bed* is sometime to delights and riot, as in the Prophet, *sitting downe on beds of yvory, and abounding upon their beds:* Amos 6. 4. Sometime to sicknes and weakness, as, *The Lord will upholde him on the bed of feeblesnes, and turne all his bed in his sicknes:* Psal. 41. 4. Of which in this place? Not of delights, although this be a great punishment, to be given up to the occasion of sinning: but of grief, as appeareth from this, that by and by after followeth, where they that committe adultery with her, shall be cast into great affliction. Therefore the *Thyaten* woman hath languished. *Rome* also hath bin sicke since the year 1300 counting more every day, as being sicke of a consumption. For since that time palenes hath covered her face, her stomake is grown weaker, her foule is become heavy, & her flesh consumed: yea her infirmity hath grown so farr, that if thou beholde her at this day, thou wilt say that shee is a dry carcase in respect of her former plight and good liking. O the infinite wisdom of God, which even in one worde, hath given so lively image and picture of a time so farre off! Could the languishing destruction of *Rome* be noted out more elegantly and evidently? God would not have her perish on a swift or speedy disease, that the peoples should not forget her, but with a wasting consumption to be corrupted and waxe rotten, both to the end that her lingering punishment should be an image of the eternall paine, and also that shee might be a spectacle to many ages, whom shee had led in errour so long a time. Certainly unlesse *Rome* doe feelee and acknowledg this her consumption, shee must needs be sick, not onely of a consumption, but also of a Phrenesie.

¶ And those that committe adultery with her: The punishment of the adulterers, who are the Kings and Princes of the earth, as is after in the

17. chap. 2. Vnlesse these shall forsake the whore, they shall feelee great affliction. Have not yet the *Kings* learned this sufficiently by experience, the most fierce and savage *Turke* on the one side vexing the *Emperour*, the *Spaniard* on the other side? Remember the ages past since the yeare one thousand and three hundred, in which *Iezabell* began to languish: Who can attaine to declare the great evils which *Transilvanie*, *Polen*, *Boheme*, the house of *Austriche*, the *Emperour*, *The Venetians*, the *Spaniards*, have suffered at the handes of this barbarous *Turke*? Did not this your affliction begin at the same time, wherein *Iezabell Rome* was cast into this her sicke bed? Why doe ye not observe that your adultery, which this whore hath brought forth, and caused all these evils unto you? But this calamity hitherto, while *Iezabell* lyeth sicke in bed, is nothing to that wherewith at length yee shalbe punished, vnlesse yee renounce betime her ungodly commerce and society, when shee shall yeeld her last breathing, as wee shall shewe afterwards. Is it then now time o yee *Princes and Peers*, to fly like cowards from the true God unto the *Whore of Rome*? They have noe pardon or excuse, who bewitched with her beauty while shee flourished; companied with her. What torment awaiteth your wretched lust, whoe doe nowe embrace a stinking carcase? For the love of *Christ* provide for your selves in for saking with all speed this *Harlot*, least suddenly at length yee be overwhelmed (when your repentance shall be too late) both with the most grievous calamities of this life, and also those that shall be endlesse.

23 And *he will kill her children with death*: The third punishment is of her children. These are the *Popes*, *Cardinals*, *Archbishops*, *Bishops*, *Priests*, *Iesuites*, and the rest of the whole troupe of this *Hierarchy*. *Christ* will destroy by death all those, not onely by this first, but also vnlesse they repent, by the second. This is yet to come, begun after a sorte, but nowe shortly to be accomplished, as after shalbe declared.

¶ And all the Churches shall know; The Churches testimony of the iust and severe iudgement of God. For at length the other multitude of Christians shall have experience that *Christ* is such a one, as he hath declared himselfe alwayes in his word. His long patience hath almost taken away credit from his holy threatnings, but in very deede he shall shewe at length, that they were not vaine terrours of wordes, but which shall bring most certain vengeance in their time: and this partly begun, partly is yet to come. What reformed Church doth not see the long continued languishing of *Rome*, and prayse the iust God and celebrate him, crying out, *O the deepnes of his iudgements*? But there shall be a more plentifull argument of his prayse, in her last and full destruction.

And wheras he saith that he searcheth the reynes & hartes, in the same he sheweth to what end *his eyes were like a flame of fyre* ver. 18. to wit, because not onely his servants should approve themselves to be sharpe sighted in searching out the deceits of this whore, but also *Christ* should shewe him selfe such in administring of things, laying open the impiety of *Rome*, howsoever coloured with many coverings.

24 *And to you I say & the rest*: Now he commeth to the *Consill*, as we have noted in the *Analysis*, teaching how they should defende themselves against this wickednes of *Iezabell*. And it is given to you and the rest of *Thyatira*, that is, to thee the *Angell* with the company of thy colleges, and the rest of the Church which have abode in sounde doctrine, as *Theod. Beza* hath expounded very well. The comon translation, the Complutent Edition, and others doe put out the particle *and*, but to you I say the rest of *Thyatira*: But *Aretas* doth reade the same, with whom other written copies doe agree. From which particle it is evident, that not onely the last clause doth pertaine to the Church, but also the whole narration, although it respecteth chiefly the *Angell* and speaketh to him by name. The same iudgement is to be holden of the rest, for there is the like reason of each one.

¶ *And who have not known the deepneses of Sathan, as they say*: But who are they which say? As farre as seemeth to me, the teachers of this heinous wickednes: although they should bragge that they alone did knowe the deepneses of Sathan, to perceive all his cunning and subtilities, and together also to knowe the way wherby they may resist his mischievous devises, and therefore that they permitted confused lust and buggery, or at least whoredome, for to avoid a greater evill: that the other teachers which the comon sort holde true Ministers, are simple men and unskilfull, altogether ignorant of Sathans enterprises. The name of *Sathan* seemeth not to be cast in their teeth of *Iohn* in reproch, but to have bin used of themselves willingly, in that sence which I have said. So ungodlines is wont to vaunt it selfe, challenging to her selfe alone the power to loose and deliver others, when her selfe is on every side bound with the snares of the Devill. Wherefore the greeke worde is more fitly translated by the olde Interpreter, who have not knowne. For the Spirit doth rather checke the boasting of the wicked, then praise the integrity of the faithfull.

¶ *I will lay no other burden upon you*; That is, I will denounce no more grievous thinge against you, as well expounde it *Theod. Beza*. A burdesome Prophecy was wont to be called, *Massa*, that is a Burden. These words then shew, that noe notable calamity should invade this Church. Which ought to be beleaved so to have fallen out in the city of *Thyatira*. Wee know that it hath

CHAP. 2 A REVELATION OF THE APOCALYPSE. 71

it hath come to passe in our parte of the world, there having happened no other notable mutation, besides that which was spoken, from the yeare 1300. by the space of 200. yeares after and somewhat more. For frō that time the *Turke* waxed strong, but this pertained to the affliction of *Kings*, that committed adultery with the *whore*, as wee have shewed at ver. 22. The true Church getteth no great losse therby, but that it is a griefe to hear, that men of Christian name, should be trode under foote so cruelly of a most wicked enemy. Otherwise while the Turk vexed the Romane whore and her adulterers, the trueth springing up againe got leave to grow.

25 *Tet that which yee have, hold till I come:* He exhorteth to constancy, that they keepe faithfully the things gotten. Neither is this exhortation onely a *precept* what they ought to doe, but a *Prophecy* what should be done, as often else where. Therefore they should goe forward in the light of the trueth, neither should suffer themselves to be driven from the right way. And the coming of which he speaketh is a fuller reformation, whereby *Christ* being banished from us as long as superstitions and errorrs doe reigne, when they are taken away doth come to us, and giveth the comfort of his presence. Therefore this sparkle of truth should continue alive, while at length it should breake out into a flame, to wit, even to the times of Luther, as by and by wee shall see.

26 *For if any shall overcome & c.* And he that overcometh and keepeth to the ende my workes I will give to him & c. in steade of *and to him that overcome: he and keepeth I will give, & c.* an Hebraisme, such as is also in the chap. following, ver. 12. 21. where the nominative case is put absolutely, by defect of the preposition *lamech*, as in Psal. 11. 4. *Iehova, in the heaven is his seate:* that is, of *Iehova*, or as touching *Iehova*, his seate is in heaven: So Psal. 18. 31, *God himself, his way is upright, for Leel Deo, that is for God, or, as touching God:* that of Paul is like, *τὸ πρὸς ἀδύνατον τῷ θεῷ & c.* Rom. 8. 3. which doth so trouble the Interpreters, not marking this Hebraisme, whether *to adunaton* be the nominative absolute. the sense whereof is, *for as touching the impossibility & c.* But the end which he here mentioneth, is not of this life, but of this period; which should then cease, when a persister reformation should come.

I will give him power over the nations: The reward is double, of power over the nations, and of the morning starre. We have said that the rewards are applyed to the times, and doe signify these good things, which the saints enjoy in this life, howsoever they be also pledges of future things. Power then over the nations, is power over the enemies of the Church. This name once lighted upon all, as many as were not the people of *Israell*, but strangers frō their lawes and covenant, now of the *Gentiles* themselves, all that professe

Christ sincerely are counted among the *Israelites*: The other multitude, that openly despiseth the trueth, or embrace it onely in name, doe stick still in their former myre, and are called by the old name of *Gentiles*. There were therefore *Gentiles* amonge the *Thyatiens*, namely *Iezabell* with hers. Among us *Rome* with her *Adulterers* and children. Neither must wee doubt but that the *Thyatiens* obtayned victory against *Iezabell*, as ours against *Rome* and her followers. For when *Luther* arose, some *Princes of Germany*, departed from the service of the *Romane Whore*: Who at length after some struggling, they cast to the ground and trode her under foote. The same came to passe by the grace of God in many other places. Therefore this promised power is the society of the victory against *Papists*: which at this day all reformed Churches enioy: whereof in short time there shall be a full triumphe as after in his place, by God his helpe, wee shall shewe.

27 *And he shall rule them &c.* These are the attributes of the former power. To rule with a rode of iron, is mightily to subdue and to compell to obedience will they nill they. Which was done of the *Protestants Prince* in *Germany* and elsewhere. Who turned the *Papists* out of their *Monasteries, Collegies, Temples, Grounds, and other goods*, and bestowed them on former uses, to wit, to the maintaining of godly teachers, widows, orphanes, schooles, or finally on whatsoever could make to the promoting of Christianity. But the *Papist* cryeth out that this is *sacrilegious* and *tyrannicall*: Let him cry out as much as he will: the more he mourneth, the more we doe acknowledge the *hard iron rode to be upon his backe*. Therefore as many of the *Thyatiens* as should preserve even to the end, the trueth kindled among them, they should see this ioyfull day with their eyes & should be partakers of the victory. Not that it should be needfull for them to be living at that time, which arose about the yeare 1300: but because that is wont to be attributed to all which are of the same condition, that happeneth to any of them, to wit, to them which should be alive at the end of this period. For so the comuniõ of saints require that that which is a few should be alls.

¶ *And as the potters &c.* It is without any hope of reſtauration, even as the fragments of earthen pottes, which are for no use. Let then the *Romã Pope* sweate & move every stone, that he may recover his former authority: he striveth in vaine, his fall is unrecoverable: he shall finde no glew, whereby his earthen vessels may againe be ioyned together. That in the end, *As I have received of my father*, signifyeth that this power shall not be obtayned, without blood, For *Christ* first suffered, and so entered into glory. So Christians after some dangers and battels, yea overthrowne in warre, as wee knowe to have fallen out in *Fredericke Saxon, Philippe the Landgrave*, & their armies, shall

shall obtayne this dominion over the *Papists*, as wee shall shew more fully in his place.

28 *And I will give him the morning starre:* An other reward noe lesse agreeing to the times. This *starre* is *Christ*, as wee shall see after in the 22. ch. where he hath thus, *I am the roote and generation of David, that bright morning starre:* so called, partly because in this life he imparteth to the saints himselfe a pledge and first fruites of the true glory, least through a long desyre they be discouraged in their mindes: partly he taketh to himselfe this name in respect of the divers administration of things. When he shineth fully, he is *both the morning starre, the Day and the Sunne*; but when he giveth a lesse light, but so yet that he giveth hope of the perfit day following by and by, he is the *morning starre, the Precursor of the Sonne*. And we must knowe (that which shabe clearer in the exposition following) that a most bright light of truth, of all godlines and religion shall shine upon the earth, when our brethren the Iewes shall be converted to *Christ*. Seeing therefore that then shalbe the *full day*, that *renewed Church* which goeth nex before, is the *day starre*, which in the morning being seen nigh the Horizon, sheweth that the fountaine & spring of light will straightway appeare. And this Church is that reformed, which succedeth the *Thyatiene*, taking his beginning after the yeare 1520. Which the full restauration of the Iewes followeth at the heeles, as the *Sunne the morning starre*. That which is here but barely avouched, as much as may be sufficient to illustrate this place; the sequent treatise shall adde proofes. Wherefore in this place the *promised morning starre*, is that sweet communicating of *Christ*, which one shall enjoy in the *reformed Churches*, whereof he shall be enrolled a citizen: which communication, shalbe followed of the full happines of the saints, as great as can be on earth, shortly after.

29 *Let him that hath an ear:* The usuall Epilogue, but to be observed by reason of his divers placing. For to what end in the 3 first Epistles is the reward set after the conclusion? In the 4 last this Epiphoneme holdeth alwayes the last place? First the *Spirit* teacheth this, that there is a certain difference betweene the *three first* and *four last*: which wee have observed, distinguishing all the *seaven into the three first Churches* growing worse, and the *four last* waxing stronger after sickness & feeling themselves somewhat better. Secondly there may be an other reason, which I gather from the event, that the rewards in the three first, as to *eat of the fruit of the tree of life in Paradise*, *not to be hurt of the second death*, *to eat of the hidden Manna* &c. were not payed on the sudden and in one moment, but perteyned to a time faire of and delayed.

Whence

Whence doe follow the Epiphonemes, as though after the admonition, they should give time to deliberate: but in the *fourre last* they goe before the Epiphoneme, as if the admonition once given, there should be no place left for to take counsell, but the thing forthwith should obtaine an issue, beyond all expectation, together the deedes and sayings. And so wee know it came to passe in the reformation begun by Luther, which we have shewed to be a reward in respect of the *Antitype* of the *Thyatiren state*. Who would have beleevved that from so small beginnings that thing could have gone so farre at length? Luther indeede thought nothing lesse, then any alteration or defection from Rome: or who could have expected in so small a space so great a change of things? But now was the time, when there should be power over the nations; and therefore the matter once begun, proceeded of it owne accord, an alteration of those things being made in a moment, wherat the world then not without cause was astonied, & at this the enemies doe at this day beholde with so heavie eyes. It seemeth that there shalbe the same swiftnes of the following rewards, which a man shall see given before he shall heare that they were to be given: and therefore in place they goe before the admonition, which also noe lesse they shall goe before in time. You therefore o Pastors, you againe I speake unto, if peradventure the *Spirit* hath given any of you eares, that you may heare: attend diligently those things, which have bin spoken. See what a one is your *Rome* which you embrace with so great reverence, and whether you ran the last yeare to celebrate your wicked Iubiles: shee is not a holy virgine, as you are perswaded falsly, but a most impudent *Jezebell*, a most cruell murderesse of the saints, from whom wee ought rather to fly into anie wilderness with *Elijah*, then to runne to her by sea, by land, leaving at home the most chaste spouse of Christ. Behold also that this forcereffe had Iyen like now many yeares agoe: (can you otherwise deny it?) which calleth the Turke to come upon the Christian world, expelleth our brethren out of their places of abode, turneth them out from their goods, spoiled them of their children and wives, and constraineth them to be carried away into most cruell servitude, and heapeth many calamities upon us all, which are farre of from that burning hatred. And not onely these thinges at this present, but which shall bring finally an horrible death upon you her children. Can it be doubtfull to any, who shall weigh diligently these things with himselfe; but that wee ought to flee very soone & very farr from this plague and mischief? The Spirit give you eares to heare; I will speake noe more; to them of whom the trueth is esteemed, a bare signification of the will of God shalbe sufficient: let him be filthy still, who shall contemne this

this.

I will turne my selfe to the unfolding of those things that remayne.

Chap. 3.



AND to the Angell of the Church which is at Sardis write: These things sayeth he that hath the seaven Spirits of God, and the seaven starres: I know thy workes, to wit, that thou art said to live, but thou art dead.

2 Be vigilant & strengthen the things that remaine, ready to dy: for I have not found thy workes perfite before God.

3 Remember therefore how thou hast receaved and heard; and observe, & repent. That if thou doest not watch, I will come against thee as a thiefe, neither shalt thou know what houre I will come against thee.

4 Notwithstanding thou hast a few names even in Sardis, which have not defiled their garments, and therefore they shall walke with me in white: for they are worthy.

5 He that overcometh shall be clothed with white garments, neither will I ever put his name out of the booke of life, but will professe his name before my father and before his Angels.

6 Let him that hath an eare heare what the Spirit saith to the Churches.

7 And to the Angell of the Church of Philadelphia write: These things saith he that is holy and true, which hath the key of David, which openeth and noe man shutteth, shutteth and noe man openeth.

8 I know thy workes: beholde I have set before thee an open dore, neither is any man able to shut it: because thou hast a little strength, and hast kept my worde, and hast not denyed my name.

9 Beholde I will give those which are the Synagogue of Sathan, that is, of them which say they are Iewes and are not: Beholde, I say, I will cause them to come and worship before thy feete and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keepe thee from the time of tentation, which shall come upon the whole world, to try the inhabitants of the earth.

11 Behold, I come quickly, holde that which thou hast: that no man may take thy crowne.

12 Him that overcometh, I will make to be a pillar in the Temple of my God, neither shall he goe forth any more: and I will write upon him the name of my God, and

M

the

76 CHAP. 3 A REVELATION OF THE APOCALYPSE.

the name of the city of my God, that is, of the new Jerusalem, which cometh downe from heaven from my God, and my new name.

13 Let him that hath an eare, heare what the Spirit saith to the Churches.

14 And to the Angell of the Church of the Laodiceans Write, These things saith Amen, that faithfull and true witnesse, the beginning of the worke of God:

15 I know thy Workes, to wit, that thou art neither cold, nor whote, I would thou wert eyther cold or whote.

16 Therefore because thou art lukewarme, neither cold nor whote, it shall come to passe that I will spewe thee out of my mouth.

17 For thou sayst, I am rich, and increased with goods & need nothing. And knowest not, that thou art wretched, and miserable, and poore, and blind and naked.

18 I counsell thee to buy of me Gold tryed in the fyre, that thou mayest be rich: and white garments, that thou mayest be clothed, and that the shame of thy nakednes may not appeare; and that thou anointe thine eyes with eye salve that thou mayest see.

19 As many as I love I rebuke and chastise.

20 Beholde I stand at the dore and knocke, if any shall heare my voyce and open the dore, I will come into him and suppe with him & he with mee.

21 He that shall overcome, I will give him that he may sit with me in my throne, as I have overcome, and sit with my father in his throne.

22 Let him that hath an eare heare what the Spirit saith to the Churches.

The Analysis.

THERE be three Epistles of this chapter: One to the *Sardenses*, an other to the *Philadelphians*, the last to the *Laodiceans*. Neither are they without cause included in one chapter, seeing they are of nature somewhat divers from the former. For the former were further distant one from another, so they had *Antitypes* of a longer time: But these are both severed one from another with lesser distances, and also wee shall find the Churches directly answering unto them, to be of a more conioined tyme. The Epistle to the *Sardenses* after the inscription to the Angell, describeth the *Seder* from the *seven Spirits*, and *seven starres*: after it addeth the *Narration*. Which reproveth him, that he carrieth the name and some shewe of life, whē in very deepe he was dead, ver. 1 but together also he teacheth the *remedy*, which is double: the first consisteth in *confirming* the other things that are ready to dy. For it should come to passe, that by the iust iudgment of God many should dy, who so should punish the neglect of lawfull and iust amendment, ver. 2. The second, that he should remember what things he had received

ceived, and should repent. Which admonition, lest he as should negligently regard, he is sharpened by threatning of his *unexpected coming*, ver. 3. After he prayeth some for their pure garments. Which praye containeth the reward, both proper to them, and also comon to all conquerers ver. 5. Which is threefolde, *white clothing, a permanent name in the booke of life, and his professing of him before his father and the Angels*. All which are concluded with the usuall Epiphoneme ver. 6.

Scholions.

1 To the *Angell of the Church which is at Sardis*: Sardis is the seconde of *Hy* the Churches rising againe, going yet further in the South, and growing *ca* in a more ample light of trueth. The *Antitype* is the first reformed Church, begun of God by *Martin Luther of Wuttemberg*, a towne of Saxe upon the river Albe, in the yeare 1517, when that holy man opposed himselfe against the *Romane Questors* selling for money the forgiveness of sinnes to the people. The trueth began to be revived under the *Thyairien state*, but noe reformation followed; This was first undertaken at the time which I have said. For which cause wee shall finde no mention in these three Churches of this Chapter, eyther of *Balaam* or *Iezabell*. For they were pure from the fault of this whore, whose fellowship they renounced utterly. But yet notwithstanding seeing the same should not be done of all after the same manner, but a threefolde difference would be found in them, in like maner they are shadowed out by three cities according to the beginning and condition of every one. The first, after the impudency of *Iezabell* restrained, is *Sardis*. And the first after the *Romane* impudency weakened, is the *Germane* Church of that time, which even now I have set downe. Onely the indifferent and good readers are to be intreated, that they doe not thinke me to descende to this or that interpretation by any ill will, but in good faithfulness to follow that sense, which the printed steppes of the *Spiru* going before, seeme to me not darkely to point at. I know how fearfull a thing it is even to hurt the estimation of any brother with wrongfull suspitions, how much more heynous a sinne it should be to cast any blot rashly upon any whole Church? And certainly as in all my life I desire to put farr away all virulency of tongue, so especially I have thought alway that I must take heede that I make not the name of God a cloak for my lust. Let not then the office of an Interpreter be any fraude to mee, speaking either here or in other places of things presēt otherwise peradventure the many either would or expect. It is an impious and detestable thing, to play the *hucksters*

with the Word of God, in speaking rather according to the pleasure of men, then the truth of the thing it selfe. Therefore all as well hatred as favour set aside, if wee shall see that that which is uttered agreeth with the truth, let us quake rather at the threatnings of the most iust God, then be angry with him, who to the end that wee may not be oppressed unawares with the evils hanging over our heades, hath endeoured to his utmost power to reueale the hidden truth. Which I hope I shall obtayne easily of all the godly, so farr shall it be from them, to reprehend myne industry: with which hope supported, I will proceed to my purpose through Gods helpe.

¶ These things saith he that hath those seauen Spirits of God, & those seauen Starrs: In the description of the sender of the Epistle, of those Spirits which are rehearsed, there was no mention made in the vision of the first chapter. They are fetched from the comon inscription of the Epistle in the 1 chap. ver. 4. They are seauen for the abundance of all gifts, which that number usually signifyeth. Christ hath in his owne power, that being the keeper of the storehouse of the heavenly grace, he bestoweth the Spirit on whom he shall thinke good; Whereupon he saith, that he will sende the Comforter from the Father: Iohn, 15. 26. who should receive from Christ, and shew unto us, Io. 16. 14. The Starrs are in the right hand, chap. 1. 16. Likewise in the Ephesine Church, wherein we have heard is declared the safety of the ministers, whom Christ carrieth in his handes, chap. 2. 1. To what end then is this repeated a fresh? Was there wanting now any other honour spent wholly on the former? in no wise, but onely because the conveniency of things, and not any wayne novelty, is sought. Because Sardis should finde the same safegarde of Christ in defending her Pastors, which he had shewed in Ephesus; not without cause doth he use the same similitude, wherein there is so great conjunction of things. But of Sardis the History speaketh not a word: Which thing in her Antitype is most cleare. For he that giveth the Spirit plentifully, to whom and when he will, shed out in those times so great plenty of all giftes, as no where els in these last times. Good learning had bin already as buried, being driven away for many ages by the rusticity of the Scho lastiques: untill at length, after the wonderfull art of printing was found out (which cunning flowed from the same fountaine of the Spirit) many excellent wits were raysed up to search out the truth. Among which were, Iohn Picus, Mirandulanus, Angelus Politianus, Platina, Trapezuntius, Gaza, Hermolaus Barbarus, Marsilius Ficinus, Pyrbachius, Ioannes de monte Regio, Aldus Manutius, Rodolphus Agricola, Ioannes Iovianus, Pontanus, Philippus Beroaldus, Ioannes Reuchlinus, and many other most learned men; Whose chiefe labour was in setting forth the tongues, arts, and other humane learning:

but how great an entrance was made from hence to finde out the mysteries of saluati^on, the conioyned times have taught. For by and by after came *Martin Luther, Philippe Melanthon, Erasme of Roterodam, Zuinglius, Oecolampadius, Capito, Blauricus, Bucer, Musculus, Calvin*, and many other most learned men, so many lights of the Christian world, who being holpen by the studies of those former, brought forth againe the trueth, covered with long filthines and uncleannes, dissipated the Romish darknes, and dispelled utterly as smoke hither and thither all the subtilities of the enemies. Doth not Christ worthily take upon him selfe this ensigne of the *seaven spirits*, enriching this time with so great plenty of gifts? Neither was lesse famous his power & grace in conseruing safety to the Pastors. Who would not have thought that *Luther* in so great hatred and envy of all men, for whom almost the whole world layed waite, even also he under whose feet the *Emperours* once were compelled to subiect their neckes, that *Luther* I say, should have dyed a thousand deathes? But peradventure troubles being raised up he did scarce endure; yes by the space almost of thirty yeeres he abode in the battell safe, even from privy assaults, with which the *Pope* is wont to make away those men, whom he cannot conquer with open warr and force: and at length lying sicke in his bed and giving up his soule to him that gave it, he slept quietly in Christ. What should I speake of *Melanthon, Peter Martyr, John Calvin* and the rest of the valiant Herolts? *Bucer* being buried a fewe yeares before, at length turned to dust, was digged out of his grave, or rather an other buried there latelyer, that they might shew their cruelty even in the burning of his ashes, whom they could not, nor durst not hurt, while he lived. Who then hath not seene the *starres in the right hand of Christ*, so wonderfully defending his servants against all force of aduersaries? And ought not the fresh memory of these things, to give constancy and courage unto all, that reposing themselves in the same protection, they may goe boldly to the defense of the truth every one according to his calling? There is not indeed the same expresse promise of other times, yet there is alwayes the same crowne, for them that fight lawfully.

I know thy workes, that thou art sayd to live, but art dead: A reprehension for their counterfit lyfe, of which the *Angell* beareth a shewe, being voide of trueth: from whence *Sardis* may be called *Hypocriticall*. The force of which notation is manifest from the name it selfe. For *Sardis* as *Sardian laughter*, such rather in shew, then in very truth; so called of the city *Sardis*, even as the *Sardonian laughter*, of the Iland *Sardonias*, as *Erasmus* noteth from *Plutarch*. For that kind of herbe *ranunculus* in English *crowfoot*, by which the

mind is taken away, may grow as well in *Lydia* as in the *Iland*. This Church was counted alive but was dead: like unto this laughing, which feigneth ioyfulness, in the meane tyme full of deadly sorowe. And from hence it is evident howe *Sardis* is opposed to *Smyrna*; This found all outward things most troublous, so as shee was almost held of all for dead; yet in the meane time live a true life, and was most acceptable to God: That abroad in the iudgement of men *liveth and flourisheth excellently*, yet within, death reigneth, true godlines being banished: From whence is made the second payre of contraries, as was observed in the comon analysis of the seaven Epistles. But in what thing consisted this fayning, as farre as concerneth the city *Sardis*, it is not cleare to us from the history: there flourished in the same place not very long after, the famous *Melito*, celebrated by Euseb in his 4. booke chap. 26. But hence it appeareth that the matter was brought to that case when Ihon wrote, that although the *Angell* seemed to himselfe, and peradventure to some others, excellently well furnished with all things unto salvation; yet that he wanted many things necessary, and abounded in the contrary. Wee knowe that they which are *alive outwardly*, may be *dead* either in *ignorance of doctrine and corruption*, or through *carelesnes of Godly duties*: as Christ calleth them dead, which were voide of faith and knowledge of salvation, Iohn 5. 25. And the Apostle calleth the wanton widow, *dead when shee is alive*, howsoever shee had given her name to Christ, 1 Tim. 5. 6. In which respect also *workes* are called *dead*, Heb. 6. 2. as declaring that they are in deede dead that give themselves up to the study & love of them. It may be that partly through neglect of godlines, partly by corruption of doctrine the *Angell of Sardis* fell into this dead life. If the doctrine had bin quite extinguished, which in deede is the *soule of the Church*, shee could not have obtained even the name of any life. We have sayd that the *Antitype*, because of the following order of things, was the *first reformed Church*, springing up in *Saxe*, when Luther began to teach. For the *Thyati're Church* have some blame for suffering the *Romane Iezabell*. This first, as *Iehu*, laboured that the painted & shameles whore should be cast out of the window, so as shee did sprinke the earth with her braine. From whence it cometh to passe, that shee is not rebuked so much as in one worde in respect of this. This Church then hath the name that *shee is alive*, for the truth restored, which in wonderfull manner shee hath manifested; and also for the excellent courage, wherby shee weakened and trode under foote the *Romish tyranny*, shaking of the same not onely from her owne necke, but also giving the same to be derided of the whole world: yet *shee is dead*, having some errors and corruptions of no small importtance, chiefly that *confubstanti-*

ation

ation of the body of Christ in the sacrament of the supper, which many other absurdities followed, which doe spread like leprosy, and take away the life of the members living by themselves. Notwithstanding these things are not to be understood of every man, but of the whole police and forme of the Church, which is apparent to the world: the image and proportion whereof, the Spirit purtrayeth to us. Which also is to be observed in the rest:

2 *Awayke and strenthben the things that remaine ready to dy:* The first remeily is of diligence in confirming the rest; who, if it were not with all speed lookt unto, should rush into the destruction of death. By the which it is taught, that if the Teachers would bestowe faithfull and diligent paines, in cleansing the whole doctrine and godlines, they should take away from many the occasion of falling: but if they shall carry themselves over negligently in this matter, there would be a lamentable ruine of many. In the *Antitype* the thing is so cleare, that any man may bewaile it with teares, rather then to prosecute it in wordes. For how many excellent men hath that monster of *Vbiquity* cast headlong into death? The seedes whereof *Luther* sowed in the year 1526. and 1528. in a disputation against *Zuinglius* & *Oecolupadius*. But they ought to had bin pulled out againe of his bookes, at least after the controversy was brought a sleepe, least lurking as it were in the furrowes, they should breake forth at length into deadly hemlocke. But *Luther* himselfe was carelesse thereof, providing after the manner of men rather for his owne estimation then, as was meet, for the safety of the brethren. Moreover I doe finde lacke of thy faithfulness and diligence, *o holy Philip*: because thou hast not thrust through so foule an error according to his desert. Peradventure thou thoughtest that it was to be handled more gently of thee, partly in favour of thy friend, partly because thou supposedst that it might be abolished by silence more easily then by sharpe inveiging of wordes. But the errors which are not refuted, seeme to be allowed, and their estimation groweth so much the more as they are dealt with more gently: for they are gangrenes, which gentle remedies doe not heale but make worse. While therefore neither of you watcheth nor doth his duty, *many dy*: how many I pray, and how great men? An huge number in deede of all degrees: of which the principall as stander-bearers wer *Iohannes Brentius*, *Iacobus Andreas*, *Selnecerus*, *Kirchnerus*, *Chemnitius*, and others of that sorte, who have encreased this monster of *Vbiquity*, of it selfe horrible, with so many, and notable errors, that there hath bin scarce at any time any other more foule and deadly. Lamentable in deede is the fall of the famous men, whose labour was once courageous and no lesse profitable against the comon enemyes. And what a crowne had they received,

ceived, if they had continued in the same warrefarre, and had not as cruell Elephants turned back of the enemyes, wasted their owne friendes. But my office is of an Interpreter and not of a quereller: and therefore I leave of these things. This *death* invaded not onely some perticular men, but also many whole cities and provinces, as may appeare by the booke of *Concorde* published in the ycare 1580. which is not of so great force to stablish the errour with the consent of so many, as to testify this miserable calamity of the brethren. And to this errour touching the *Supper of the Lord*, and *person of Christ*, were many other also added, to wit of *Originall sinne*, of *Free will*, of *Iustificacion*, of *Good Workes*, of the *Lawe and Gospell*, of *Indifferent things*, and of *Predestination*. Therefore death assaileth with a manifolde dart: how great must the slaughter be, seeing thee casteth to ground even with one, great troupes of men?

¶ For I have not founde thy workes perfit; The reason why so many fell into death. The *Church of Sardis*, as farr as it seemeth, admitted not the synccere truth of God, but reteined some *Ethnike superstition*. The *Church of Germany* did indeede cast away many *Popish errors*, yet in the *Sacrament of the Supper*, thee sticke still as it were in the clay of *bodily presence*, not as *Rome*, dreaming of a changed substance of bread and wine into a true and reall flesh and blood, but no lesse contrary to and disagreeing from the trueth, conioining the true flesh and blood together with the outward signes, affirming that he is present here on earth. This leaven *Luther* never cast out, but contended fiercely with *Zuinglius & Oecolampadus*, for to defend & retaine the same. Neither would God, which afflicted so grievously the *Corinthians* for the prophanation of this sacred mystery, so as many were weake and sicke, and many slept, 1 Cor. 11. 30. have goe away unpunished the neglect of amending in this point. Of which punishment to come some prooffe was made, when *Luther* was constrained for the defense of an unjust cause, to fly for succour to *Vbiquity* and to confirme many other things touching the manhood of *Christ*, which are contrary to the truth. But for the heat of contention, he could not so well consider and minde, that fro those beginnings and flourishes, he should understand God to be angry. How did he not beware of that errour which did draw with it so great a multitude of wicked opinions? Why feared he not, what might have happened to others, having tryed in himselfe, into what case he himselfe was brought in disputing? But his eyes were holden, that he could not forsee for the time to come, and turne away this so grievous punishment fro his people. Wherefore their workes were not perfit, because a full reformatiō was not used, but onely one errour chaunged into an other noe lesse grievous

vous. And God is wont often times to punish sinne with sinne.

3 Remember therefore &c. The second remedy is, to remember and repent; Theod. Beza translated thus, *remember what thou hast received.* And so indeede some time the worde *pos* seemeth to be taken. For that of Mark take heed what thou heare, chap. 4. 24. Luke hath it thus, *take heed how you heare,* chap. 8. 18. But when he saied even now, *that their workes were not full before God,* he seemeth not so much to exhort, that they would reteine those things which they had received (for so they should have continued in their former errors) as that they should remember the manner of receiving: So as *pos* in this place ought to remaine in his owne proper signification, denoting rather the quality, then the substance of the thing. He warneth therefore the *Sardenes*, that they goe backe to the first institution, and amende things fallen into decay, after the rule of that alone: Even as also the *Germane Church*, that they minde what Luther propounded to himself at the beginning, and make *their reformation* according to that rule. But he regarded noe other thing at the first, then that all humane inventions drive away, onely the divine truth revealed in the scriptures inspired of God might prevayle. For so in the preface of his assertion of the artickles condemned by the Bulle of the Pope Leon x. *First*, saith he, *I will that they beare mee witnesse, that I will not be compelled with the authority of any at all, how holy a father soever, unlesse as farre as he shalbe approved by the iudgement of divine scripture:* Againe, *Let the first principles then of Christians be none other but the word of God: but all men conclusions be fetched from hence, and againe to be reduced thither and tryed thereby; Those first of all ought to be knowne of every one, & not sought out by men, but men to be iudged by them;* Whereupon also he rehearseth that of Augustine in his 3. booke of the Trin. *be not bound unto my Epistles as unto the Canonickall Scriptures &c.* Therefore wee may not cleave in the bookes of Luther, as the *Vbiquitaries* doe, and they which corrupt the Sacrament by the late devised *consubstantiation*, but as he thought he must be wise onely out of the scriptures, so all his writings are to be brought backe to these holy balances. Why doe wee give greter authority to his bookes, then either he to the bookes of others, or himselfe would have to be given to his owne? A matter indeede of great moment, and in which alone consisteth the turning away of the eminent evill. Vnlesse men turne their eyes to these things, and have their eares bent to heare their voice, and also those things performed which they shall commande, an other scourge remayneth for *Germany* more bitter then that, which even hitherto hath afflicted her not lightly. What godly man taketh not great griefe minding the destruction of so many brethren by a pernicious errour, so long contentions of minds,

so sharpe battels both of wordes and weapons? But he must needs be more vexed, when he considereth with himselfe, that there is not yet an end of these evils, but some greater thing to hang over their heads, unless they repent betimes. I could not but warne the brethren of the danger, least I should heare with my great grieffe, them to be afflicted and full of calamity, whō I desire in Christ Iesus to flourish. And I hope that howsoever my iudgment shalbe troublesome, yet my good will shall not be ungrate.

¶ If thou shalt not watch I will come &c. The perill that he threatneth is *his coming as a thiefe*, and that *in an unexpected time*. He doth not expressly mention what kinde of evill shall come, although in some parte it may be gathered from the similitude: which often times is used in the scriptures to signify the invasion of the enemy, but seeing the next words have respect hitherto, *neither shalt thou know in what houre I will come against thee*, peradventure he meaneth some other thing, to wit, a certain force & violence, such as thieves use in robbing houses. Who often times not onely doe spoile the maysters of their goods, but also committe adultery with their wives, and defloure the virgins, and compell by torments, to confesse where the mony is hidden: which having once gotten, that their wickednes may not be bewrayed, they kill all without difference either of sexe or age. Therefore Christ seemeth here to threatenē the like outrageous fiercenes of some cruell enemy. Of whose comming wee may not define by the iudgement of the flesh, seeing it shall not be knowne in what houre he shall come. Neither must we labour much to search out, who this enemy should be. The Spirit who hath determined that his comming shalbe sudden, would not have him known by name. It may be, that it is the *Turke*, to whom the raynes may be loosed a while, till they be lookt unto which are to be punished. But whether it shall be he, or some other, wee may not sleepe securely, and neglect reformation, because wee see noe danger at hand: but we must thinke how it may come upon us in a moment. And it is to be feared, that this which is threatned shall no more be avoided, then that of *removing the Candlestick from the Ephesine Church*, chap. 2. 5. These thinges depende on the condition of repentance, to which the eares of men are deafe even the greatest part.

4 *Yet thou hast a few persons*, in the greeke it is *a few names*, that is, a few men, as A&T. 1. 15. and after in this booke chap. 11. 13. In these wordes he cometh to the other part of the narration, which pertaineth to commendation. Which alwayes at other times is wont to take the first place. But this new disposition & setting in order is not done rashly, teaching that in the latter times shalbe some, who refusing errors should embrace the truth.

truth. As we knowe was done, when the booke of Concorde began frō this occasion, and so many visitations undertaken, that the *Calvinists*, as they speake, might be rooted out utterly. For such men followers of true godlines and iudgement, were conversant in the most inward bowels of this *Sarden state*. Beside many free Cityes, *Strasburg*, *Heydelberg*, *Marpurg*, *Newstadt*, *Breme*, the peopell *Anhaltine* &c. who opposed themselves against the forgeries of the rest. In every one of those places famous lights now and then did shine, which driving farre away that darkenes, gave a ioyfull day to their flockes.

¶ Which have not defiled their garments: The garment is Christ himselfe, the comon clothing of all the faithfull: of which in the parable, *Friend howe ca-
meest thou in hither, not having on a wedding garment*, Mat. 22. 12. And Paul more plainly, *For all yee that have bin baptizd into Christ, have put on Christ*, Gal. 3. 27. But it hath a diverse signification according to the diverse respect of thinges, into which it is referred. In respect of God, it belongeth to justification: in respect of other men, to sanctification and profession; in respect of our selves, to honour, glory, triumphe, ioy, &c. Therefore these *Sardens*, kept their profession of Christ sincere and entyre from all the filth and pollutions of those monstrous opinions. Although they also which by repentance did awake frō those errors, may be said to keepe their garments also pure. For they that are in Christ, are not esteemed according to their former foulness, but according to their present apparell, wherewith all their former uncleannesses are covered.

¶ And therefore they shall walke with me in white, to wit, garments. These are the same garmets with the former, but a little differing in respect; for those were of profession, wherby the valiant souldiers of Christ did appeare to others: these are of glory, triumphe, and ioye, which they shall enjoy both in themselves from the feeling of Gods love shed abroad in their harts, and also which they should receive frō the praying of others, who shall prayse God in their name, who hath bestowed on the fortitude & victory. A white and pure gowne in a solemne mirth is commendable, both among the Gentiles and also the people of God. From whence the wise man alluding to this manner, *Let, saith he, thy garments be white alway*, Eccl. 9. 8. But especially I thinke that of Marke is to be regarded, where some steppe of this celestial glory appeared in the shining garment, *so white as snow, such as no fuller can make on earth*, ch. 9. 3. At which sight Peter beeing overwhelmed with unmeasurable ioy minded this one thing, which way he mought have bin able to enjoy it alway. So this shalbe a most ample reward for the saints in which they shall so hartely delight, that they shall desyre no greater thing in this life.

And if any should aske the brethren themselves, whose these garments are, I doubt not but they would answer, that this ioy is of more value, which they obayne by Christ in retaining his truth, then that they would chaunge it with all the delight of this life. Certainly great is their glory among all the godly, which wee pray with all our harts to be perpetuall to them.

¶ *For they are worthy.* The Papists are glad in their owne behalfe for this words, as an excellent patron of their merit of *condigne* worthines: but let them remember that this merit is attributed to the *garment* not to the *body*, that is to the *imputation of the righteousness of Christ*, wherewith we are clothed as with a garment, not to our *inherent holines*; For not to *defile the garment*, cannot be of more estimation, then the *garment it selfe*. And seeing there be sundry significations of the *garments*, as wee have shewed, the worthines ariseth not either from *profession of good Workes*, whereby the saints are seen of others, neither from the *joy of the Spirit*, which wee our selves feelee within us, but from this alone, that the father counteth us righteous being clotheth with his sonne. He therefore is worthy that is clothed, though not of every use of garments, but onely of that peculiar respect, whereby we are presented *blamelesse in the presence of God*: even as a man seeth, although not the whole man, but onely that part, to which the faculty belongeth.

5 *He that shall overcome &c.* Some copies and the comon translation read thus, *He that shall overcome, shall be so clothed*. But the reddition of a similitude is unusuall, where there is no *question*: unlesse peradventure they be referred to the former verse, as though he should say, as they that at all have not assented to errours, shall walke with me arrayed in white apparell, so they that after some striving shall departe from the same, shall be clothed with white. As though the first reward were pertaining to them that *fell not*, this to them that *repented & forsooke their errors*, with which they were possessed before time. Of which sorte were many in *Germany* before the booke of *Concord* was published, when in most universities the chiefe teachers understood the true doctrine of the *supper of the Lord*, and the opinions of *Vbiquitie & corporall presence in the supper*, every where were contemned, as witnesseth Georg. Sohnius in his exposition of the August. Cōfess. which appeareth more clearly from the *Synode of Desdrense*, in the yeare above 1571, where it was ordained by the comon consent both of all the Superintendants of the Dukedome of Saxonic, and also of the Doctours of the Universties of *Lyppsa, and Wintemberg*; That the *Vbiquitie of the body of Christ*, was an horrible prophanation of all the articles of the Creed, and a renewing of all Heresies, Gallobel. in the yeare 1592. And since that time a perfitter light breaking forth every day, many were rayfed up from their drowlines, and

and opened their eyes to the truth. Whom also even as well as the other, he adorneth with white garments, *Who gave a penny to them that were hyred at the eleventh houre*, Mat. 20. 9. Such then is the first reward, two yet doe remayne.

I And I will never put his name out of the booke of life; The second reward applyed to the times. For because very many in these tymes should fall from the trueth, and many cityes, peoples, provinces, regions, should cōsent to errour (as at this time it is evident how farre and wide the contagiō spread abroad, flying also over the sea and infecting those Northern regiōs Gotia and Suetia) by which their approving of errour they should blot their names out of the register of the saints, and should cut off from themselves the hope of life, unlesse they should repent, least I say, the falling away of so many, should trouble the saints, he biddeth *his conquerours* to be of good courage; *Christ himselfe* would set them free from falling, howsoever they should see infinite numbres to rush downe violently on their right and left hand. For it is he alone, who first calleth us backe from errour, then sanctifyeth & confirmeth us in the trueth, least at any time we should revolte from it. Therefore howsoever this reward be full of comfort, yet it teacheth that the time should be lamēt able through the fall of many. For to betray and forsake the trueth, is not a light matter, as many suppose, who casily are caried away with every winde of doctrine, but it is an argument of a man of no reckonning with God. But how, wilt thou say, can they be blotted out, which once were written in the booke of life? especially seeing that *this booke* is the *booke of the Lambe*, as in the chap. 13. 8. that is, wherein those that are written, the Lambe acknowledgeth them for his, & counteth them heires of eternall life: neither is there any of those that are given to Christ, that can ever perish, Ioh. 6. 37. 39. & 17. 12. I answer that these things are spoken in respect of us. For there is a twofolde booke of life, one, as I may say, of vocation, an other of election. Into the first are put all, who by the preaching of the Gospell are taken into the fellowship of the Church, who rightly doe seeme unto us to be partakers of life, and endued with the hope of eternall salvation. For the scriptures are wont to speak so generally, giving thanks to the Father, who hath made us meete to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darknes, and translated us into the kingdome of his deare sonne, in whom we have redemption by his blood, the forgiveness of sinnes &c. So the Apostle speaketh of the multitude of the Colosians without difference, chap. 1. 12. And after the same manner every where in other places. Yet men may be put out of this booke. For many are called, but few chosen, Mat. 22. 14. And it is declared

red after in the 7. chap. by an exemple, *Dan and Ephraim being passed over in the rehearsing of the tribes*, as souldiers put out of wages, and cast out of the register. For God of old, as in a certen visible shadow of this booke, commaunded the genealogies of each tribe among the people of Israell to be kept diligently. Wherto also pertained that of rayling up seed to the dead, *that his name should not be put out from his people*: Deut. 25. 6. In which respect also the Psalmist wisheth to certen reprobates, who held a place in the Church, like true citizens, that God at length would separate them from the congregation of the *Saints* and manifest them to be meere hypocrites, Psal. 69. 29. Wherefore all are put out of this kooke of life, who forsake the fellowship of the *holy Church*, either through error and heresy, or wickednes, or other cause whatsoever: not that for this cause they are blotted out of the booke of *Electiō*, but because by this way they make manifest, that they were never written in this booke; as Iohn saith, *they went out from us, but they were not of us*, 1 Ioh. 2. 19. But the other booke, to wit, of *Electiō* is never spotted with any blotches, but the names once written in, doe constantly remayne in the same without rasing out. Although these bookes are not so open and evident, that they can be read of all men without difference: but it is declared to every one severally by the *Spirit* that is found in this register, in what estimation and account he is.

¶ But I will confesse his name: The third reward is of *confessing their name*. Which sheweth not onely the falling away of many, but also that others shalbe compelled by force: So as there is great neede of the power of the *Spirit*, least any weakened by the iniuries and threats of aduersaries, doe forsake the trueth. For the *confession of their name before his father*, is for the confort of confessing Christ and his trueth boldly and without feare. So sending his Apostles to preach, furnisheth and instructeth them against the feare of affliction, Mar. 10. 32. And who knoweth not to what inhumanity & cruelty proceeded the hatred of them who call themselves Lutherans, against the professors of the truth? In the year 1580. was obtruded upon the Ministers of the Churches, and Schooles the booke of Concorde, avouching the execrable error of *Vbiquity*. A subscription was commaunded in the name of the Princes, the refusers were proclaimed *Sacramentaries*, or put out of their places. In the year 1591. *Christiā Duke of Saxony* being dead, *Paul Krätius Chaunceler*, suspected of *Calvinisme* as they speake, was cast into prison: *Urbanus Pierius* Professor of *Wittemberg*, was lead captive into prison: *Gundermannus of Lipsich*, committed prisoner. In the year following was appointed a newe visitation, they went through all Saxony: they that would not subscribe to the articles, were removed from their offices.

What

What should I rehearse the broyle of *Lipsich* the year following, when all the university men on every side assembled together to breake open violently the houses of the Calvinists? Or the savage cruelty of the *Dressenses* against the dead body of *Jac. Lassus*, to which they denyed a grave among the wicked, because being alive he was a lover of the purer truth? I recite these few against my wil, & I would be ashamed to mention them, but that the brethren were not ashamed to commit them. But how much better is it for you to heare these things of your friends, than of your enemies? These as much as they can doe exaggerate with words your evil acts, unto your perpetuall shame & of all religion: I doe onely shew the congruency of the Prophecy, that seeing in what account you are with God, yee may thinke earnestly of reforming the errors & making peace with the brethren. God give you to see that way, whereby consenting to one truth, you may turne away the judgement from your heads, which otherwise will overtake you. In the meane time yf I shall prevaile nothing with you (which estimation I pray may be farre from you) yet I shall be glad to admonish the brethren, that they be of good courage, who doe endure troubles and calamities among you. Christ will not be ashamed of them *before his Father*, if they shall abide constantly in their profession. Feare not therefore the stately looke and countenance of men, but being grounded upon this hope, that which ye have worshipped in darkenes, professe now openly & in the eyes of all.

6 *Let him that hath an eare heare;* Yee therefore brethren of Saxony, for Jesus Christ sake give eare and hearken, what action the Spirit chargeth you with. Your prayse is great in respect of your first combate, and breaking off the yoke of the *Romish* tyranny, yea of you that in this were the first of all: But the Cananites left in your lande, are come to be thornes in your sides and eyes. Those fewe errors neglected at first, by the iust iudgement of God have brought forth newe errors: by the contagion whereof true godlines being driven away, and together with it true life lost, there is left unto you a Church defyled with horrible death. Neither is this the end of evils, but some new, great & suddē calamity shall come upon you unless you shall obey forthwith the Spirit giving you warning. Therefore let that unhappy obstinacy depart and be packing, and take those counsells, which may promote the truth, recall againe the banished life, and may procure the salvation and safety of every one of you. And doe not onely give eare, but let all hearken & learne by your evill, how great danger it is to cherish the least error in the matter of religion.

Analysis.

SO is the Epistle to the Sardi, this to the Philadelphians is inscribed like wise to the *Angell*: He that sedeth is notable for *Holines, Truth*
and

90 CHAP. 3 A REVELATION OF THE APOCALYPSE

and the key of David: which he carrieth not idle, but with the same openeth & shutteth, the supreme power being in himselfe ver. 7. The Narration reciteth first the good things, both present, of an open doore, which is illustrated by his cause, a little strength and the constant observing of his worde ver. 8. and also to come, both of subduing their enemies, ver. 9. and also of ministering help in the common tribulation; of which also a reason is rendered, from their patience in the profession of the Gospel ver. 10. After he provoketh them unto a care of conserving that which is good, because his coming is at hand, and there may be danger of their crowne to be taken away ver. 11. Then is there a greater reward, when he shall be made a pillar, and shall have written upon it the name both of God, and of the newe Jerusalem, and the newe name of a sonne, ver. 12. To all which is added in the end the common conclusion.

Scholions.

7 And to the Angell of the Church of Philadelphia; We have shewed at the first chapter ver. 11. that Philadelphia is situate in a dangerous place, and therefore not so frequent of cityzens, who did dwell scatteringly in the fieldes, fearing the often quaking of the city. But shee carrieth a sweet name, and which alone containeth within it all vertues. Neither found out the Apostle Peter any thing, when he would exhort to all godlines, which might commend more fitly the same unto us then brotherly unfained love, 1 Pet. 1. 22. How well this name doe fit this Church, which is reprov'd of no sinne openly! But as it was truly godly because of brotherly love, so is shee lowly and not famous, both through a continuall feare of danger, and also solitarines of the cityzens, who dwelt here and there, and in waste places, where they could get safe dwelling. Wherein shee is altogether contrary to Pergamus a towred and proude city, as before Sardis to Smyrna, and Thyatira to Ephesus. And so there is made 3. payre of contraries. It lyeth from Sardis toward the South, having an increase of greater light, as becometh a reformed Church. Shee is set in the second place after Sardis (for this is the first after Iesabell overcome) wher by is shewed that her *Antitype* is the second reformed Church, which should arise after the Germane, and this is the Church of the Helvetians, Suevia, Geneva, France, Holland Scotland. I ioine all these into one, because they live almost after one and the same kind of lawes and ordināces, as touching the things that are of any moment. Neither doth the distance of place breake of that society which the coniunction of mindes and will doth couple. Yea this dispersiō doth agree chiefly to the Philadelphians, whom

whom we have shewed to dwell thicker and more frequent in the fieldes then in the city. Wherby it commeth to pass: that this thinnes of the citizens taketh up much place, though the citizens are not so many. Wee shall finde that this Church which I speake of arose a little while after the Germanes; when *Vhrus Zuinglius* began to teach at *Tigur* in *Helvetia*, in the yeare 1519, and the reformation was began the fourth yeare after, to wit, in the yeare 1523, at which time no Papiist durst enter into combate against *Zuinglius*, who did deferre the iudgement of all controversies to the arbitrement of the sacred scriptures. They of *Constance*, *Basill*, *Straßbourg*, *Geneva* and others, followed their steppes. Where it is to be observed that the former Antitypes were distinguished by longer intervalles: these three last as they have types lesse distant one from another by space of place, so they are ioyned one with another with a nearer coniunction of times, neither are they devided so much by ages and limites of yeares, as by lawes and customes. For after the first receiving, which happened to some later then to others: wee shall see that they did all flourish together.

¶ These things sayth that holy one, that true one, who hath, &c. A description of him that sent the Epistle: whose two first properties are taken out from the nature of the sonne of God, which yet are not rehearsed expressly in the vision of the first Chapter: They doe greatly helpe to declare the administration of this Church. Touching the city *Philadelphia* it selfe, we finde no other thing, but that in the age following, there abode in that place a famous congregation of the faithfull, over which *Demas* had the charge, as is gathered from the Epistles of *Ignatius*. In the Antitype, a divine power specially shineth forth sanctifying the Church, by kindling the desyre of godlines, and in making it in *Christ Iesus* fit and cheerfull to every good worke. Let my wordes be without envy, the true doctrine soundeth no where purer, the worship lesse corrupted, more flourisheth the faithfull diligence of the Pastours, is performed more willing obedience of the people, nor greater reverence of all religion among all degrees. But this holiness seemeth chiefly to respect manners. In which thing is not to be passed over that famous testimony of *Iohn Bodin*, speaking of them of *Geneva*: Of whom that thing, saith he, is prayse worthy, if any thing any where in the earth, and which maketh a comon wealth to flourish, if not in riches and greatnes of Empire, yet certainly in vertues and godlines, namely that censure of the Popes, then which nothing greater and more divine could be devised to bridle mens lusts, and to repress those vices, which by no meanes could be amended by any humane lawes and iudgements. How be it that this restraint is directed after the rules of *Christ*, first privately and friendly: after some what more sharply: then if thou obey not, there followeth an heavy

an heaue, grave and effectuall prohibition from the holy things; after the interdiction, is the punishment of the Magistrate. And so it cometh to passe, that those things which are punished no where by the lawes, are there restrained without any force and sturre or great adoe. Therefore noe whoredomes, no drunkenneses, noe dauncings, noe beggars, noe idle persons are found in that city. Those are his wordes in Meth. of History chap. 6. Worthily is the sanctifyer of the Church to be praised, who hath wrought, that they should will and effect these things according to his free good will. There is the same care and fruit also of the rest, according to the measure, which Christ vouchsafeth to every congregatio of them. Neither is his trueth lesse excellent, both in as much as he is a Prophet in teaching, and also a Surety in promising. Wee shall see this double trueth in the following Church to be distinguished by their proper wordes; both which the Greeke worde *true* seemeth to containe, when it is put absolutely and by it selfe. And as touching trueth of doctrine, wher is it more pure and more sincere in the whole earth? The whole Papacy hath here his throate cut. The Anabaptists, Antitrinitaries, Arians, and such like monsters raysed up againe from hell, partly in Germany, partly in Transylvania, have founde no where a fiercer enemy: What also hath it not assayed, that shee might pull away from the Germane Churches their errorrs? Neither doth shee keepe onely the doctrine of salvation incorrupt, but also shee both delivereth and teacheth in writings and exerciseth in practise a sincere manner of administering, wherby salvation is bestowed. Certainly the whole will of God is communicated with his saints, so as Christ taketh to himselfe not undeservedly this prayse of *true* in governing this Church: He doth also performe plenteously that which he promised, that he would keepe safe and sound those that seeke him with an upright heart. What have not endeavoured the *Franch man*, the *Spuniard*, the *Savoyā*, the *Pope*, to roote out them of Geneva, a small people, and environed on every side with enemyes, and shut up from all ayde of friends? Nevertheless it flourisheth yet still thanks be to God, and shall flourish hereafter, while all her adversaryes burst with envy: as long as shee shall continue in this holy order. The French Church hath ben preserved hitherto, no other wise then the three children in the fornace. Who would have beleaved that the *Lowē Countreyes* had ben able to resist and withstande the raging Philip, the cruell Duke d'Alve, and so many bloody Tyrants? But *true* is he, who hath promised this honour to his saints, that they should binde the Kings with chaines, and their nobles with fetters of iron, Psalme 149. 8. 9. And that I may not speake of every each one, they can be safe onely by thy protection, o most high God, who art constant in all thy promises, whom both

both enemyes almost infinite doe persecute wih deadly hatred, and also to whom many of their freindes through envy wish not very well.

¶ *Who hath the key of David:* The third property pertaineth also to the same administration. Christ openeth and shutteth, to whom he hath thought it good, the entrance into the kingdome of Heaven, by his regall power. Which faculty in deede he bestoweth upon all his, which doe declare and preach the worde purely and sincerely, but which is principally to be seen in that part of government, whereby obstinate sinners which will not yeilde to admonitions, are delivered to Sathan by the Ecclesiastical censure, and are cast out of the Church, which is the Kingdome of Heaven: according to that, *Whosoever yee shall binde on earth, shalbe bound in heauen, and whatsoever yee shall loose in earth, shalbe loosed in heaven: For where two or three are gathered together in my name, there am I in the middes of them:* Mat. 18. 18. 20. By these therefore is shewed, that the power of opening and shutting, of binding and loosing is very effectually in these congregations and more over also the whole administration of the censures. And what godly man doth not thanke God from his heart, and extolleth not with worthy prayes the holy paines of this Church, which restored discipline fallen into decay, and brought it backe to the rule of trueth and use of the primitive Church?

But it is to be observed, that this key was sayd before to be the key of *Death and Hell*, in the first Chapter and 18. verse, by one part denoting the whole force of them. Therefore that key is to be feared, which locketh up the gate upon the wicked being thrust into Hell, howsoever they despise the same with security: And yet notwithstanding no lesse pleasant to them that feare God, because it unlocketh to them the dores, by which they may enter unto life. But why is it called of *David*, seeing it is of *Aaron* rather, whose office was to keepe away the leprous and uncleane from the holy things, and to shut up the Temple against them? Certainly the Priest onely could pronounce men uncleane: he was not warranted by an ordinary & proper power to use force to compell the disobedient. Christ both King and Priest is very mighty in both faculties and powers, and ioineeth together both in this Church: who not onely rayseth up Pastours, that they should denounce men uncleane, but also together adioyneth the civile Magistrate, that he should give his ready and diligent labour to the Pastors in this. So before *Bod.* the punishment of the Magistrate followeth the declaring from holy things. Therefore both swordes are drawn in this Ch but severally by those to who the one & the other belongeth. And indeede this society is most sweet, seeing all the industry of civill Magist. ought to have respect therto, *that we may live with all godlines & honesty,* 1 Tim. 2.2. O 2 The

The wordes seeme to be taken out of Isaiah chap. 22. 22. *I will lay, saith he, the key of the house of David upon his shoulder, when he openeth no man shall shute, & when he shutteth no man shall open;* But in this place the worde *house* seemeth to have ben omitted purposely; for he sayth not, *which hath the key of the house of David*, but *that hath the key of David*. There is a difference, because that seemeth to pertaine to an *inferiour minister*, and that onely in the family of David, this to a *supreme Governour*, and that of a whole kingdome. So the omitting of one worde, putteth a difference betweene the type & the truth, *Eliaxim* & *Christ*. See also Isay 9. 6. 7. The Complutent Edition & the Kings Bible read somewhat otherwise, *who openeth and no man shall shut the same, who openeth not, and no man shall open:* Arethas hath, *except him that openeth.*

8 *I knowe thy works: beholde I have set before thee an open doore:* He entrench into the narration, and first of a present good thing. And it is an open doore: Which sometime signifyeth the faculty of preaching the Gospell: From whence Paul would have that it should be earnestly desired of God in his behalfe, *that the doore of utterance may be opened to him*, Col. 4. 3. *And thus speech may be given unto mee in opening my mouth*, Ephes. 6. 19. And worthily is it so called, seeing by the word a doore is opened to us into heaven, which being taken away and removed, the doore is shut and locked, so as noe man can enter in, Luk. 13. 25. And not onely the faculty of the Ministers is the doore, but also the readines of the hearers, as, *For a great doore and effectually is opened unto mee, and there be many adversaries*, as though he should say, although there be many that doe resist and strive against the truth, yet there are many, whose desire is prompt and ready, 1 Cor. 16. 9. And againe, *coming to Troas to preach the Gospell, and a doore being opened to mee in the Lord*. This doore is opened, when the hearts are opened to receive the truth, as *Lydia*, whose heart the Lord opened, that shee might attende to those things which were spoken of Paul, Act. 16. 14. But although the name of doore be attributed to those a parte, yet most of all the doore is then opened, when all these things meet ioyntly together, the word, discipline, the care of the Magistrate and of the people. Then is there free leave to pearce into the consciences of men; unto which an entrance is shut up after a sorte, where any of these shalbe wanting. This then is that open doore, whereby this Church was famous. Which in deede no strength of wit hath opened, which consisteth either in the vertu of speaking, or in the sharpenes of wit and prudence in understanding, but onely that chiefe key-bearer, who hath given freely that which no man could have obtayned by humane strength. How ungodly therefore doe they, which doe checke by reprochfull words,

that

that which Christ hath conferred for an excellent benefite? They wher their tongues againſt heaven, yea againſt God himſelfe: But they ſhall not eſcape unpuniſhed, let them clatter as much as they will.

¶ Neither can any ſhut it; The endeavour of the adverſaries hath not ben wanting; ſome have loboured to barre theſe dores by ſlandering, reproching, inveighing, with all manner of contumelyes: others by force and weapons, as it were by a ruſhing downe violently to ſhute this gate, but he hath performed his promiſe, who hath confirmed that none ſhall prevaile: the enemies have loſt their labour, and have got no other thing the ſhame in the world, for their cruell minde agaiſt the truth, and puniſhement at Gods hande, meet for their deſertes. Let the experience of the time paſt be a confirmation againſt future feare.

¶ Becauſe thou haſt a little ſtrength: The comon tranſlation hath, *becauſe thou haſt a little vertue*, the ſenſe, if I be not deceived, being well expreſſed, which dependeth on that which followeth, neither is it abſolute of it ſelfe: as though he ſhould ſay, *becauſe although thou haſt but a little ſtrength, yet thou haſt kept my words*. And in deede the fortitude in the greater danger is more famous. And this manner of ſpeaking is frequent among the Hebrewes, who uſe the copulative *and*, for the diſcretive particule: (the cuſtome and manner of whom is frequent with Iohn) as, *Neither ſhall any ſtraw be given you, and yet ſhall deliver the whole tale of bricke*, for, *yet ſhall yee deliver* &c. Ex. 5. 18. So, *And behold an eſcaping remayning in her*, for, *yet ſhall ſome remayne who ſhall eſcape*, Ezech. 14. 22. Afterwardes alſo Iohn in the ſame manner, *And men ragged in heart, and blaſphemed and repented not*, for, *and yet repented not*, chap. 16. 9. If he had prayſed a part their ſmall ſtrength, how ſhould there not be in the ſame thing much depraving. For this is wont to abounde, where that which is oppoſed, is but little and ſmall. Sardis had a few names, wherupon death had poſſeſſed the greater part. Neyther would the Spirit have paſſed over in ſilence the corruption, if he had found any worthy reprehention. Therefore the comon tranſlation ought here to holde in that ſenſe which I have ſhewed. This Church is of weake ſtrength, which dwelleth here and there, and the greater parte under a popular ſtate, one onely people enioyeth a Monarch for their patron. But neither is this Church able to doe much either by her owne or by her friendes riches. Therefore the greater is the prayſe of thy fortitudo o Philadelphia: who haſt not yeelded to the threats of the adverſaries, neyther forſaken the truth, by being diſmayed with the vaine feare of men.

¶ Behold I give of the Synagogue of Satan; Here is a defect of the word *ſome*, I will give ſome of the Synagogue of Satan, of thoſe which ſay that they

are Iewes. This is the future good thinge, as we have shewed in the Analysis, and it may be manifest from the latter member of the verse, *Beholde I will make them come*: unlesse peradventure this verbe of the present tence *didomi*, respecteth the present time, wherein some of the Iewes submitted themselves to this Church, for a token and pledge of a full subiection afterward, which it may be the last words meane. We shewed upon the ch. 2. 9. howe they which by nation are Iewes, doe ly saying they are Iewes, to wit in bragging that they are the onely people, when in the meane time they refuse Christ, in whom onely we are counted children, and doe continue and rest in the abolished ceremonies of the law. By which thinges they have made themselves to be the Synagogue of Sathan, and not a congregation of Saints, whatsoever they affirme to the contrary in wordes. In the Antitype are Iewes as many as intangled in errorrs, challenge to themselves alone the trueth, faith, salvation and promises of God, speaking of nothing, but the temple, the temple, of which sorte were the *Arian Bishops* under *Constantine*, *Constance* and *Valence*, and such as are at this day the *Romanists*, glorying no lesse in the Chyre of *Peter*, then of olde the Iewes in their temple. These onely will be *Catholikes*: *their Church to be the onely spouse of Christ*, that noe salvation can be found, out of their congregations. But let them deceave themselves with as goodly wordes as they will, by their true name they are false Iewes, in shew onely Christians, who gather congregations in the honour of the Devill: God acknowledgeth the not, which thrust upon him an other worship, the that which he hath appointed fro heaven. Some of these therefore are givē to this holy Philadelphia, seeing there are many dayly, who God of his singular mercy plucketh out of the iawes of Antichrist, & enlightneth their eyes, that they may acknowledge & embrace the truth. Among which are *Peter Vergerius*, *Peter Martyr*, *Hier. Zächius*, *Martinēg*, & many other, both Italiās & other natiōs: who first being papists were afterwards converted to the trueth.

¶ *Behold I say*: Excellent doubtlesse was once the victory of the Philadelphia over the Iewes, & no lesse famous shalbe at length the triūphe of this Church over the Papists. Hitherto we have fought with the by pen & inke: but the time shortly cometh whe they shalbe rooted out by weapōs, chiefly by the labour of this Church, as after shalbe shewed more plainly. Rome shalbe destroyed of some other, but being overthrowne, holy Philadelphia shall pluck up by the rootes the remnāts of the Popish kingdome, so as no name of it shalbe left, as wee shall shew in chap. 19. For this worship of the false Iewes pertaineth to that time, whe the Romish beast being cast into hell, all his hostes shalbe killed with the sword that cometh out of the

the mouth of him that sitteth upon the horse.

¶ And they shall know that I have loved thee; For hitherto thou art made a mocking stocke, neither doe unthankfull men acknowledge any love of mine, by the singular gift of godlines, which I have bestowed on thee: But then I will adorne thee with those things also which are in account with the world: thou shalt set up a token of victory over thy enemyes, & shalt enrich thy selfe with their spoiles, that every one may be compelled to confesse that thou art dearly beloved, who contrary to all hope they shall see increased so wonderfully. O holy Philadelphiā cherish thy hope with these things, neither be grieved in minde whatsoever the world saith otherwise.

10 *Because thou hast kept &c.* My worde & doctrine which I have taught the world with great patience, and which is also to be preached allwayes with the like patience: which I see thee to have used to thy great perill, & yet thou hast abode constantly in thy duty.

¶ I will keepe thee also &c. But what is it to keepe from the houre? Would not God suffer the tētatiō to touch the Philadelphiās at all? It could scarce be done that they should be free altogether in the comō calamity of all the world. To keepe therefore is to deliver, as the Lord did keepe them out of the handes of their enemyes; that is, delivered, Iud. 2. 18. as though he should say, I will not suffer thee to be overcome in that tētatiō, but I will give thee strength, by which thou mayest not onely beare conragiously the calamity, but also overcome & be victor. But what is this houre of tētatiō? In the type it selfe, that persecutiō doubtles under Traian, which Philadelphiā togither with all the other Churches sustained. Neither is it to be omitted why in the Epist. to the Ang. of Smyrna, he sayd that the same afflictiō was of x dayes, which in this place he included in one houre: in both places he respecteth the cōcurring of the type & Antitype: there because under Cōstāntine, Cōstāce & Valēce (within which times wee have shewed that the Antitype of the Smyr. Church is to be limited) there should be a lōg calamity, raging in the greatest part of that space, he desynged that afflictiō by x. dayes; in which he noted both the yeares, so many as Traiā should go on with rage, & also that lōg delay in the Antitype under the Christiā Emperours; But seeing in the Antit. of the Philad. Church there should be afflictiō farre greater then all, yet short, he hath ioyned the same trouble of times in one houre in the type. This tētatiō therefore yet to come, which shall come upon the whole world is the last fight of the Rom. Antichrist in the west, & of the Mahomet & Turke in the East; very terrible in the whole preparatiō; but on which the Church shall carry away the victory, to be preferred farre before all the triumphes and the victoryes of all men. Of which is here givē a tast the full declaration is reserved to his owne place.

But

But seeing in this battell there shall be a comō victory of the whole Church, and here seemeth to be promised some thing proper to this alone, peradventure this *tentation* shall be an other, which shall goe before that warre. And before wee have heard that in the Church of Germany some grievous thing doth hang over their head. For he threatneth that he will come as a thiefe: Then also in the Church following wee shall see that some storme is to be expected. Wherefore it is to be feared, that shortly this *tentation* will come upon us, and shake the Christian Churches with an horrible tempest. Besides the conjecture of this place, the sinnes which reigne every where, not without cause indeede may increase this feare. It shall be profitable for every one to prepare himselfe, that he may stand firme in that day. And wee may gesse at the greaenes of this tempest in some sorte from the very words themselves. For they promise that this alone shall be kept pure, sound and undefiled: whereto belongeth also the *reward of Pillars*, ver. 12. What then shall be done with the other Churches? The future disturbance of all things seemeth so miserable, that there shall be left noe face of any Church any where besides. For it seemeth that those Churches at length shall by the iust iudgement of God come to nothing, which have not regarded a full reformation.

II *Beholde I come quickly*: Hitherto the good thing: the way to preserve is by constancy, unto which he exhorteth, first by his quicke coming. The *Philadelphike* Church felt the houre of *tentation*, by and by after this writing. For *Traiane* succeeded next after *Domitian*: under whom *Iohn* received this Revelation. Neither shall the newe restored *Philadelphia* finde it to be longe, before all these things be performed. Within two hundred yeares after shee was borne againe, shee shall see the issue & end of all these things, as the Prophecy following shall declare with God his helpe.

¶ *Holde that which thou hast, that no man may take away thy crowne*: Goe on courageously in the race wherein thou hast begunne; keepe thy sanctity of manners, purity of wholesome doctrine, severity of heavenly discipline, least if thou shalt beginne to relent any thing in this matter, an other take thy crowne from thee. But what crowne is this? The honour which shee shall receive from the enemyes brought under her and worshipping before her feete, ver. 9. Which manners of rewards doe depende on the duties of godlines, unto which they are propounded, and are taken away some time from the saints for a correction of their cowardlinesse. Wherefore they doe unskilfully, who transerre these things unto eternall life, as though that could had ben taken away from the elect, or at the least wise, as though they should alwayes waver. as for an uncerten and doubtfull thing,

thing, of which they could have no sure hope, as long as they dwell on earth. It may come to passe, and allwayes it cometh to passe, that the wicked may deceive themselves with a false perswasion. But the elect have the Spirit, who witnesseth that *they are the children of God*, neither can he, the author of all trueth, either deceive or be deceived, Rom. 8. 16. Although if any thinke that there is the same reason of the earthly and heavenly reward, of which they will have that to be at least a type, the same thing may be answered truly and rightly, which wee have sayd before touching the booke of life, ver. 5. That many are called, but fewe chosen. Now the crowne may be taken away from them that are called not persevering, the which for a time they did hope for : in which respect it is called not without cause their crowne. But how doe they tryfle, who wrest unto the elect, that which pertaineth to the called onely, because they envy that others should have that certenty or assurance of salvation, which themselves feelee not! As touching the wordes, *take it* is here the same with that of Mat. 5. 40. *and take thy coate, that is, take away.*

12 *Him that shall overcome, I will make a pillar;* word for word in the greek, *He that shall overcome, I will make him,* for, *the overcomer I will make,* or, *as touching the overcomer, I will make him;* an Hebraisme of the nominative case absolute, such as we have observed in the chap. 2. 26. The reward is, that he shalbe like a *pillar in the Temple of God*, that is, he shall abyde firme & stable in the Church of God, neither shall he feare any ruine or fall, in what manner soever the rayne shall fall, the floods shall come, and the windes shall blowe, & all things at one brunt shall fall upon it. He alludeth unto those two brazen Pillars, placed in the Temple by Salomon, which did figure out the stability of the children of God, 1 King. 7. 15. And so is this Church by the grace of God, not defiled with schisme, and fowle apostasy, as lately wee have seen the Sarden Church : which taking noe care of a full reformation, by the iust iudgement of God lost many citizens, losing them as a figge tree her unripe figges, so farre of is it that they should be a Pillar. *Philad: phi* should be free of this sorowe : not because shee should see some Apostates, who should sayne godlines for a time, but because those fewe should more commend her faythfullnes in trying and casting out of Hypocrites, then cast upon her any blot of schisme and defection,

Neither shall he goe out any more : The pillar is declared by a double property, one of continuance, an other of a name written upon: the first is signified in these wordes, *and he shall goe out noe more :* the force of which seemeth to be this, that they may meet with a secret doubt, which peradventure might trouble some bodyes minde, because when the city was takē by Nebuchad

nezzar, those pillars were broken and the brasfe of them was carryed to Babylon, Ier. 52. 17. Least any should feare that the same should befall him, namely that although for a time he shall be placed in the Temple, yet at length he should be banished away, he biddeth them to be of good courage. For he promifeth that this pillar shalbe such, as no Nebuchadnezzar shall ever breake in peaces, neyther ever carry away by any force. *The Sonne abideth in the house for ever*, Ioh. 8. 35. The bond woman with her sone ist cast out, but the heire shall live allwayes in the sight of his father, Gal. 4. 30. and c.

I And I will write upon him the name of my God. The name written is three fould, of God, of the newe Ierusalem, and a new name of some; All which are spoken according to the manner of the Pillars in the Temple, the figure whereof the Spirit here declareth, pointing unto it as with the finger, by the same thing teaching by the way, that nothing was ordained there in vaine, although it might seeme to be of never so small moment. Salomon adorned the two erected pillars with two names: The one on the right hand he calld *IACIN*, that is, he shall stablish; That on the left hande *BOAZ*, that is, in him is Strength, 1 King. 7. 21. not onely shewing by the matter it selfe of the pillars, but also by the names, in what firme estate the elect doe stand before God, both present and future. For the present the children of God have strength in themselves: for the time to come, God will so stablish them by his grace, that they can never fall away from him altogether. Although that I may put you in minde also of this further, that they seeme to signify the two Churches: by that on the right hand *Iacin*, the Church of the Jewes, which God at length in his time should stablish, having not yet gotten stablesnes, because of their harneded heart, whereby they should refuse Christ, when he should come: by that on the left hand, *Boaz*, the Church of the Gentils, because of the present strength which should be in it, when shee should embrace Christ at the first hearing. So Christ would write names upon those Pillars, better then those *Iacin & Boaz*. For first he will imprint the name of his God, that it may be manifested to all men, that they have bin set at liberty to be Gods chiefe treasure and riches, as it cometh to passe in things marked openly, which doe shew by their titles to every one that looketh on them, whose they are. In which sense it was said in the 9. ver. *and they shall knowe that I have loved thee*. In which respect also *holmes to the Lord is written upon the belles of the horses*, in Zachary 14. 20. The second name is of the newe Ierusalem, of which in ch. 21. 2 to which time this reward pertaineth: fro whence it is cleare that these 7 Epistles respected not onely the present condition of the 7 cityes, but by the way

way of types to containe a lōge following age, evē as we have interpreted. But so farre as pertaineth to *newe Ierusalem*, wee will shew in this place, that it is not that city which the saints shall enioy in heaven after this life, but a Church to be expected on earth the most pure and most noble of all that ever have bin hitherto. The rewards in a peculiar manner doe serve the times, and if this felicity shalbe after the resurrection, it shalbe comon to all the saints, not proper to this Philadelphia. This therefore signifyeth both that the Philadelphians shall cōtinue untill that restauratiō in which new Ierusalem shall come downe from heaven, & shalbe conversant among men, & also shalbe ioyned with the same in a league & fellowship, shalbe indued with that heavenly city, & enioy the same Law, privilege & happiness. At which time all shall acknowledge thy reformation not to be a thing devised of man as contentious men affirme, when they shall see the same ordinances to flourish in newe Ierusalem. The third name is *the newe name of sonne*: What can be new unto him? namely that which is not yet acknowledged of the world. Hitherto he hath suffered the tyrants to beare rule & to treade under foote the name of Christ, as though he were a King onely in title, who should have right to reigne, but should want power. But at length he shall rise up, & shall take a clubbe into his hande: he shall destroy all his enemyes, he shall give the triumphe to his spouse, & shalbe celebrated King of Kings by all men through the whole cōpasse of the earth. Vnto the society of which glory he shall take his servants, he shall deliver them from the calamities, wherewith they are now oppressed, he shall give them power over their enemyes, & shall bestow on them the whole glory of his Kingdome, as much as mortall mē cā receive. And there is some difference betwene a *newe name* put absolutely as in chap. 2. 17. & a *newe name of sonne*. For that pertaineth unto the certenty of adoption by Christ, which faith was very weake in the Pergamen state: this belongeth to the society of the Kingdome, which shalbe communicated with his in the last times.

13 *Let him that hath an eare heare;* Hear therefore *Philadelphia* and reioyce, thou art lowe and nothing esteemed, but God will exalte thee. Onely goe foreward constantly & augment your care & diligence, slake and assuage it nothing. Neither regarde the scoffes of the wicked, who shall bring upō theselves sorow, & to thee a crowne. Shortly there shalbe an end of thy warfare. In the meane time wee will pray for thy peace. Doe thou againe ioine thy prayers with ours, that Christ would bestow the same things upon the rest of thy brethren, which he hath so greatly approved in thee. Fare well. The grace of our Lord Iesus Christ be with thee, Amen.

Analysis.

SO is the Epistle to the Philadelphians, the last remaineth to the *Laodiceans*, whose inscription is to the *Angell*, like to the former. The description of him, by whom it is sent, is fetched from a double property, first of *Truth*, partly in the promises, in that he is *Amen*, partly in the *Doctrine*, in that he is the *faithfull & true Witness*; secondly of *power*, whereby he is the *beginning of the creature of God*, ver. 14. The Narration first reproveth & sheweth the greatness of the sinne, both secretly omitting the making mention of any good thing, as in the former Churches, and as also openly, both by comparison of *coldnes*, as a lesser evil, ver. 15. and also by the punishment to be inflicted, *the vomiting out of his mouth*, ver. 16. After he teacheth the way to heale them, both by opening the cause of the disease, which is a *false persuasion of their owne worthynes, and ignorance of their misery*, ver. 17. and also in prescribing a remedy to be sought from *Christ alone*, ver. 18. And not this alone, but also by persuading the use of it, as well by the *chastising of sonnes*, if they shall neglect it, ver. 19. as also by his readinesse to apply, ver. 20. and by the reward, ver. 21. The last ende is the Epilogue, *to heare what the Spirit saith to the Churches*, ver, 22.

Scholions.

14 *And to the Angell of the Laodiceans*: *Laodicea* situated at the river *Lycum*: was once a great city and famous, abounding both in cityzens & riches, and also in all other things, as we shewed in the first chap. ver. 11. It was built by *Antiochus* the sonne of *Stratonice*, and for his wife *Laodice* her sake, called this city *Laodicea*, as it were, the *Princesse* and ruler of the people, to whom shee should administer iustice and make lawes. From whence wee call her *Glorious*, great both by name, and also in their owe opinion, which boasteth *that shee is riche, and wanteth nothing*, ver. 17. It is from *Philadelpia* more toward the East then the South, being distant from it according to *Ptolomy* not above tenth scruples. Shee is the third city since there was mention made of *Jezebell*, the reproche of whom *Sardis* tooke away from the Churches. Shee hath this proper to her, that shee hath none, to whom shee can be opposed, as in the former Churches. *Vn-to Ephesus* was opposed *Thyatira*, to *Smyrna* *Sardis*, to *Pergamus* *Philadelpia*, *Laodicea* the seaven hath noe fellow. The Antitype is the third reformed Church, which before I note or shew, the uniuert suspicion and offence of some men is to be put away by intreaty. No disease or corruption of minde hath moved me to seeke out an odious application. No mans either riches

ches or honours, God is witnesse, grieveth mee. I am content with my little. Neither have I counted any thing to be more foolish, then to please on selfe by displeasing others. But howe dishonest and filthy a thing is it, to sit as doth the fly upon the soares of the brethren? My soule hath allwayes abhorred such dealings, But when I considered that these seaven ci- ties were set forth for a type of all Churches among the Gentiles, and then also perceived the course it selfe of the time, and the mercurious con- currence of all things, I durst not unfaithfully hide the truth with silence, least I should make my selfe guilty of others blood. Farre be it, that I should dis- taine willfully that Church which through the mercy of God hath brought mee forth, nourished and sustained mee, which I desire in my daylie prayers and labour, to be most blessed. But seeing the soare cannot be cured, unlesse it be touched, neither truly touched without griefe, I thought I must not refuse to cast my selfe against what troubles soever, rather then to betray the salvation of her, of which every one of us ought to have greater regard and care then of his owne. Verily he that gathereth the teares of his children in his bottle, knoweth that I have not viewed round about this *Laodicea* with dry eyes. I could not but morne from the bottome of myne heart when I beheld in her *Christ* lothing us, and very greatly provoked against us. Wherefore let no man blame me for that, which not so much my wil, as the duty of a faithfull Interpreter com- pel- leth me to bring forth. And I hope that the lovers of the truth will not despise and refuse so equall and reasonable request: with which hope sup- ported, but especially with his ayde, who is the leader of my way and life, I will gird and make my selfe ready unto the thing it selfe. The Antitype I say, is the third reformed Church, that is, ours of England. For all the purer Churches are comprehended in this threefold difference: For ei- ther they presist and continue in those steppes which Luther hath traced out, such as are the Churches of Germany, especially of Saxony, and those next bordering of Suerland and Danemarke; or they abhorre that errour of *Consubstantiation*, as all the rest with one consent: which yet doe not a- gree in all things, but follow a differing manner of governing and admini- string, the French and their companions one, our English another, a cer- ten propre and peculiar one. Whereupon there are three distinct severally, unto which the three types *Sardis*, *Philadelphia*, *Laodicea*, after that *Iezabell* was overthrowne, that is the yoke of the Romish tyranny shaken of, doe answere. And to the last *Laodicea*, the English doth agree, whose last original taketh her beginning at the yeare 1547. when Edward the King of most famous memory, came to the rule and government of the

common wealth, but then at length shee was confirmed and stablished, when 11 yeares after our most peaceable Queene Elisabeth begā the kingdome. Most mighty King Henry her father had expelled the Pope, but re-
 reyned the Popish superstition. And before he began to stirre any whit, e-
 ven against the Pope, the Churches of Germany and Helvetia were found-
 ded. The Scottish Church is later in beginning then ours: yet by right it is
 numbred with them, with which it agreeth in ordinances: into whose ti-
 mes shee is cast, which is to be esteemed rather from the agreement
 of things, then alone from the difference of time. Wherefore our English
 Church alone constituteth the Antitype answering to Laodicea; as shee
 which began last of those, in which there appeareth noe difference of any
 moment.

¶ *These things saith that Amen:* Amen is used as a proper name and unchā-
 geable, as before he that is, he that was, & he that cometh. This threefoulde
 property pertaineth therto, that it may teach what manner of one Christ
 would shew him selfe in governing this Church. The first is fetched out of
 the first chap. ver. 18. although *Amen* there wanteth the article, neither is
 it read at all of the comon Interpreter, yet notwithstanding this place gi-
 veth coniecture that it ought to be read. The second is taken not out of
 the vision of the same chapter, but from the inscription of the comon Epi-
 stle ver. 5. Neither is the third found in expresse wordes, but in the 8. ver.
 he is called *the beginning and the end*, from whence this seemeth to proceed,
the beginning of the creature. The two first propertyes pertain to the double
 truth, one of *promising*, the other of *teaching*: in respect of that he is called
that Amen, according to that of the Apostle, *In him are all the promises of God*
yea and amen, 2 Cor. 1. 20. in respect of this, a *faithfull & true witness*. As tou-
 ching that, Christ taketh this name upon him now, because he should shew
 himselfe very cleare & famous in performing his promises. But what are
 they? All blessings of heaven, of earth, of cartell, of children, of peace, of war-
 re, of good health & the like, to them that obey the voyce of the Lord: but
 all contrary things to the that refuse. Deut. 28. Which how they were per-
 formed to the *Laodiceans* is not plainly apparent to us, being destitute in
 this point of the light of the History. As touching our England nothing
 can be more cleare then the excellent goodnes of God in this thing. For
 the space of these 42. yeares & more, what abundance of all good things
 hath ben powred forth upon our Iland. He hath given us a most peaceable
 Queene, excelling so in all prayse, as no age hath seene the like. Together
 with her he hath given peace. What good thing hath not issued from thence?
 From hence the lawes are in force, iudgemēts are exercised, every one enjoyeth
 his

his owne, iniuries are restrayned, wātonnes is repressed, the nobility is honoured, the comon people goeth about their worke with all diligence, arts doe flourish, handicraftes are used, cities are built excellently, riches increased, infinite youth groweth up, the fieldes abunde with corne, the pastures with cattel, the moutaines with sheepe. What should I use many words: hence is a porte & place of refuge opened to the banished for Christs sake: affordeth ayde to them that are oppressed by tyrants, neither have wee almost any other labour, thē that wee may helpe thē that neede, & all this even while our eares doe ringe of the noise & tumulte of the nations round about us, no lesse then as the waves of the sea. England never had so long quietnesse of dayes. At which our felicity strangers are astonished, our enemies are grieved, wee our selves almost knowe it not. But prayse be to thee most true *Amen*, who hath given us this ease and rest. In bestowing largely upon us so many good thinges, thou hast shewed truly to the world, that thy Gospell is a guest not going away scot free, which dot so abundantly blesse those that receive & entertaine it. Keepe & continue these good thinge unto us, yea thou wilt keepe them, which art *Amen*, if wee shall keepe and defende thy trueth.

¶ *That faithfull winnesse & true:* The second property is of trueth in teaching. For these thinges pertaine to the propheticall office of Christ, as hath bin said in the first verse of the first chap. where he is called faithfull, because of the diligence of labour, wherby he is exercised in his office with very great faithfulness, to whom the *FATHER* hath well committed a businesse of so great momēt; *true* for the soundnes and syncerity of speech, without all, even the least spot of fallhood.

In this kinde of trueth he should manifest him selfe in wonderfull manner in this Church. But touching the city of *LAODICEA*, we have noe more then before.

In the *Antitype* those former riches of his grace are in this thing, if it may be, surmounted and excelled.

And to what end were all the good thinges, if wee could not have the wholesome doctrine of trueth? But ever since the first times of our most peaceable Queene, he hath rayed up continually diligent and learned Pastours and Teachers. who have preached the worde purely and syncerely. Neither at this day are many wanting by his infinite mercy, who bestowe all their labour in imperting to his people the whole will of God, and that pure and uncorrupte from all leaven of fallhood. Although not without cause in deede, one may mervayle howe in so disorderly custome & licence to doe all things that they will (excepting the diffaming of the dignities) the doctrine hath continued so long whole and sounde.

But

But he that is a faithfull and true witnesse, sanctifyeth the Pastours with the truth beyonde all hope : in whose lippes he dwelleth even hitherto: although by many not obscure tokens he threatneth that shortly he will go away, unlesse betime he be met with.

The beginning of the creature of God: The last property which is of power. For whether we interpret the greeke worde for *beg. ming* or for *dominion*, it cometh to the same end, seeing it is necessary that all things be subiect to his gouernement, who in the beginning made them In which respect Christ hath shewed himselfe wonderfull also among us. What hath not the *Pope of Rome* endeoured and undertaken, that he might trouble our peace, partly by execrations, excommunications and bulles, sounding an alarme to open rebellion : partly attempting priuily, Iesuites being sent by stelth, and other privy murthurers who should kill the sacred Princessse with sword, poyson, torments, diuelish artes, or any other way. Wee knowe that not long agoe the *Prince of Orange* was set upon with desire to kill him,, by a popish cut throate, and was killed. Late is the memory of *Henry King of France*, whose murther *Iacobus Clemens a monke* attempted & accomplished. And *Henry the fourth* who nowe enioyeth the soveraignty, escaped hardly the bloody handes of *John Castill the Iesuite*, being stricken through the iawe bone with a knife, and two of his teeth dashed out. But our Queene assailed of many at many times, with sundry treasons, hath ben kept whole and sounde from the least harme. From whence was this I pray? Was oportunity wanting to these wicked men. The alone Prince of the creature, to whose becke all things obey, hath laughed to scorne & deluded the counsells of the wickel, repressed the endeouours of the ungodly, and made frustrate their subtile devising, and restrained them least they should touch his annointed, nor hurt the nurce of his Prophets. His power is noe lesse famous in briddling the *Spaniard*, with whom wee make warre nowe so many yeares. What is ther that he doth not thinke to effect by his riches, who alone procureth trouble almost to all Europe and other parts of the world? The invincible navie of the yeare 1588, swallowed up in hope our whole country, our lives and goods. But good God howe was he disapointed without any labour of ours, through all the seas cost afunder, scatered here and there and broken in pieces? He came out one way against us, and fled seaven wayes from before our face. This is thy prayse alone o most mighty Governour, whom the windes, the waves, the harts and hands of men will they nill they doe obey. O ye Kings why doe ye not regard? Why doe you not learne, ye that iudge the earth? Will ye fight yet still against the *Prince of the creatures* to your owne destruction? Yf yee shall

goe on to be so made, wee in the meane time will betake us under his winges, by whose defense alone wee stande safe against all your assaults. Such is then the threefold property wherby *Christ* sheweth him self to be seene in this our *Laodicea*, to wit, *constancy in promising, sincerity in teaching*, then an *invincible power in defending*.

15 *I knowe thy workes, that thou art neither colde nor hotte*. In declaring the greatnes of their sinne, he maketh no mention of any good thing, contrary to that of the other Churches, none of which was of so desperate estate, noe not *Pergamus* neither *Sardis*, as to be voyde of all prayse. But this evill, as though it could not endure the fellowship of any good thing heareth nothing but reprehension, without confirmation of any honesty. Not but that there were many singular men, whose faithfulness and diligence the Spirit might approve (for it can not be but that where *Christ* is a faithfull and true witnesse, there some should take singular paines) but because he respecteth the common forme and outward face of the Church, namely of what quality it is, not so much for her owne sake, as for the administration of the *Angels*, which was such, as he that considered the matter but with indifferent eyes, he shall iudge her worthyly to be voyde and empty of all vertue. It is an horrible evill which refuseth all fellowship with goodnes. And although by this silence, wee may be able to coniecture, how grievous the disease is, nevertheless afterward it is described more plainly of what quality it is: and first, for more perspicuity and clearnes, by a denyall of contraries: *I know*, saith he, *that thou art neither colde nor hotte*, but some thing compact and ioyned together of both. Whereupon this evill consisteth of a temperature and mixture of certen contraries. Now he called him colde, who with a quiet minde can endure that the duties of godlines should be neglected and despised, little or nothing at all regarding what manner of worshipping eyther he himselfe or other doe holde: him hotte, who doe boyle with a right affection and desire through vehement heate and fervency, as scalding water, seething in the pott with a certen restless motion, for so the Greeke worde *zeftos* doe signify, of which sorte are they which can by no meanes suffer superstitions and ungodly religions, but doe try all lawfull meanes, that there may be an amending. For *hotte*, is not here sinnefull, as is a rash zeale as it cometh to passe in habites, in which both extreames doe swerve from the right: but it is of prayse: As *Apollos* being fervent in Spirit, *Act. 18. 25*. And *Paul* exhorteth that *they be fervent in Spirit*, *Rom. 12: 11*. Yf by excess he should degenerate from the truerh, *lukewarmer*, holding the middes, there were some consideration of honesty. But *fervency* or *zeale* is an affection, following the love of

Q

holines,

holines, with a great and earnest affection of minde; whose defect, whether that more removed of coldnes, or this, nigher of lukewarmnes, is blamed. And lukewarmnes placed in the middes of these extremes in that, whereby a man staying himselfe from committing grievous sinnes, embraceth godlines, so farre as may be enough to maintayne the reputation of an honest, prudent, and civile man. The Colledge then of the Laodicean Pastors, was as it were a Senat of prudent and moderate men in the matter of religion. Even as at this day the *lukewarme* have the report comonly & in every place. Yet it is not playnly mentioned from what mixture of thinges this lukewarmnes did arise. Before these times of *John*, *Paul* biddeth the *Collossians*, that they should say to *Archippus*, who then was the Pastor of the *Laodicean Church*, that he would looke to fulfill in the Lord, the ministry which he hath received, Col. 4. 17. From which things appeareth that the Pastorall faithfulness began then to shake and leane, which afterwarde fell most shamefully, when the Spirit sent these Epistles to the Angels. In our England the matter is more cleare, where there is such a forme of Church established, as is neither colde nor hotte, but set in the middes, and made of both. It is not colde, in as much as shee professeth the helthfull, pure, and entire doctrine of salvation, whereby wee have bidde fare well and forsaken the Romish Antichrist, and have rysen from that cold death, wherein wee lay before time. Hotte in deede shee is not, whose outward government for the most parte, is yet still Romish: In the degrees of their *Clergie*, in *Elections*, and *Ordinations*, and whole administration of the *Censures*: Which mixing of the pure doctrine and Romish regiment together, niaketh this lukewarmnes, whereby wee stande in the middes betweene cold & hotte; betweene the *Romish* & *Reformed Churches*, of both which wee are compact, as *Martin Bucer* of godly memory, complayneth in a certen Epistle sent to a most beloved friend of his, at Cambridge, written in January 12. in the year 1553. He in the tymes of King Edward the vi. was used amonge other, who should determine the reforming of our Church. But in what thinges both his owne and Peter Martyr his authority prevayled he himselfe manifesteth in that Epistle even nowe spoken of: for so he writeth: *Whereas thou puttest mee in minde of the purity of the rites and ceremonies, know thou, that there noe stranger is asked concerning those things; yet of our selves, When wee may, wee sayle not to doe our duty by writings, and in presence, and chiefly that the people may be provided of true Pastors, after also of the most purity, both of doctrine and ceremonies. And in an other place, There be some who by most humane wisdom and vanishing cogitations, would ioyn together God and Beliall, by the leaven of Antichrist. These things he did write, which wee at this day finde by experience too true.*

I would

I would thou wert colde or hotte. I would to God that thou wert either wholly *Romish*, or at length admitte a full reformation. He sheweth the horrible greatnes of the evill by comparison, wherein he preferreth a wicked and noe religion, before this mingled lukewarmnes. But doth not lukewarmnes come nearer too good? From whence then hath it more fault? Certainly sinne is more sinfull, where grace is more plentifull. The fall of the Angels in heaven, left to themselves noe way to obtayne pardon. The sinne of our first parents was more wicked being committed in paradise: most foule was the Idolatry of the five & twenty men committed betwene the gallery and the Altar it selfe; Ezech. 8. 18. God wilbe sanctified in them that approach unto him; and suffereth more easily his grace not to be knowne, then to be despised: *The servant that knoweth his masters will & doeth it not, shalbe beaten with many stripes.* Wherefore if *Baal be God follow him; why halt ye betweene both?* As though it were hard to iudge whether were better. God abhorreth to come into this tryall. There is more sound iudgement in him, who not knowing the trueth, continueth in his superstition, then in him who being somewhat inlightned, is tossed this way & that way, uncerten still what to follow. Therefore a meane here is worst of all: which under a shew of prudent moderation and tranquility; is honoured of the world, which God esteemeth lesse then his next extreemes on both sides. It is then better to fall away to Rome? Be it farre from us. For in this place Christ preferreth the blinde Papiests before those Angels, who bewitched with ambition and covetousnes, doe refuse holy reformation. He saith not that the condition of the whole Church is worse, to which the true foode of salvation is ministred, whereof noe power is granted in the Romish Church.

16 *Therefore because thou art lukewarmne &c.* The aygernes also of the punishment, discovereth the horribleness of the sinne, which seemeth to be confirmed with an othe; For the greeke worde which Theod. Beza translateth, *therefore*, the comon Interpreter hath, *but*, and it is of one swearing and confirming by othe in this place, as though he should say, *So*, or thus let this or that be done to mee, as it is certen that I will vomite thee out of my mouth. After which manner the word *So*, is used by the Latynes, as in that Ode of Horace, *So the mighty Godesse of Cyprus &c.* as it hath ben observed by Henry Steven. And with the Heb. *Acen* is the same with *sic*, as in Isa. *So he bare our sorowes*, that is, certainly, cha. 53. 4. & Eccl. ch. 8. 10. *and so I saw the wicked buried*, that is, truly, certainly, as some would. And such silence is often used in execrations, *Therefore I sware in my wrath, if they shall enter into my rest, Heb. 3. 11.*

¶ It shall come to passe that I will vomit thee: As it cometh to passe in meates, which either hotte or cold, are retained of the stomache because of the exceeding quality, which causeth feeling, and exciteth the stomacke to embrace it: But that which is lukewarme, because of his nigh and familiar heate, neither in entring is felt, neither being entred is it for that cause digested, but remaining idle, and bringing at length trouble by his tarying there, is thrust out of doores with vomiting as an unprofitable guest. But we must beware that similitudes be not wrested, beyond that which they doe intende, as though naughty and wicked men should remayne constantly in Christ, as cold meates in the stomacke. For such were never in Christ: neither doth he tell what he doth approve simply, but what he preferreth. Furthermore the things are referred to his externe administration, wherby he beareth longer with the notably negligent, or rather all together strangers then lukewarme, as the experience of all times proveth, & at this day wee see in the *Romish Church*, which although shee hath forsaken utterly the trueth, hath flourished a long time, when in the meane time God rebuketh forthwith the true, neither differreth chastisement unto any long time, if he shall see them slackening a little their earnest affection, and to leane more to lukewarmnes. But what is it to be vomited out of his mouth? Will Christ, in whose mouth and lippes the very trueth resteth and abideth, take away his trueth from this Angell, delivering him up into absurde opinions, and that he should beleieve lyes againe? The itching desyre of many men at this day, to give againe to the people monstrous & reiected opinions, maketh this interpretation probable. Wee knowe what is taught within these fewe yeares in the Schooles, is preached usually in the assen blyes, is disputed at the publike Comices, and was published in print the last sommer. But this should be the punishment as well of the people as of the Angels, to whom it seemeth to be proper. Therefore I have noe certenty touching this matter. Surely the event will declare shortly. In the meane time let us knowe that this shalbe a fearfull punishment: for first Christ will take great pleasure, in reiecting from himselfe this Angell. For what can be more pleasante to a man that hath a disposition and will to vomit, then to be eased by and by of the cause of his griefe? Even as *Moses* threatneth to the *Apostate Jewes*, that *Iehovah* will so reioyce in destroying and rooting them out, as before he rejoyced to doe them good, *Deut. 28. 63.* Secondly because he will cast out this Angell with greate dishonour. For an uncleane place is sought for vomiting: howsoever *Antonius* in the assembly of the people of Rome governing the publike businesse, filled his owne bo some and the tribunal with goblets of meate. Thirdly, that the Angell shall

CHAP. 3 A REVELATION OF THE APOCALYPSE. 111

shall never recover his former dignity. For farre be it that the *Prince and Author* of all cleanness, should ever returne to his vomit. But this punishment was not to be inflicted to the whole *Laodicean Church*, but to the *Angell* alone, that is, to all lukewarme Pastours, partly because of that which wee spake even now, partly because the *Church* is wont to be mentioned expressely, where shee is intreated of. As unto the *Ephesine Angell*, I will remove thy candlestick out of his place, chap. 2. 5. It shall therefore be peculiar to the Ecclesiasticall men without the destruction of the whole Church. Neither is it to be doubted but the same at length happened to the *Laodicean Angell*, which here is denounced: The which thing is also certainly to be expected in his Antitype, unlesse shee shall prevent it by repentance. For it shall come to passe that that faithfull witness shall overthrow this whole *Hierarchy*, and not alwayes suffer men, seeking onely honours and riches, not those things which are Christ, to enjoy even this false felicity. Certainly a great and reprochfull iudgement abideth those lukewarme ones. Of which though they be troubled with noe feare, as having with their terrour put to flight all the noyse there of: yet though all shall hold their peace, he will not deceive, who hath threatened that he will punish. It is also to be feared, that the Church may feelee some adversity through contagion and consenting to. Such as are the Angels, such becometh shee for the most part: and none is so ignorant of the matters, who seeth not plainly that the whole body is sicke of the same disease. *But have mercy upon us o thou beginning of the workmanship of God; deale not with us according to our sinnes, thou knowest our making, that wee are dust and ashes. How should not earth wax cold? Rayse up in us the burning heate of thy love: dissolve & pray thee our yee: neither suffer us to please our selves in our misparted godliness, but kindle us with thy heavenly fire unto a full heate and fervency, that wee may both avoide thy lothsomnes of us, and may alwayes enjoy that pleasantnes, which thou givest to them whom thou lovest: Amen.*

¶ For thou sayest I am riche: Thus was the nature of the sinne. The cause is double, a false perswasion of their owne worthynesse, and ignorance of their misery. That grew from their wealth, which was of earthly and not spirituall riches, for against these he opposeth the riches, which he biddeth the *Angell* to buy of him in the next verse. Neither could he have ben lukewarme if he had expected spirituall riches from any other then from Christ alone: but rather thoroughly cold, and altogether a stranger from grace, being become voyd and separated from Christ, Gal. 5. 4. But he seemeth to have abounded in earthly riches, because of the wealth of the city which wee spake of chap. 1. 11. For which cause peradventure *Archippus* was more negligent

of his ministry, whereupon Paul would that he should be admonished: Col. 4. 17, although small fruit seemeth to have followed thereof, seeing that even unto these times of this Revelation, there was so great matter of boasting: and that also not newly bred, but gathered from old time. The abundance therefore of things for this life, begate this lukewarmnes. And it is noe newe thing, that prosperity doth steale away our mindes, & draw men away from God. This warning is often in the lawe, *that they should take heede to themselves, least being fullfedd, and filled with good things, they should forgett Iehovah.* And the boasting is threefolde, the first of the present wealth: The second of long continuing; The third of a perfit and absolute to every use. For so the wordes require, that *am rich*, should be referred unto the present riches: *I have ben rich*, unto those that are past; *I want nothing*, unto a certain fulnes. From which further must needs spring a certain perswasion of a permanent state, and also constant felicity for the time to come. And it is to be observed that he bringeth in this Angell boasting in his owne wordes: otherwise then was done hitherto; & yet this not in vaine, seeing nothing is uttered rashly of the *Fl. Ghost*. But as touching the *Angell of Laodicea* a clearer application offereth not it selfe: In our England the congruency is so manifest, that nothing could have bin exprested more lively. For what other cause can wee bring of our lukewarmnes, the Popish gouernement mingled with the pure doctrine, then the love of riches & honours? Men suffer not this hope to be taken from them; but they had rather have a halfe godlinesse, together with the inioying of their riches, then a full and perfit reformation with the losse of them. Yet least they should seme to preferre any thing before the trueth with dishonour, they prayse some what proudly our present happines in the published bookes and in the assemblies: as wee may see from the writings of many men, which have come forth in these last yeares. Not without cause therefore the *Spirit* maketh this *Angell* vaunting him selfe, but in the same setting before our eyes our notable glorying. And wee have said that the first bragging was of the present riches. Howe doth our Angell triumphe in this respect? and lifteth up the head above all other reformed Churches? In other places there are poore and basse Pastors, almost of a vulgar state & condition; nor of any greater authority, then their godlines and learning can procure unto them. But our Bishops are Peeres of the Realme, superiour in honour to many great states: also in riches, company of men and maydservants, in magnificence of houses and all the other pompe of the world, equall to any even the greatest Earles. Howe riche is the reste of the Clergy? The Deanes, Archdeacons, Prebendaries, Chaplaines, heaping and gathering together many be-

ny benefices, as they call them, doe match Squires at least in early revenues. Doe not this amplify and encrease very greatly the glory of the Church, that her ministres doe shine in garments of silke and Velvet, doe walke in the streetes with the retinue of noble men, & so drive farre off the contempte of the ministry? Where canst thou see after the Pope expelled, a Church to reioyce of so rich thinges and of such prosperity? No where in deede; neither doe I envy of grudge at it; onely our reioycing is not good. And would God that our riches did serve to the promoting of Gods glory, rather then to the hindring thereof; but they have brought in this miserable lukewarmnes, whyle that wee may retayne them, wee make noe reckoning of true godlines. The second boasting is of the long continuance: For this plenty it not newe, but which hath ben confirmed nowe by the space of two and fourty yeares. With how great prosperity of all thinges. Who may be so bolde as to reprove the condition of this Church as maymed and imperfect, which the experience of longe time hath approved to be most happy? Not I in deede, unlesse prosperitie were an argument rather of Gods patience, then of mans Iustice. In the third place he vanteth that *he wanteth nothing*: What telst thou mee, saith he, of other *reformed Churches*? I see no cause why other *reformed Churches*, should not imitate ours, rather then wee them, seeing wee are inferiour to them in nothing. The answer to the admonitiō made to the Parliament, pag. 226. Yea why doest thou call me backe unto the first Church? As though wee were to be bounde with the first beginnings and principles, as with fetters: And it were not lawfull for us, to alter those thinges, which at their first originall were not so profitable, as at this day they seeme hurtfull, this is in a certain Apol. of the governement of the Church, pag. 81, A bould, that I may not say ungodly, assertion, to affirme that any thing ordained of the Apostles, should be noe lesse noxious to our Churches then profitable to them, for which they were appointed. But I remitte this to the heat of contention. In the meane time let such a man knowe, that the Apostles Church was most perfit, and was not to be made perfit by the inventions of them that came after, but that all other are to be tryed and examined by the square thereof. That saying of the first Councill of Nicen is to be celebrated, which is, *Let the olde customes holde*. And that also of *Tertullian* against *Praxeas*, *Beholde, whatsoever is first, that is true: and whatsoever is later, that is false*. And it is not to be doubted, but that *Paul* taught *Tim.* most fully how he should *behave himselfe in the house of God*, 1 Tim. 3. 15. Is all that instruction abrogated for oldnesse? Should the time teach better & more certain thinges, to which those Apostles should give place?

Surely

Surely the *Church*, as *Adam* in the first beginning was purest; the farther shee proceedeth, the more filth shee gathereth, unlesse God extraordinarily make the light to shine out of darknes, as lately in this last age. That first Church was the *garden of Eden*, as wee have shewed in chap. 2. 7. The Church of the following ages compared with that, was a wide and barren wilderness. Perfection is not to be measured by multitude of professors, or by amplitude of riches, but by the integrity and purenes of God his institution and abundance of heavenly gifts. Let it be then enough to prayse mens inventions, let us tread under foote the sacred truth in comparison of them.

¶ And knowest not that thou art Wretched; The other cause of the evil is the ignorance of their misery. For prosperity blindeth the minde of the world, that it cannot see in deede in what state it is. Therefore in many wordes he declareth this misery, because in so deepe a drowfines a light upbraiding would not cause any feeling. he maketh a fivefold degree of it. Of which the two first are as certain comon accidents; the three last doe shewe the very kinde of the disease. For the remedy is threefold, of golde, of garments, & eye salve in the verse following, and teacheth that the disease consisteth chiefly in these three things. The accidents are referred either to his owne sense, or to the compassion of others: in respect of that, the *Angell is wretched*, in respect of this, *miserable*. A man is *wretched*, who is consumed with some great sorrowe, whether it ariseth from a publike calamity, or from some private and domesticall griefe. And there is none placed in any dignity whatsoever, who can keepe himselfe from this anguish, whereupon *Kings* in the tragedies lament that they so often are wretched. Such heaviness of minde did lie once upon the *Angell of Laodicea*, as is at this day in our England. Howe, wilt thou say, where noe publike calamity presseth? The Spirit speaketh of private sorrowe, as is evident from the glorying of this *Angell*, for which there can be noe place in a comon mourning and sorrow. but this interior griefe doth torment miserably the *English Ang.* For how great griepes doth he feele, who desyreth exceedingly riches & honours, and cannot get them? Or at least who cannot enioy securely those things being gotten, whom many godly and learned men doe inveigh against with most grievous wordes? and not this onely, but also doe prove manifestly from the truth of God, that such dignities are unmeet for the ministers of Christ, and that they cannot stande together with the faithfulness of *Pastor & Bishops*? Howe must it needes be that these disturbers should be very grievous, especially seeing this opinion is now favoured of the multitude: and the nobility hath perceived plainly long agoe the truth of it?

Yf one

Yf one could opē the brest of this *Adgell*, doubtlesse he might see his heart almost consumed with this griefe, howsoever without all things are ioyfull, & the comō wealth flourisheth with happy tranquillity. And I doubt not but that the Angell will confesse, that I have touched his most inward sense in this thing. This Angell is miserable to others; not to the wicked *Papists*, to whom the former griefe is not sufficient, but to the godly brethren, both at home and in other nations, who being free of all partiality doe acknowledge the condition of the Bishops & other Clergie, who doe give themselves wholly to ambition, and labour for honours, to be miserable & unhappy, howsoever it doth very greatly please our selves. For what is worthy of more pittie then to see brethren snared with the vaine glory of the world, altogether to desire and to enforce themselves to get earthly dignities, and to make shipwracke of the heavenly crowne? Yf they had alwayes lye in the snares of the Devill, the thing were not so much to be lamented; but after that they have escaped from his snares by the holosome knowledge of the gospell, be entangled againe in the same by this way: what godly man cannot both be grieved at their change, and also bewaile the comon misery of us all, which by a thousande meanes are drawn into the same destruction? Such therefore are the *accidents*, grievous indeede of themselves, yet but as a flee biting in comparison of the disease it selfe: which now let us touch, as gently as wee can, and with the minde onely to heale, and not to exasperate it. The first matter to be purged is *poverty*. And *knowest* not, saith he, *that thou art poore*: Of what sorte of poore? not *poore in Spirit* of whom Christ speaketh Mat. 5. 3. for this is a blessed poverty, that a wretched. Also the Angell boasteth that he is and hath ben rich, and that he wanteth nothing, so that he is farre from that holy humility. This poverty therfore is the timorous begger *lives*, which both quaketh at the sight of a richer man, nor either speaketh or doeth ought, but to the pleasure of a mightier man, and also which susteineth the wretched life by begging mony and reliefe: For the greeke worde *pracos*, *poore*, hath the name both from fearfulness, and also he is noted with the same name of him that laying at the gate of the rich man, desyred to be fylled with the crummes, which fell from his table, Luke 16. 20. Which of these agreeth to our Angell? Is not all this dishonest covetousnes removed farre from so great riches as are ministred to ours? I would to God it were in deede: but here as alwayes I am compelled to admire the infinite wisdom of God, who hath opened our secret impostume, with a word so fit for the thing, as nothing ever could be spoken or thought more fit. For first, howe servile & feare possesseth the Angell, from hence may easily appeare, that he speaketh

R

almost

almost nothing, which he thinketh may displease any one. The *Bishops* doe feare the *Peeres*: the *Parish Pastors*, the *Bishops*, whom they perceive to be ready to scourge them, if any provoked at home, will crave their aide, especially if he can obiect their minde to be out of love with some ceremonies. So reprehensions are silent, naughtines reigneth, the hand of God is heavy upon us, and whither the matter will growe at last, prudent men feare not without iust cause. But chiefly the beggery of asking is notable. For runne over with your eyes and mindes the whole Clergy. Will yce that wee beginne at the weakest? Those that they call *Curates*, both in very trueth & also in the iudgement of all men, are beggers. In whom wee may see that which was threatned to the family of Ely, *men bowing themselves for a piece of silver, and a misset of bread, and requiring to be ioyned to one of the Priests, that they may eate a piece of bread*, 1 Sam. 2. 36. In the rest, who through their greater abundance walke more underpropt, what running up and downe? what bountifull giving and bribes? What importunate and earnest intreating? Howe great flattering intisements of humble service and soothing of all duties, that they may procure to themselves Ecclesiasticall offices? Very many doe fly unto the Kings Court, or to the house of a most noble man the Lord Keeper of the Great Seale. For these places are like the beautifull gate of the Temple of Salomon: in this, men enter in great multitudes, and there is great hope of carrying away the penny, Act. 3. 2. Others followe the *States and Peeres*, to whom they become either domestically Chaplaines, or that I may so say, vassals: For what cause I pray? That assoone as any Benefice, as they call it, shall happen to be voyde, they may enjoy the same by the gift of their Lords. And this is thought to be an honest way to ge an Ecclesiasticall charge. But is not this flattery meer beggery? In obtaining a divine office is favour any whit lesse dishonest then mony? Yf wee will weigh the matter rightly, it is of the same fault and blafme, to enter either by bribe, or by favour. The other rable is diligent about the comoforte of *Patrons* in the Country, in whose Porches they set, flatter and speak fayre to their wyves, flatter their children, winne their servaunts by gifts: and in every place behaveth himselfe like wretched beggers. Some more craftily, even as they, which sit in a way having two pathes, and in publick wayes doe offer pilled rodde and sticks to them that travayle by, to the end that they may get some mony: so they either by bountifull giving of present mony, or by agreement to give a certen yeerly rente, doe make a waye for themselves.

But thou wilt say, this is the corruption not of our Lawes, but of the men. Certainly as long as this way to obtayne Ecclesiasticall charges holdeth,

deth, which hitherto hath prevayled, noe remedy can be brought for this beggery. Have wee not knowne this sufficiently by experience? In the late assembly of all degrees of the Realme, a sore and heavy ordinance was made against it; hath ought ben effected thereby? Nothing at all, but onely that the thing be done more warily and subtilly. Wee avayle nothing with our lawes, where the Lawes of Christ are not kept. But that wee may proceede, when the thing is begged of the Patrone, howe much lesse bu-
 liness remayneth to the unlearned route, to obtayne Institution of the Bishop? Here not onely humble request must be made to the chiefe Lord, but to the Examiners, Groomes of the chamber, Clarkes, Butlers, yea to the lesse Iacke, not because ignorance shall keepe him from an entrance, but because he is wont to bring most gaine to the servants, who hath neede of more favour. There is noe Tower made so stronge, which an asse laden with Golde doth not vainquish. Neither any almost so unlearned or foolish, which taketh the repulse. But what engines and crafty meanes are used, let them looke to it.

There is the same consideration of *Prebendaries, Archdeacons, Deacons.* Are the *Bishops* themselves voyde of this avarice? What meaneth then that often attending at the Court and on the *Peeres of the Realme*? Why wayte they not tyll they be sent for? Why are they not pulled against their wills from theyr studies? Yea if any should appeale to their consciences, whether are those fatte manoures and farmes of their *Bishoprikes* let out to hire of their owne accord to farmers that longed for, or promised bribes to the adutours of their dignity? But are they onely beggers in suing for the office? Some indeede are come to that beggery, that if their seate be to be changed, they pay not their first fruites, except they have raked together shamefully some almes from the poore *Reltours* under the name of a benevolence. Thou art therefore a Begger o thou *English Angell*. And therefore with thee it is ordinary and usuall, that the best are passed over, and others lesse worthy, are in better estimation. For as wee bestowe some almes upon the blind, lame, and those that are full of sores, wee stoppe our eares against them, whom wee see to have a body well liking and in comely apparell, so men of a blind minde, deformed and maimed doctrine, and wittie understanding, doe gather together much almes, when they that have more learning and farre better iugement, are suffered to hunger and to perish through famine, which cometh to passe eyther because they cannot cry out so stoutly, or because they are more ashamed to begge, or because men have lesse pity of them.

But it is not my purpose to pleade their cause, thy beggerlines o *Angell*, is to be reprov'd of mee, which wilt thou, nilt thou, thou canst not but acknowledge, if thou wey the thing with thy selfe in earnest. Thou dost aboide indeede in riches, but nothing is more filthy then the way of getting them. Shall the begger, after he hath filled his purse with asking almes, cast away his patched cloake, and in silke vaunt him selfe to be rich & weal thy? What other thing is thy boasting, then the bragging of riches, which thou hast gathered most dishonestly by begging? And yet I doe not speak these things to that end, as though the stipend of the godly Pastors, who holily both enter into and execute their office, should be meere almes. For the labourer is worthy of his wages; neither can this distribution be sayd to be freely bestowed, any more then is any made to one which liveth of his publike office. God which made the earth, hath so given it to the children of men, that he reserveth a portion to himselfe, which he hath bestowed on them, who earnestly bend themselves to holy things. Therefore the Patrones doe not give of their owne, when they doe appointe the yearly rents to the Pastours of the Churches for their paines, but deliver them to those, to whom they are due, and of which they have ben the keepers onely. Wee speake not, I say, of such speciall persons, but generally of the state of the Clergy, the manner of which is so ordained, that the Angell manifestly groweth rich by almes, and in deede is noe other thing, then a Lord Begger. There is added to beggery *blindenes*, wherby the evill becometh farre more grievous: For what is more pittifull then a blind begger, whom necessity constraineth to seeke his living abroad, and the want of sight suffereth him not to seeke? But this is a blindnes of minde, wherby a man being deprived of a witty and prudent minde, cannot provide for himself touching things profitable and honest before God and men. The Angell then being voide of this wisdom, sinneth even so in administering his office, as of late he sinned by beggery in the manner of getting. And this is the worst kinde of blindnes, which for the most part, neither acknowledgeth his owne darknes, neither can suffer patiently admonition: yea doth use the staffe wherby he ought to have tryed the way; against him that sheweth him of the danger. Yet thou art to be admonished o *miserable Angell*, howe froward and angry soever thou shalt be: it may come to passe, that at length thou mayst see, and be wise: if not, at least wise I may be without danger of setting a stumbling blocke before the blinde, if I have seen the pitte and not shewed it him. And that I may deale with thee more favourably, I will make thy selfe iudge, whether thou be better sighted then I accuse thee: although this be unreasonable in ons owne cause, wherein thou

thou must needs be twice blinde. Call therefore to remembrance with mee, your last constitutions, which are wont to be wisely handled in the Convocation at London, and published in the year 1597. what medicine dost thou make for the Church being sicke? First thou decreest that *fit men be admitted unto Ecclesiasticall holy orders and benefices, as they call them.* The title in deede recreated many, and very many did iudge thee nowe at length to use thine eyes. This kinde of men hath made the Church sad a great while. There was hope of remedy when thou shouldst see and acknowledge the disease: For of evell manners doe arise good lawes. But howe wisely hast thou met with this evill, and satisfied mens expectation, wey well with thy selfe, after give sentence. Thou knowest that it was ordained in a statute of the Realme, that none should be admitted unto holy orders, but he that should be foure and twenty yeere olde at least, and have brought before the Diocesan the testimony of such men as the Bishop knoweth to be of sounde religion, both of his honest life, and also of his professing the doctrine of our Church; yea have ben able to render a reason of his faith in the latine tongue: or at the least hath ben endured with some speciall gifte of preaching. Although this were long agoe enacted, the Church hath ben greatly troubled with a newe rabble of most unworthy men. With what cautions then hast thou helped the imbecility of the lawe? For wise and quick sighted men are wont, when they have perceived the weaknes of the lawe, to helpe with more sharpe lawes for that point, whereby they see the impudency of men to breake through. Thou in deede hast established manie things, but I pray, what serveth for the worthynes of Ministers, That noe man be received to holy orders, unlesse at the same time he shall exhibite the presentation of himselfe to some benefice then void? or, who shall not bring a certificate from some Church, wherem he may serve the cure of soules, that is, where he may play the Curate under some one in reading of prayers: or who hath not ben appointed in some College; or at least who is not to be admitted of the same Bishop unto some Benefice, or to a Cure. To what Idiot or any the worst man may not these thinges pertain? But thou proceedest and addest other thinges as vayne as these: Moreover if he shall be, sayest thou, of an other Dioces, unlesse he shall bring dimissory letters, be full foure and twenty yeeres olde, and hath taken some degree in the University (which last is required onely in men of another Dioces), finally that holy orders be not given, except on the Lords day, or holy dayes. Excellent ordinances in deede, for which the reformed Churches may be ashamed. What doe these thinges profit at all, that a fit man be admitted? What that after should be ordayned ministers either more learned or more honest? Wilt thou on the H. Spirit crying by Paul, who is fit for these thinges, obtrude a man with a presentation, with a Certificate, with Dimissory letters; or

who hath ben licenced on the Lords dayes? But I will not debate the matter harder, onely I appeale to thy conscience: What I pray have you provided in this matter, who hast covered the wall ready to fall with such foolish plastring? What touching *plurality of Benefices*? Thou decreest that it is to be retrayned. And well in deede: for it is an hainous thinge, that one should be a sheapheard of sheepe, which he feedeth not, or at least should receive any fruite from them, which take noe profit from him. It were meete therfore, that here thou shouldest bring forth whatsoever skill thou hast, to cure this evill, which nor onely the divine oracles, but also comon sense cōdemneth of sacrilege. What remedy then doest thou apply? Namely, *Let no man enjoy this faculty, unlesse he be at least a Master of Arts, and a publike and fixe preacher of Gods worde*: A notable Phyician in deede. What have Masters of Arts deserved so ill at your hands, that thou would have those first burdened with so great a sinne? Thou confessest that *Plurality* is an evill thing, and to be corrected, yet thou permitest this mischief to them: In deede it is a notable privilege of their degree, wherby they first are licenced to be evill. But whether thoughtest thou that the destruction by these meanes would slay more secretly? There are so many, thanks be to God, as if all, letted by no other religion, should use of the liberty of thy constitution, more parishes, I beleee, should want *Pastours* resident with them, then at this day they wante. So thou doest stay and repress prudently the evill by augmenting of it. But peradventure it is enough for thee to deceave men onely with a title and pretence of repressing plurality. Moreover there is an ordinance made touching *hospitality in the Benefices cared for*. And this is the calamity of our Church that the *Ministers* doe not feede the poore with beefe. That of *binding the Regulars to make sermons in their owne proper persons*, would seeme to belonge to a sharper sight, unlesse peradventure it should call them away from other places, where their labour is more necessary; I let passe the *Matrimoniall ordinances*. That is worthy remembrance touching *exceffe about Excommunication to be reformed*. For thou seest it to be defiled shamefully with many pollutions: I would to God thou wouldest see and regarde as well those thinges, which belong to the holy and lawfull reforming of it. But why doest thou first deny, that herein any thing can be innovated or altered without a great mutation to the whole Ecclesiasticall discipline, and of very many lawes of this Realme; yet afterward thou wouldest reduce the same to his auncient honour and dignity? Wouldest thou make a reformation without an alteration? Thou wilt have nothing to be changed, that the lawes may not be violated, yet thou pretendest to recall the former comelines. It pitiest mee that thou canst not see thyne owne blindenes.

But

But by this provision thou hast openly shewed what reformation wee must expect, such indeede by which *noe amending* maye be made. Therefore the Title might had ben enough for this thing. Yet that thou mightest seeme to doe that which thou doest not at all, thou usest a certen forme of ordinances. For let us see howe they answer and agree to the promise. First thou ordaineſt, *That in grievous crimes, the sentence be pronounced, either by the Archbishop, Bishop, Deane, Archdeacon, or Prebendary, in his owne person.*

What is this auncient use of pronouncing the sentence by them, whose names, except onely the Bishop, had not ben heard in deede in the Church, as long as the true honour and dignity of excommunication remained? Why is there noe place left for the Pastour of every congregatio to whom once it belonged to pronounce the sentence? Peradventure it makes noe matter to him what is done to his sheepe, or it maye be that he is not fit, nor endued with iudgement and wisdome enough. In very deede this feare might peradventure have prevayled some what in time past: But nowe it ought not, seeing thou hast set us free enough from it in the first booke of the *Decrees*.

For it is not to be doubted, but that he that hath ben furnished with *Presentation, Certificate* and the other things, with which thou hast in the same place instructed him, should be fit enough and more then fit unto every parte of his office. Or if I must deale with thee in earnest, what letteth that the *Pastour* using the counsell of others, and making diligent inquiry, may not pronounce the sentence, as well, as either the *Bishop or Prebendary*, or any other? But thou wilt say, wee will not have this matter to be handled by common advise, but to stande to the iudgement of one alone. Is this the meaning of thy reformation, and yet darest thou make mention of the honour and dignity of the auncient use?

Christ commaunded to *tell the Church*: Shall any one susteyne the place of this Church? One in deede for order sake did pronounce the sentence, but the matter was iudged not by his sentence onely, but by the advise of the whole assemblie and Councill. Neither would *PAVLE* have the *incestuous man* to be excommunicated, but when the brethren were gathered together, and consented, as wee reade in the first Epistle of the Corinthians, chapter five, verse fourth. And so the Church for some ages after, as is cleare from *Origene, Tertullian, Cyprian* and others. Wherefore I woulde mervayle that thou doest promise so boldly concerning the former and ancient dignity, but that I knew that blinde men feare not the faces of men. But what if this thyne amending which thou pretendest doth lay open a way to impunity of grievous crimes?

The

The Commissary as long as it pertained to him, twice at least every yeere did compell the Church Wardes by vertu of an othe, that they should present wicked men: Nowe while he should doe that, there is noe cause peradventure, when the Priest associated with him cannot denounce the sentence against such man. And in deede it is not to be hoped for, that the Church Wardens willingly will flee unto the *Bishops, Archdeacons or Prebendaries*, whom they knowe not where they may finde, or who peradventure are farre off from them, and a iourney cannot be made without charges, when being present, and that at other mens costs, they can scarce be driven by othe to bewray the guilty. Thou oughtest to have minded these things, and not to have used a remedy worse then the disease it selfe. Secondly thou speakest of Excommunication for contumacy, which hath noe newe thinge from thy former decrees. But the repeating of the old manner, is with thee a reformation, least peradventure any boxe should want a superscription, although there be nothing in it. I passe by the *Charge of Penance, the foule things of the Officials, the excesse of Apparitors* (of taking away who, you ought rather to have intreated, then of moderating them) and *Registers*. Thou thy selfe nowe mayest speake howe well thou hast used thyne eyes, who passing by many great evils, eyther art wholly occupied about tryfles: or if peradventure thou hast touched any weygy matters, thou makest them either worse by curing, or in deede nothing better. Certainly by many reasons thy blindnesse is proved. But Christ open thyne eyes: I will not so much deale with thee by wordes, as for thee by prayers. For I have not purposed the handling, but onely the iudging of these things. The third part of the disease is *nakednesse*: garments are used that wee may provide for shamefulness. Out of which when one is put, his ignominy is set openly in the sight of men, according to that of the Prophete, *Beholde I am against thee, saith the Lord of hosts, and will uncover thy skirts, unfolding them upon thy face, that I may shewe thy nakednesse to the nations, and to the Kingdomes thy nakednes*, Nah. 3. 5. Therefore this nakednesse is a reproch, dishonour and contempt, whereof this *Angell* is sicke. For it cannot be that our *Clergy* should not be contemned of men, who manifestly & cleerly doe see howe beggerly Ecclesiasticall stipends are sought and desired: howe filthily and negligently the holy offices are administred: howe all care of the flocke is naught set by, & the study of Gods glory is cast away. When I say men see these things, can it be that they should not despise the *Angell* seeking onely his owne things, not those which are Christs. And the *Angell* himselfe at certen times seeth the same thing in some sorte, as can testify the often complaintes of their publike sermons, although he

k noweth

knoweth not the cause, or he would not knowe it, fearing more, as it were, the remedy then the disease. But it appeareth plainly, howe greatly he is despised, from that which happened a few yeares since. A certen man set forth bookes, who called himselfe a *Marrer of Prelates* in which he dealt boldly with the Angell, Howe acceptable to the people were those merry conceites in wordes? Howe plausible almost to all men? Howe gladly and greedily, and with howe great pleasure were they received every where? Noe man is so ignorant and unskilfull in thinges, but that minding the time, he may say thus with himselfe, *For Iehouah hath poured contempt upon the Princes: those that honour him he honoureth, and the despisers of him shalbe made light: he hath made our Priests to be abiect to all the people, because they have broken his Covenant.* These things, I say, a man considering with himselfe, had not swerved from the trueth. For if there had ben any estimation of the Angell, men would rather have mourned, then laughed, and delivered those writings to the fire, before they would had worneth them with so often handling and looking on them. I would not tell thee these thinges, unlesse the Spirit did affirm plainly, that thou doest not knowe thine own nakednes. That false glory wherein thou flourishest, suffereth thee not earnestly either to minde or regarde what men speake and thinke of thee. But learne from hence if thou be wise, howe servants going before in great number, and having chaines, and a great troupe of serving men folloing after, are of no force to drive away contempt, and to deliver from the despising of the common people: or if thou canst not perceiue these things so well in thy selfe, beholde the *Papists, and the Pope their Prince*, howe doth he nowe stincke for his desert with the greatest part of men, condemned, naught set by, vile and hated of all the godly: whose feete notwithstanding some Princes being bewitched, yet doe kisse, and then whom, noe mortall man hath ben in time past of more imperiall maiesty. Remember our former Prelates, whose riches were greater then thine, their authority greater, their power more to be feared: yet because the common sorte of people did see them to be meere gluttons, howe did they deryde them? The pride of our *Wolfey* was mocked openly. For the honours of this world are figge leaves, or as it were torne and ragged clothes, which cover not the nakednes, but make more deformed through the loupes. Minde these thinges, and be not proude of thy golden feathers, but rather where thou art naked, cover thy shame, least through vaine boasting of the part adorned, thou lye despised with the common people for thy other deformity. And thus at the length I have opened this rotten sore; if my paines & travaile shalbe acceptable, and if being cleansed it doth farre well, howe great thanks shall I give to

our God? but if the evill onely shalbe stirred up and provoked, and the handling shall disquiet them that are sicke : I will comforte my selfe with the conscience of duty, and the usuall wages of the Physitian.

18 *I counsell thee to buy of mee Golde:* Hitherto the cause, nowe the remedy is taught: both from whence it is to be fetched, and by what means, and also what is the matter of the medicine it selfe. It is to be fetched from Christ alone, he alone hath borne all our infirmities, and alone yet can heale our griefes. The way to fetch is by buying: not because he requireth a pryce; for he *selleth wine and mylke without money or chaunging of any thing*, Isayah 55. 1. 2. But because he will have a desire to be brought, even as in getting of things with greate cost: in which together also he sheweth the dignity of the remedy, which otherwise is not deare at any price. The medicine is threefold, after the manner of the disease, which wee have shewed to be threefold, *Golde, white garments, and eye salve*: Golde is set against poverty: *white garments* doe cover *nakednesse*; and *eye salve* doth helpe against *blindnes*. Wee have sayd that *wretchednes and misery* were accidents, which forthwith vanish, when their fountaynes are taken away. Of what sorte every one of them is, may easily be understood by their contraries. Golde is opposed to the riches and poverty of the Angell, that is, to the begging of Benefices and Ecclesiasticall Offices. For the former riches are not true, and doe not let but that the Angell may be the most base and vile begger. But the Golde of Christ driveth farre off this beggery. It is therefore that most holy manner appointed by Christ himselfe, of calling, chusing, ordayning, & appointing Ecclesiasticall men, every one to his office. Wherby *Pastors* doe not seeke for the office, but are sought for: are not promoted for a peace of money, but for goodnes and vertue, not for favour, but learning, not at the will and pleasure of any man, but by the election and consent of his flocke: Christ will have this Golde to be bought of him, because he himselfe hath described playnly this whole way, end hath not left it free to men to deale in this matter at their pleasure. As long as the thing shalbe in the power of one Patrone and Bishop, there will never be wanting bribe givers, and such as will suffer themselves to be corrupted with rewardes. But if Christ rule be kept, this begging poverty would slee away never to returne againe. For this golde is tryed in the fyre, proved often times & wholly fined. Wee see the excellency of it in the primitive Church, & also amonge our neighbours at this day. It dreadeth not any touch stone, it feareth not any fyre, it bursteth not asunder by any knocking of the hammer, but it abode invincible in time past, & yet doth abide, with the great glory of them that are made rich therby. *Whyte apparell* is opposed to the former honours

honours & nakednes, that is, contempt. These garments also Christs will have to be bought of him, having them most precious & most prayse worthy. For what contempt can come to the, who their worthynes hath chosen, their learning ordained, their holines put in authority? Whom many have earnestly desired for their tryed godlines, doe admire for their diligece in teaching, doe feare because of the most free truth, & reverence as examples of all vertue & honesty? *Be an exple, saith Paul, to the faithfull, in speech, in conversation, in love, in spirit, in faith, in chastity, let no man despise thy youth, 1 Tim. 4. 12.* Behold the way to deliver from contempt. These garments are full of maiesty, with which youth being covered, is not despised. And so once the *Prophets* wente adorned: whose hairy garmēt had more estimation with all men, then the silke & vaine painting of others. Those wicked men & skornes of the *Prophets*, who were together with Iehu, when the *Prophet* having entred in, did lead him out from the cōpany, unware did shew what good opinion of the *Prophet* they had fixed in their mindes. *What, say they, would that made man have with thee?* Yee rather, why doe yee made men aske what that made man would have? But their tongue spake according to their wicked custome: their desyre to knowe did shewe abundantly what authority & credit they gave to him secretly; whereupon when the message was knowne assuredly, they created him King whom the made man had annointed for King. The *Baptist* with his leather girdle & garment of Camels haire was safe from the iniury of the *Priests*, because of the honour, wherewith the comon people honoured him. The strenght of the divine institution is great, in which God himselfe getteth authority, eyther by the voluntary obedience of men, or by some punishmēt inflicted frō God. There is no neede of the shewe of earthly riches & honours, which at the first is wont to dazell the eyes of the unskillfull, but at length when the vanity of it is perceived, it is no lesse despised them frogges fallen from the ayre. Therefore garments are to be bought of Chr. by which alone our nakednes is covered, appearing otherwise very deformed, whatsoever clothes thou putttest upon it. *Eye salve* of old was all kinde of medicine, made in that manner, that is might be kept while neede should require. At length the name remayned chiefly in those, which are prepared for the diseases of the eyes: because the *Physitiā*s have used abundance of it. Here it is applyed against the blindnes, namely the wisdom of the flesh, & ignorance of spirituall things. Wee reade that a certē sensible thing was made of the spiritle of Chr. & of earth, lo. 9. 6. as it were by the knowledge of Christ by the word that proceedeth out of his mouth, & also the knowledge of our selves, who made in the beginning, of the earth, favour nothing but the earth. Both these are to be ioined together & to be kneaded into one lump, they profit nothing asunder,

For our misery being knowne particularly, bringeth forth desperation; & Christ being receaved without the feeling of our owne unworthynes, is unprofitable and unfruitfull. And yet wee are no table to mixe & compoūde together these thinges, but it must be obtained of him, *who came into the world to iudgement, that they which see not, should see: & they that see, should be made blinde: Ioh. 9. 39.* First therefore wee must remove our owne wildome, which as long as it reigneth, doth possesse us so wholly, that it leaveth noe place for true and heavenly. For o *Angell*, wouldest thou have devised a reformation taken wholly out of thyne owne braine, unlesse thou hadst swelled full of the opinion of thyne owne wisdome? Overlooke thy decrees, where is the Spirit called into counsell? By what authority of Gods word is the amending of things confirmed? After what exemple of the purer Church, are our matters being fallen downe, corrected and amended? There is a deepe silence of all these thinges; noe where is heard, either *Paul*, or any other witnesses of the holy trueth, upon whose credit the things established might rest and stay themselves. I beleeeve thou shalt scarce finde a *Synode*, even in the corruptest times, in which the divine authority is more dumbe and speechlesse. This opinion is to be layd away o *Angell*, thou must acknowledge that thou art earth, and that thou hast noe eye salve in thee, tyll thou shalt be mollified with the heavenly spittell, and subdued into a linamente. Depend therefore on the *mouth of Christ*, from whence floweth that which is profitable to *doctrine, to confutation, to correction, to instruction which is in righteousness, that the man of God may be persute, to every good worke,* 2 Tim. 3. 16. 17. From hence is compounded that eye salve, which will take away the skales of the eyes, & endue thee with that sharpnes of sight, that thou mayest see playnly, *how thou oughtest to behave thy selfe in the house of God.* Neither must thou give care to them, who not onely unskilfully, but also ungodly cry out, that the rules of these things are not to be fetched from this shop. Christ would not seth forth himselfe to be a seller of eye salve, unlesse he had it both abundantly, wherby he might healpe our want; and also it were not lawfull to buy it from any other. So then the medicine is threefold, *Golde* against poverty, which earthly riches ease not: *white raiment* against nakednes, which the honours of the world hide not: *Eye salve* against blindness, which the wisdome of the flesh taketh not away. From which nowe at length it may be understood, that those riches where of in the former verse the *Angell* boasted, is not the righteousness of faith alone, as the counterfait *Ambrose* prateth unwisely. For those riches rested not on Christ alone. Whereupon he warneth that he would buy gold of him, which he should doe in vaine, if before the *Angell* did aboun-

de in the same. But the righteousnes of faith hath all his treasures placed in Christ alone; of which he is made partaker, whosoever beleeveth truly, and renounceth all other righteousnes, Iohn 6. 48. Rom. 3. 7. Therefore o *Ribera*, drawe rather water out of a pumeise stone, then overthrowe the righteousnes of faith from this place. But such trifles of thyne doe fall of themselves downe, that I neede not spend time in confuting of them.

19. *As many as I love &c.* An exhortation to use the remedy: and first frō the chastising of them whom he loveth. A reason in deede of very great moment, Whosoever is either among sonnes, or amonge the reprobate: Yf he receiveth noe sonne, whom he rebuketh and chasteneth not, what shall be done with the multitude of the rest? An horrible destruction remaineth for them, whom he will spare never so little, who doe not suffer his owne children to escape uncorrected. Therefore a chastisement is at hande, unlesse thou repent betime, and that very grievous and full of trouble, as the very wordes themselves doe shew: which are wont to be used for a comfort in a bitter affliction, wherewith the minde is so stricken as if it were forsaken of God. Therefore he saith they are sonnes, whom he beateth with so cruell punishments, least through the grievousnes of the punishment, they should despayre of his fatherly goodnes.

Therefore it is not time nowe to strive and to contend with mutuall hatred and reproches, but the eares are to be lift up to the alarme of Christ, and wee must either thinke forthwith of the remedy, or some great and lamentable calamity is to be expected shortly. And it is to be observed that he doth *rebuke and chasten*; that is, convince and punish. These two things are to be ioyned together. Punishment is unprofitable where wordes are silent, stripes are fierce. From whence chastisement is well called discipline, wherein the offender feeleth paine and learneth together. But what shall then be the fruit of so longe and spitefull contention, when the convinced and chastised sonne shalbe compelled, will, he, nil he, to singe a contrary songe? Were it not better to give now eare to learne, then to expect that sorowfull chauning of our iudgement? Although Christ in deede hath convinced already, seeing nowe by the space of many yeeres, many notable men doe labour in this thing, that the brçhren may understand the trueth. What remaineth now, but that at length he fetch out his roddes and chastise those whom he hath rebuked so longe time without fruit.

Be horte therefore, Straine therefore thy zeale to the utmost. The translation persisteth in the former metaphore, but the Spirit speaketh now properly, teaching that the former heate, was nothing else then zeale. *For sake*, saith he, *thy lukewarmnes*; purge out all the Romish leaven, that thou mayest

mayest hange no longer in the middes betweene the *reformed* and the *Anti-Christian Church*: cast away for his sake honours & riches, who for thy sake was most despised & most poore. Let faithfull Pastours be appointed for the severall congregations; let them that have charge & rule be compelled unto deligence, let the chaungers & corrupters of the doctrine be repressed: let the censures be restored to the Pastors over their flocke. And dispute not with Christ, how profitably the Politie used of the enemy may be joined with the Gospell. He that reproveth in his people the manners of the East, & would not have his to be shorne after the similitude of the Gentiles, will not easily suffer this society with Antichrist, which our carnall wisdom mindeth. This is the force of this zeale, which unlesse wee shall receive forthwith, wee shall undergoe some sharpe chastisement.

Andrepent; Repente of the iniuries which thou hast done to the brethren, in casting some into prison, in turning others out of their goodes, in depriving many of the power to preach the word, in reproching & traducing all with the odious name of Anabaptists. Thou knowest that they have no fellowship with them in any of their errors. They that reprove thy superstitions, teach most purely & holily concerning the Magistrate: who they honour no lesse faithfully & reverently, then any other whatsoever. Yf I should say that he were esteemed more holily & religiously of them, then of all other, I should not ly. For they that cleave to God with most firme mindes, are such as observe most his decrees, & in all true obedience yeelde up themselves to him, who they acknowledg to be ordained of God among men in his feare. That was a notable calumnie, wherby both thou hast deceived the *Prince*, & also hast procured hatred to thy brethré. But thou sawest that this weapō was most ready at hand, & to the hurtfull above al other. Repēt, & wash a way thy former offences with teares, forget thy riches which the more thou lovest, the more payne shalt thou feele. It is forsaken with much adoe where it cleaveth so neare the heart. But Christ is determined, unlesse thou repent betime, to spue thee out of his mouth.

20 *Beholde I stand at the doore*: A second reason perswading to use the remedy, takē from the readines of Chr. to dwell with the that shall receive him. which belógeth to every one of the mēbres: that former respected properly the Ang. but why doth he say that he stādeh at the doore & knocketh? Why openeth he not the doore & goeth straite in, especially seeing *he hath the key of David, wherewith he openeth & no mā shuteth*? above in ver. 7. These things are spoken most elegantly & most significantly in respect of the *Laodiceā Church* & ours: in which Christ stādeh at the doores, an entry in some sorte stopped up against him. The *Philad. Chur.* in which once flourished Gods ordināce, & in whose Antitype it is force at this day, all the reliques of

of Antichrist being thrust forth, hath the doore unlocked & opened : & especially because of the true use of excommunication restored, whereby the gates of heaven are both shut & opened, & also the doores of every ons conscience are opened, that Chr. may passe in without any tarrying. For where good heede is taken to every ons manners, & according to the present occasion men are admonished, reprov'd, cut of, received againe, & the other things are performed faithfully & diligently, with the regard had of every ons salvation, all doores & barres of the harte are cast downe & removed, & in very truth *the gates then lift up their heades, that the King of Glory may enter in.* But when as *England* is lukewarme, because of the contagion of the Romish government (as once Laodicea for some such like mixture) & hath not any administration of the censures, graunted unto lawfull Pastors, as Christ hath appointed : as often as the word is preached, Christ standeth knocking as it were at the doores shut, to whom no other way is open into mens hart, the by the worde: whose power wee read to have bin great once, *when in one sermon three thousand were converted, Act. 2. 41.* Neither is it at this day of it selfe lesse mighty: yet there is a diverse raison of a Church to be gathered, & one gathered. God sheweth himselfe extraordinarily bountifull in inviting his people, which after he hath gathered together, he will have them to grow by the way appointed. As touching the fruit of the Gospell therefore, the people receaveth no lesse losse of so excellent an ordinance, the the Angell doth acknowledge himselfe maimed & lame, being spoiled of his lawfull power. This key is wanting to our Church, & therefore it is noe mervayle if Christ be hindred that he cannot enter in readily, seeing the doores are shutte. But are wee the destitute of every good thing? in no wise, but wee enjoy still a double good thing wholsome to the elect: the first of which is the going in of Chr. unto those that doe open to him. The 2 is their most sweete setting downe with Christ. That is the most sweete solace of receiving Christ, which the Saints perceive, as often as at the word preached they feele their harts to be opened by faith, by the worke of the Spirit. For then he entreth in & suppeth with us, in imparting himselfe most benignly and sweetly: even as he bad Zacheus desiring to see him & clyming up on a wilde figge tree, *to come downe & to make ready for him entertainment at his house.* Luke 19. 5. And he suppeth not going away scotfree, who doth give them that thus embrace him, that they be made the sonnes of God, Ioh. 1. 12. He againe, entertaineth us, that wee maye suppe together with him, as often as with pure mindes wee come to the Sacrament of the Supper, wherein he feedeth us with his owne flesh and blood most sumptuous delicious dainties, above all that can be spoken or thought.

In which

In which sense it is spoken in Luke chap. 13. 29. *Then they shall come from the East and from the West, and from the North, and from the South, and shall sit downe in the kingdome of God,* that is, men shall assemble together to the Gospell from all quarters: shall embrace the doctrine of the kingdome, and shall be partakers of Chr. truly, whose pledges they shall take, bread & wine, sitting downe at his table in celebrating his sacred supper. For he speaketh of the calling of the Gentiles, whose faith and assenting to the whole truth, he signifieth by one sacramentall action. These guests now Christ would call, when in the meane tyme the Iewes, of whom he speaketh in the parable, did abhorre and despise the way of salvation, as wee see it hath come to passe now for the space of many ages. Wherto pertaineth that which in the same place the Iewes excluded doe alleadge, requiring an entry for themselves because of their former familiarity in eating & drinking in his sight; ver. 26. as though they should say, O Lord, wee communicating at thy table, have feasted merrily with thee, in eating of thy sacrifices, wilt thou locke the doore nowe against us? For in this respect the meate of the sacrifices was the same thinge to the Iewes, that the bread and wine is to us. Neither are these things notwithstanding so to be taken, as though the elect were limited within the boundes of this life; but because the supper which is made on earth, is a pledge of the eternall feast in the heavens. These things therfore proove, that a double and great good thing doe abyde in the English Church, that is to say, the *preaching of the word and the lawfull administration of the sacraments*. In both which Christ bestoweth him selfe; upon his people, keeping a mutuall feast with them, he first being received of us by hearing, secondly entertaining us againe with the supper of his body. O wee therefore most impure as often as wee fly from and forsake hearing of the word, for wee refuse Christ to be our guest: O wicked despisers that wee are, as often as wee withdrawe our selves from receiving the sacrament with our brethren. For wee despise Christ bidding us to supper. But these things are added for the singular comfort of the godly. For who would not quake and thinke of flying very quickly from this Church, when they should heare that the condition of the *Ministers* is hated of Christ, whom not repenting he will vomit out of his mouth shortly, unlesse by the words of Christ himselfe they were assured of their communicating with him? Praise be to thee therefore most meecke Lambe, who finding the dore shutte against thee, dost not departe quickly, being moved with anger and fury, and deprive us of all meanes of salvation, but leavest yet an abondance of thy selfe to all that doe open to thee knocking by the word, and despise not thy most sweete inviting by the Sacraments.

Therefore

Therefore wicked and blasphemous is their error who doe fall away so from this Church, as if Christ were banished wholly from hence, and that there could be no hope of salvation for them that tarry there. Let them minde here *Christ* feasting with his people. Will they be ashamed to sit downe there, where they see *Christ* not be ashamed? Are they holier & purer then hee? But why doe they not convince themselves, by their owne experience? They cannot deny, but that they beleevd in Christ before they made a separation from us: whence came this faith? Cam it not from our preaching in our Church? Can any then preach except he be sent? Rom. 10. 13. &c. Why then doe they so perversly refuse, for some blemish in the outward calling, that worde, whose divine force they feele in their hearts? Although the fruit it selfe doth noe more free from blame our corruptions, then a true childe, adultery. And therefore, neither may wee eyther take pleasure in them, nor they forsake and fall away from us for some blemishes; Wherefore returne to the unity of the Church, which hath begate and nourished you. Yf you fly from this Christ, who suppeth with is elect in our assemblies, and welcometh them againe, yee shall finde him no were. In the meane time let us also minde how great evill wee call for upon our selves, who by holding hard our superstitions, doe throwe our brethten into so great danger. Certainly if that hath any weight, which the truth himselfe once confirmed, *it were better for such men, that a milstone being hanged about their necks, they were drowned in the bottome of the sea*, Mat. 18. 6. With health of minde to both. But more over this place is to be delivered from the fraude of the *Papists*, who will have it to be in the power of men to open to *Christ* knocking. Whether, saith Bellarmine, *doth he not know, that they cannot open? Should he not be a foole, who would knocke at the doore of his neigbour, if he knewe certely that none were within, who could open?* in his first booke of grace and free will, chap. 11. I answered, he should not without cause be a foole, if his onely end of knocking were, that he might enter in: But Christ knocketh at the doore of the reprobates, whom he knoweth neither to be willing, nor able to open, not that he may enter in, but partly that he may upbraid the with their impotency gotten by their owne fault: partly that he may encrease their condemnation. For so speaketh the Evangelist expressly, *Therefore they could not beleve* Iohn. 12. 34. Why then useth he wordes to them, who have not ability to beleve? *Christ* himselfe sheweth: *If I had not come*, saith he, *and spoken unto hem, they should not have had sinne, but now they have no cloke for their sinne*, Ioh. 15. 22. Therefore he spake unto them, that for the contempt and hatred of his onely begotten sonne, their condemnation might be the greater. Such are the powers of

132 CHAP. 3 A REVELATION OF THE APOCALYPSE

the naturall man, as is the love of the trueth in the *Papists*, who seeing it, refuse it wickedly.

21 *To him that overcometh* & will give to sit, word for word in the Greeke is, *He that overcometh I will give him*, in stead of *I will give to the overcomer*; by the nominative case absolute, as was observed before chap. 2. 26. This third reason is taken from the reward of being a companion and partaker of his throne: Not because the glory of every one of the children shalbe equall to the honour of the *Man Christ*: but because the glory & majesty of the head, shall redounde to every one of the membres. Therefore the thrones are not peculiar to the *twelve Apostles* of which see Mat. 19. 28. but common to all the elect. Although in a certain peculiar manner they are attributed in the same place to the Apostles, as it may be we will shewe in another place. And wee have sayd often that the rewards are fitted unto the times, and to contayne a Prophecy, which is here also to be respected. Christ therefore mentioneth the throne which he obtayned, after his sacrifice finished on the crosse: shewing that the like things are to be endured also of his, afterward they shalbe partakers of his throne. Therefore by this making mention of it, he lesseneth the affliction, and so the consolation of it he setteth himselfe for an example, as though he should bidde us looke upon him, and not to be overcome of any troubles, when wee see that he ascended into his throne of supreme dignity by this way. And wee knowe how much this contending for reformation hath cost many & excellent men, whose sufferings shall not be forgotten, although they be not recited of mee. Only let them comfort their faintnes of heart with the expectation of his throne. What thoug they be trode under foote, while they shall see others to flourish with the dignity of *Peeres of the Realm*? Christ hath prepared for them a throne with himselfe. Let noe man regarde an earthly chayre: as hitherto they have confirmed abundantly, that they are farre of from such desire, whatsoever ambitious men prate otherwise, who doe coniecture of other by themselves.

22 *Let him that hath an eare heare*: Nowe therefore thou whosoever hast felt Christ to be thy guest, & hast tasted agayne of the dainties of his table, left up thine eares & attred to the thing which the Spirit saith to the Churches. Let man goe, & rest not in him, but regarde the conveniency of all things from the beginning to the end. And complaine not of the newnes & strangenes, as though thou wouldest appoint Christ, to whom & when he should reveale his secrets. Wee know that some things have bin sealed up unto the determined time. But if it be needfull, that thou confesse it to be a divine truth, let us all endeavour earnestly, Princes, Peeres, Angels people,

people, that wee may turne away the evill that hangeth over our heades. What an horrible thing is it to be vomited out of the mouth of Christ with loathing and abhorring? The land vomited out once the Chananites, and they were destroyed utterly. Shall their punishment be lighter, whom not the land, but Christ himselfe shall spue out? Therefore let us use the remedy seriously. Wee have neede of zeale, wherby wee may attayne a full reformation: Wee hang yet betweene Heaven and Hell: The contagious vapour of the Romish marsh doth molest and annoy us; our sylver hitherto is foule with drosse: our wine is mixt with water: Christ will suffer no longer such Angels that are in the middle? What if this myne admonition be the last token and signe to thee of bewarring? Let us therefore give eare, & not whet our teeth against the stone that is hurled: But let us quake for feare of the hande that threwe it. Thou o Christ, who tookest lingring Lot by the hande to pull him out of the city, open our hearts who are slow and prolonge the tyme, that wee may obey thy warnings and exhortatiōs.

Chap. 4

AFTER I saw, and behold, a doore was opened in heaven: and the first voice which I heard, as it were of a trumpet talking with mee, said, come up hither, and I will shewe thee what things must be done hereafter.

2 Then straight way I was ravished in spirit: and loe a throne was set in heaven: & one sate upon the throne.

3 And he that sate was to looke on like a Iasper and a Sardin stone, and round about the throne was a rayne bowe in sight like unto an Emerald.

4 And round about the Throne, were foure and twenty seates, and upon the seates I sawe foure and twenty Elders sitting, clothed with white rayment: and having crownes of golde upon their heads.

5 And there proceeded from that Throne lightnings, and thunders, & voyces: and seven lampes of fyre burning before the Throne, which are the seven spirites of God.

6 There was also before the THRONE a Sea of glasse, like to Chrysell, and in the middes of the Throne, and which compassed the Throne, foure beasts full of eyes before and behinde.

134 CHAP. 4 A REVELATION OF THE APOCALYPSE.

7 And the first beast was like unto a Lyon, and the second beast like unto a Calf, and the third beast having a face like a Man, and the fourth beast like a flying Eagle.

8 And the foure beasts every one of them by themselves, had six wings rounde about, and within were full of eyes, saying day and night without ceasing, Holy, Holy, Holy LORD GOD that almighty one, which was, and which is, and which is to come.

9 And when those beasts shall give glory, and honour, and thanksgiving to him that sitteth upon the throne, to him, I say, that liveth for ever and ever.

10 The foure and twenty Elders shall fall downe before him that sitteth upon the throne, and shall worship him that liveth for ever, and shall cast their crownes before the throne, saying.

11 *Worthy art thou o Lord, to receive glory, and honour, and strenght; because thou hast created all things, and by thy Will they are and have bin created.*

Analysis.

HITHERTO hath ben the Prophecy of particular Churches: that of the whole Church followeth; which propoundeth first the matter summarily in this chapter: afterward specially in the rest of the chapters. This containeth a new calling of Iohn, consisting in the thing seen, a doore open in heaven, in the first voice heard of a trumpet, ver. 1, and lastly in the effect, whereby he was in the Spirit forthwith, in the beginning of the second verse: and also the universall type of the future Church, which is described in the rest of the whole chapter. Whose Prince as it were the centre, is most glorious by the Throne, most delectable in sight, shining with heavenly brightnes rounde about, ver. 2. 3. The membres of this centre, as it were the circumference, are the foure and twenty Elders, full of maiesty, reverend in their seates, age, holynes, and crownes of golde, ver. 4. The things accompanying these persons, are partly giftes, which God hath bestowed on the holy congregation; partly the worship it selfe, which the congregation of the faithfull doth yeelde unto him. The gifts are first of protection: whereby proceede from the throne lightnings, thunders, and voices, for the punishment of the wicked world, because of their enterprises against the congregation of the saints, ver. 5. Secondly, of sanctification, whereby he presenteth the holy congregation blamelesse before him, not having spot or wrinkle, or any such thing, of these the interne are the seven lampes burning before the throne, ver. 5. The externe and their instrumental causes, are, the Sea of glasse & the Beasts; whose place, number, eyes of the body, the proper countenance of every

CHAP. 4 A REVELATION OF THE APOCALYPSE. 133

every one, and adorning of winges, are described in the ver. 6. 7. 8. Afterward their office, ver. 8. And the worship that is given to him that sitteth on the throne is *thanksgiving*, in which the *Beasts* goe before, as the capitaines & stander-bearers of the publike congregation, ver. 9. Afterward, the other body of the *Elders* followeth, both in adoration, ver. 10. & also in consent to the same glorifying, ver. 11. after that custome, wherby God is worshipped in the christian congregations. Such is the congregation of the Godly before God; and some such might be alwayes, although not evident and visible to the world in equall glory at all times.

Scholions.

Afterward I saw; Those things being declared which are of some short time, nowe the Spirit, those boundes being enlarged, pursueth with a continued order, those things which should shewe the comon and entyre face of things from the time of this writing unto the last ende. The handling of which things wilbe admirable, neither wilbe accomplished and performed without his ayde alone, which shewed these things first to his servant. Trusting therefore to his grace, I will proceed in the worke begun. Vnto the finishing whereof, howsoever other things shalbe wanting, certainly faithfulness and diligence in searching out to my power, shall not be wanting. These first wordes are pertaining to a newe preparation, unto a newe prophesy. For Iohn is noe more conversant on the earth, but is taken up into heaven, where through a doore opened he beholdeth wonderfull changes of things that were to be knowne by noe other way. Therefore the manner of the Prophesy following is divers from the former. That former is straighter, even as also the place where it was seen, a small Iland compassed with the sea: this spread farre and neere passing all measure, even as also the heaven it selfe containing all things within his compasse. Furthermore a certain visible print and signe of things to come was there to be seene in those seaven cities. For the Churches that after were to be enlarged & increased, should be portrayed and drawne out by the will of God, according to the present image and figure of them, but there was noe token or shew among mortall men of the things to be spoken of in this second prophesy. For the peculiar iudgements, of which there is most speach here, are to be fetched from that secret revelation alone. Vnto the heaven then, where liberty of this vision was given, is added afterward the booke sealed with seaven seales: then noe creature sufficient to open the same: nor any sufficient power of any one, except of the Lambe onely, as wee shall see

in his place. All which things, as they declare the excellency of this Prophecy, so they require our greater attention and earnest bending of our mindes to them. As touching the wordes, *the first voice is heard*, because there is the same author of both Prophecies: and *soundeth like a trumpet*, whereby the things heard may be made more certain and out of doubt, & might be perceived the better of *John*, as hath ben observed at chap. 1. 10. It biddeth to *come up hither*, where onely the things might be seene, of which there was noe tracke or path made in the earth. And he would not that he should see a farre of as through the doore, by which meanes he might be deceived, or not see the thing playnely enough, but that he should be present and before him, that he might have a certain & undoubted knowledge of the things. But that which followeth is not voyde of doubting, howe he may say, that he will shewe a vision of things which must be done *after these*. For whether should the following Prophecy not take her beginning, before that former of the seaven Churches should attain his ende? But in them wee see is intreated of things of our time: or if wee respect the bare types, many things to come were fore shewed; moreover in those things that followe it shall noe lesse appeare that *John* doth tell of things agreeing with their owne times: so that the wordes cannot be so understood by any meanes. Wherefore neither is that distributed on firme, wherein the whole Prophecy is distinguished into things present and future. The Spirit followeth not such distribution, but mixeth many future things with present as they are counted. Wherefore these wordes, *after these things*, are not referred, in respect of their beginning, to the end of the former prophecy, but unto the present age of *John*, yea unto that very moment, wherein the Spirit revealed these things: from whence a newe beginning bein taken, he describeth the continuall course and terme of time of the whole Church, and annexeth those things which could not be understood sufficiently from the former types. Therefore Theod. Beza well translated *hæc tunc* by and adverb *hereafter*. But in respect of the end, not without cause this second Prophecy, is counted after the former, as being of a farre longer time, reaching unto the last coming of Christ, whereas that former is terminated with farre narrower boundes. From these things therefore there are, as wee take it, two things chiefly to be observed: *First*, that from this place those things onely are handled, which doe follow the tyme of the revelation made. For so he speaketh playnely, *And I will shew thee the things, that must be done hereafter*. Which being marked of certain Interpreters, *Imervayle* was not observed in their expositions: But the times through the whole treatise to be confounded so by a
whirlewinde,

whirlewinde, that all things were wrapped in most thicke darcknes. Wee being taught by their exemple, wee will borowe light from hence for the exposition following.

The *second*, that this Prophecy belongeth to the whole Church, which is neither tyed to any particular Churches, nor is ended with any other boundes, then the whole frame of the world. The Spirit set in the first place, that particular Prophecy, that he might relate common things commonly, without interrupting of the narration.

2 *Therefore I was suddenly ravished in the Spirit:* Here is the same authority altogether, which was before, as well from the person calling, as from the persone called. For it is the same holy inspiration of God, which he mentioned in the first chapter verse 10. But what neede was there of a newe inspiration? Had the former ceased, that in a certen distance of time it might be kindled a fresh? Without doubt the instinction was continual without intermission: but he saith that it was suddenly in the Spirit, because the Spirit did frame him to receave newe visions, unto which he perceived himselfe prepared forthwith. The whole Revelation seemeth to have ben finished in that one Lords day, chap, 1. 10. and therefore that there fell out noe intermission after that it began once to be exhibited.

¶ *And beholde a Throne was placed in heaven:* Such was the preparation by a newe calling: now he cometh to the comon type of the holy Church. The description of which was necessary before he should enter into the other Prophecy. For when as her manifold dangers and notable alterations were to be rehearsed, her flight, returne, false friends, open enemys, counterfeit Sotia, who should vaunt themselves under the shewe of her, and many other things of that sorte were to be declared, with which shee should contend and have to doe, it was needfull, that first a certen forme and image of her should be pourtrayed, which is the principall point of the treasure following, lest peradventure in so great sturres and troubles, wee should suppose her to have ben wholly extinguished and abolished, or at least wise her face being not knowne, wee should be the more hindred from acknowledging of her.

Wherefore wee shall finde this Type to be common to all ages, as of which there is mention made in the fourteene chapter of this booke and thirde verse. Where *the companions and followers of the Lambe sing a newe songe before the foure Beasts and the Elders.* And againe nearer to the ending of the Prophecy, *the foure and twenty Elders and the foure Beasts fall downe and worship God,* as may be seene in the nineteene chapter of this booke and in the fourth verse.

So in other places, as speach is made of the true Church, so farre as any thing is to be done in the publike assembly, shee is noted alwayes after the manner of this type. For wee may not thinke that any congregation on earth is to be found of so absolute purity and sounde perfection, as is here described, but that all the holy assemblies of the elect, are counted such in Christ, before God the Father, although much terrene dregges be sprinkled upon them, according to that, *The Church to be sanctified by Christ, & to be purged by the washing of water through the word, made also glorious, without spot or wrinkle, or any such thing, but to be holy and without blame*, Ephes. 5. 26. 27. An example of which description wee have here set before our eyes. And for that purpose besides, that wee should conforme all our assemblies unto this rule: even as Moses was commaunded to make the frame of the Tabernacle, and all his implements, altogether as was shewed to him in the mount, Exod. 25. 9. But the type of our Church is shewed in the very heavens, according to the more plentifull glory, wherewith the Gospell shyneth above the Lawe: But howe much the more diligently all things are to be considered Seeing therfore wee knowe the drift of the vision, let us search out the exposition of the severall things. First, *the head it selfe of the Church* is described, such as the true members doe alwayes confesse and worshippe; both by his sitting in a Throne in this verse, and also by the similitude following. The sitting declareth the maiesty and glory of the most high God, and noe lesse his steddily and stable dwelling among the Saints, in whose assembly he hath placed his throne of dignity, to goe to noe other place. And because there is but one throne and one that sitteth on it, wee knowe that God is one in nature, power, maiesty, glory, and that there is not any other beside, who ruleth in the middes of the saints. Therefore the holy Church, worshippeth and prayseth with all honour and reverence the one onely supreme Iehovah.

3 *And he that sat, was to locke on like:* Aretas, the Complutent edition, and the Kings Bible doe not reade these first wordes, and he that sat was but they adde by and by to the ende of the former verse, these following wordes, *like in sight*; Our bookes and the comon latine translation doe distinguish more playnly the sitting and the similitude; which thing in describing the true God, seemeth that it ought not to be omitted. This verse sheweth a little more fully of what sorte this one God is; of whom yet it setteth forth noe image: but onely a certen kinde of colour, after those ancient representations made once to the olde people. *You saw*, sayth Moses, *noe similitude in the day that Iehovah spake to you in Horeb, out of the middes of the fyre*, Deut. 4. 15. For the same is that one true God reigning in the Chri-
stian

CHAP. 4. A REVELATION OF THE APOCALYPSE. 139

stian assemblies, whom from the beginning the primitive Church worshipped. And seeing that in the infancy of the Church he shewed noe image of himselfe, much lesse is any similitude to be expected in this upgrowen and ripe age. This is a more familiar & fuller manifestation, seeing beside one and the same essence, which the common glory noteth, the incomprehensible distinction of the three persons, is in some sorte revealed by the three precious stones, *the Iasper, Sardin, and Emerald*. For it pleaseth the Spirit to use the delightfull Jewels to disclose these mysteries, because the grace and beauty of these doth most of all excell in this world belowe, whereupon they may be most fitte images of that pleasantnes, which exceedeth all created understanding; especially seeing the representation is rather of the vertue then of any forme. The first sight of the *Iasper*, resemblenth the person of the Father: this Jewell is Greene, and not without cause called *the mother of Jewels*, the kindes of it are so many, and the honour so auncient. And what more fitly among pearles could shadowe out the *Father*, who is the first in order, alwayes of a flourishing eternitie, & of whom the other persons have their beginning and originall? The second sight is of the *Sardin*, wherby the *Sonne* is represented. This Jewell is redde of a fleshy colour, from whence also it is called a *Carneole*, fitly in deede being in his stead, who tooke upon him flesh for our sake, and was made a *man*, like unto us. The third sight is of a rainebowe, of the colour of an Emerald, wherby the *H. Ghost* is noted. He compasseth the Throne round aboute, as in the booke of wisdom chap. 9. 4. compassing the whole circuit of the divine maiesty with an unutterable sweetnes. For the Emerald doth shewe so acceptable, pleasant, and shining greenes, that the eyes beholde nothing more gladly. Yet this Rainebowe is not like that which is comonly so called. For this is not over against the *Throne*, but about the Throne: neither is it an halfe circle, but whole and full on every side. For it is *rounde about the throne*: finally it is not of three colours, as the true Rainebowe, but of one onely and simple colour of the Emerald. Such therefore is that God, one in nature, three in persons, the head and centre of the Church, whome alone the faithfull are in love with, and doe worship, taking pleasure most sweetly with all their hartes in his incomprehensible sweetnes.

¶ And rounde about the *Throne*: So is the Head, nowe he adioyneth the body, like the circumference of this centre, as wee have sayd. Which is described by the *place, the number of members, age, apparell and crownes*. The place is double, *common*, about the hyghest throne, and *proper*, the peculiar throne of every one. The *common*, rounde about the throne, is before, behinde, at the right hand and at the left, that it may parte the Raine bowe (which

compassed also the Throne, but with a contrary situation, above, beneath, and on both sides) at the right corners. Although the Rainebowe seemeth not so much to be divided or touched, as to be included with this compassing of the Elders: which neverthelſſe it should cut in the middle, as it were, if it were extended unto a full compasse. Vnlesſe peradventure the highest throne be set in the same playne place, in which were the thrones of the Elders; for then the Rainebowe shall not be in a contrary seate or situation, but shall be compassed onely with a longer circuite, as the circumferences nigher the centre are wont to be contained in those that are further of. This common seate is attributed to them from the manner of the saints, who are called his compassers, as *wee and performe to Iehovah your God, yee that stand round about him*, Psal. 76. 12. And as Christ promisseth, *that he will be in the middelt of them that shall be gathered together in his name*, Mat. 18. 20. So in olde time, *the Tabernacle was sit in the middes of the Jewes camping*, Numb. 2. And this is for the comfort of the Godly, whom all, God receiveth without respect of persons, being alike nigh to all that call upon him: least peradventure any should complaine, that he is dealt with all uniuſtly, as who being set in a latter place, hath noe acceſſe unto God, but by messengers and mediators. The proper place is *every ones Throne*. For they sit upon Thrones. Whereby is signified that all are of a Kingly dignity; of which an other marke is added in the ende of the verse, namely the *Crownes*. This honour the saints enioy by Christ, who hath made us Kings and Priests to God and his father, chap. 1. 6. Neither doth he adorne with this benefite some fewe excellent faithfull ones a part, but receaveth all the elect into the fellowship of the same honour. Every one knoweth, howe this certen number of foure and twenty *thrones*, and so many *Elders*, tormenteth the Interpreters. Some referre it to the twelve *Patruarches*, or the twelve *Prophetes*, & so many *Apostles*. But the thing as it seemeth is farre from the trueth. For he speaketh of future congregations, not of those that were past, as before ver. 1. Then of such, whose office is performed on earth, not in heave properly so called: as afterward wee shall see, ch. 14. 3. & 15. 7. That I may not say that they ſerve wholly from the scope of this vision. Others apply it other way: but it were to longe to reckon, much more to confute all opinions. It shall be sufficient to propound, that which seemeth most likely to mee, & to put it to the iudgement of the godly. The Spirit alludeth to that distribution of the holy offices & servants of the King, ordained by David from God into 24 orders, 1 Chr. ch. 24. & c. For first the chiefe Priests were distributed into 24 orders. After the same maner, the chiefe Levites that served the Priests in the same ch. ver. 31. So the holy Musicians, ch. 25. & the Doore keepers

Doore keepers, ch. 26. Of those that served the King 24 thousandes in their severall distributiōs, ch. 27. Therefore seeing the whole congregation of the children of Israell, whether wee respect the tribe of Levi, or the rest of the people accounted after a sorte for the Kings lot, whose affayres they did administer, was distinguished into 24 orders: not without cause those Elders which are both Priests & Kings, & are in steade of all the faithfull serving Christ, are reckoned in so many orders & by the same number. And together also is shewed by this number of 24, how much larger is the Church of the Gētiles, thē was that of the Iewes. This was cōtained in 12 Patriarches, as the chiefe heads: that greater by halfe: that is many degrees, which a certē measure signifyeth indefinitely, exceeding so in multitude of cityzens, as also in clearnes of the things knowne. Whence the neerer they came to the times of Christ, so much were all things in former time the clearer & greater. How cleare made David the service of the Tabernacle, the offices being described, their place assigned to every one. But the Temple of Salomon surpassed all the former glory; all things were made with larger dimensions, accordind to the increafe of the light of the Sunne approaching neerer. whē Christ at length was exhibited, the Sunne attained to his height, by whose brightnes all the former light vanished away. So thē is the number: as touching the age *all are Elders*, not because of their feeble strength & wasted through old age, but for their gravity worthy of reverence, & their mature iudgements, by which they embrace the truth: then also because they have a certen present possession of their dignity, such as agreeth to perfect men, & of a cōfirmed & strengthened age. Infants, although they be worthy honour through the right of inheritance, because of future hope, yet they want the present fruition of things. And in the whole time in deede of the Lawe, the heire was an infant, and differed nothing from a servant, brought into bondage under the elements of the world, as under tutors & governours: but whē the full time came, we ar no longer under a schoole maister, but enjoy the liberty of mē, so as all the faithfull now ar called *Elders* most significātly, Gal. 3. 25. & 4. 1. 2. & c. *White raimēt is the marke of the Priest hood*, Ex. 28. 40. which office the beleivers in Christ doe execute, *giving up their bodies a living sacrifice, holy & acceptable to God, that their reasonable service of God*, Rom. 12. 1. *The golden crownes of the head*, manifest the solēne maiesty of a kingdome. For Kings doe not alwayes beare their crownes, but in solēne assemblies & where they will shew plainly their glory according to the presēt occasiō. But there remaineth still to these the solēne honour of royall maiesty, whose crownes ar never put off, except whē they give honour to the supreme King: whē their bare *heades* ar more honourable then they thēselves crowned with a Diademe.

The Complutent edition and the Kings Bible doe not reade, *and they had*, nor Aretas: yf they are to be added, the usuall defect of the article is to be supplied in this sorte, *who also had*.

5 *And out of the Throne proceeded*: Hitherto the body. The giftes that doe accompany it, are first of *Protection*, for out of the throne come *lightnings*, and *thunders* and *voices*: because for the Churches sake God in fearfull manners doth punish the wicked; who are plagued for the contempt, tyranny, and iniuries which they have don to his singularly beloved spouse: and at length they doe feele the delaying of the vengeance recompensed abundantly with the sharpenes thereof. The punishment of the persecutours are witnesses, whose rage and fury God hath alwayes punished in this sort by his speciall providence. Otherwise howe could the truth have bin spread and extended even unto these times, in so deadly hatred of the world? But he that setteth on the throne doe not permitte any to oppresse his saints without punishment, he reproveth also *Kings* for their sakes, saying, *touch not myne annointed, and doe my Prophets noe harme*, Psalm. 105. 14. 15. *For the Lord shall roare out of Zion, and his voyce out of Ierusalem*, Amos 1. 2. Why the is not the world wise at last, when it seeth that this is the fountaine of all evils, because it doth entreate so contemptuously and unworthly the Church? And the *lightnings* and terrible *thunders*, doe signify punishments, and not to be avoided by any meanes, as which doe fall violently upō men from heaven. But to what ende are *voices* added? Surely voices doe note out often times the craking of thunders, as Exod. 19. 16. *And there were voices, and lightnings, and a thicke cloude upon the mount, and the voyce of a trumpet very lowde*: So in chap. 20. 18. *And all the people did perceive the voyces and the voyce of a trumpet*. But seeing in this place there is expresse mention of thunders, the voices are referred to some other thinge, namely to the sounde of the trumpet. For he doth allude unto that fearfull sound of the trumpet in giving of the lawe, whereby the Israelites were summoned to appeare at the Tribunall seat and iudgement. The sounde whereof, when it continued and waxed very stronge, Moles sayd, *I doe feare and quake*, Exod. 19. 19. Heb. 12. 21. For the expectation of iudgement did more abash and trouble their minde, then the present horror of some terrible spectacle: the feare of which, the minde can susteine in some sorte, unlesse it be troubled with the conscience of sinne: when it shall be cast downe with the feeling of this, it quaketh at every shewe of evill, as if torments were prepared and by and by to be undergone. The voices then here are some strange things betokening some evill to come, or stinges of conscience, with which the mindes are allwayes tormented; with expectation of some more grie-

vous.

vous thing to come. This feare shalbe as a torture to the wicked, tearing and vexing with greater torment of minde, then any present, though grievous calamity. Such then are the weapons which are layd up in this armory: which in deece are drawne out and brought forth in a readines for taking of vengeance, even as the use either of the whole Church, or the necessity of any of the saints privatly doth require. Wherefore there is no cause why they should feare the wicked world, for whose defense so grievous punishments are prepared.

¶ *And seaven lampes of fyre:* After the grace of protection, are declared the giftes of sanctification: of which the inward are signified by the *seaven burning lampes*, after the account of the *seaven spirits* which are before the throne, chap. 1. 4. For by the flame of these, those lampes doe burne, with that difference onely, wherby the river differreth from the fountayne. The which thing the lampes doe signify, vessels of a certen and limited measure, whereas the Spirit himselfe is unmeasurable, and cannot be included in any straight vessels. For which cause he was before most free, not limited by any addition of any measurable quantity, where mention was made of him as of the third person, of equall glory and maiesty with the Father and the Sonne, chap. 1. 4. And these lampes are called *the seven spirits of God*, both because they are gifts that flowe from the Spirit, and also there is a most strait ioyning together of the effect with his cause. For they be most sweete fruites which the Spirit created in the hearts of the saints, in giving them faith, hope, charity, peace, ioye, praye, and the other things with which the elect are sanctified. They are likened to *lampes of fyre*, according to the custome of the *lightes* in the Temple, which were to be lighted every day of Aaron and his sonnes, Exod. 27. 20. For the Spirit will have them to be kindled in the hartes of the elect, by the labour of the Ministers, through the worde and sacraments, and not to be expected contrary to the order delivered to us of himselfe. There is the number of seaven, because of the manifold varietie of giftes, wherewith he adorneth the faithful: as every where that number is used to note an infinite number. Last of all these giftes are compared to fyre (for the lampes are of fyre, & burning before the throne) because they enlighten the minde, & burne up the stubble of the inbred corruption, and kindle a desyre of all godlines, which John calleth *the Baptisme of fyre*, Mat. 3. 11. And howe great comfort ariseth from thence, that the name of the Spirit himselfe is attributed to those giftes: Which are, saith he, *the seaven Spirits of God*: From which the faithful may understand, that that force which they feele in their hearts raysed up of God, is a most sure pledge of God dwelling in them. Such then are the

the inward giftes, of which the Church shall never be destitute: but some congregation of the Godly shalbe remayning alwayes, in which those heauen lampes shall burne.

6 *There was also before the Throne a Sea of glasse:* The first outward gift which serveth for those inward, as the instrumentall cause, is the *Sea of glasse*: which seemeth to be some very great vessell and huge lake after the likenes once of the *Sea in the Temple*, of which 1 King. 7 23. *Likewise he made a molten Sea.* This *Sea* is to be understood of such a vessell. For howe can that which is before the Throne compassed with a company of Elders standing rounde aboute, be spred abroad on every side like the sea properly so called? The circuite in deede of the *Elders* may extend so farre as the compass of the earth, yet it behoveth us to remember that the thinge was shewed to Iohn in a type, that wee should not thinke of any such unmeasurable space. Both the name and the largenesse of the vessell doe shewe the fulnes of all giftes, which the Church doth drawe from Christ unto her salvation, *who received the Spirit without measure, and from whose infinite riches it is bestowed upon us,* Iohn chap. first, ver 16. For to what ende otherwise was there so bigge a vessell, at which *Aaron and his sounes should wash their handes and their feete?* For cleansing whereof, some small pitcher or cruse would had sufficed? And in deede this *Sea* sheweth very fitly a certen resemblance of the whole outward worship, which is to be performed to God. The doctrine often time is compared unto waters: *Hoe*, saith Isaiah, *whoſeuer thirsteth; come yeeto those waters:* For the carrying away of which, he commendeth no other buckets to be brought, then the *eares*: *Incheyne your eare*, saith he, chap. 55: 1. 3. From whence the Ministers are called *waterers*, 1 Cor. 3. 6. Baptisme also is signified by the *Sea*, through which the *Fathers passed*, and were all baptised unto *Moses*, in the cloude, and in the *Sea*, 1 Cor. 10. 1. 2. Furthermore the water noteth the spirituall drinke of the holy Supper: *And all*, sayth he, *dranke the same spirituall drinke*, ver. 4. By the same also prayers are signified, as the *Israelites being gathered together to Mizpa drew water and powred it out before the Lord*, to wit, rivers of teares, with earnest repentance wrunge from them, 1 Sam. chap. 7. ver. 5. And noe lesse is it a signe of thanksgiving, as in the Revelation, *they that got the victory over the Beast, stood at the glassy Sea, having the Harpes of God, wherewith they sung his praises*, chap. 15. 2. Therefore this *Sea* sheweth by right the whole worship: which in respect of the lampes is like a *Sea of oyle*, wherewith their heavenly fyre is nourished continually. But what manner of one this *Sea* is, wee must see from the Epithets; the first of which, he sayth that to be *glassy*. How is this? Is it in respect of the colour? There is a glassy colour & agreeable to the *Sea*: Wherupon Virgille describing

cribing the *Fairies*, attributeth the same to the *Godesses of the Sea*: The *Nymphes* *dispinne* the fleeces of *Woll of Miletus*, *dyea* with a deepe colour of *glasse*, *Geor.* 4. And againe a little after, --and all in their *glassy seates*, were astonished: *glassy* not in respect of the matter, but of the colour & clearnes. So *Ovid.* *There is a cleare river more bright then glasse, a sacred fountaine*, *Epist. Sapph.* But *glassy* in this place is even, as of *glasse*, shewing rather a shining matter that one may see through, then a colour without matter: wherto serveth the other Epithet, *like unto Chrysell*. *Glassy*, to wit for a difference from the legall Sea. Which being made of *brasse*, a thick & darke matter, could not be seen through of any light, *1 King.* 7. 23. The face of God did shine upon his, but under those rites & ceremonyes somewhat darkly: which thing also *Moses* declared, putting a vayle over his face, that the children of *Israell* should not looke into the ende of that which was to be abolished, *2 Cor.* 3. 13. But contrary-wise all wee behold with uncovered face, the glory of the Lord as in a glasse, In the same place ver. 18. Therefore their Sea is of *Brasse*, and ours of *Glasse*, and great is the dignity of the Christian Church, in compariton of that under the Lawe, considering that our worship doth shew us the most pleasant face of God, as it were through a most cleare glasse, *how amiable are thy Tabernacles*, cryed the Psalmist in that darknes, *Psal.* 80. 1. But how admirable ought the most sweete countenance of *Christ* to be unto us, whom wee with *Peter* and those two disciples, doe see shyning as the Sunne, & his garments made white as the light, *Mat.* 17. 1. 2. O wee blessed men, if wee could have allwayes our eyes fixed on this glasse. There is a certen incomprehensible majesty of God to be seen in that very creature, but this knowledge is common to the reprobate, there is noe where any meanes to enioy a saving sight, unlesse by this *glassy Sea*; God hath replenished it with most pure waters, both of knowing and worshipping him truly: of both which he hath layed up such abundant plenty in this sea, that there is no neede to fetch any thing from any other ditches.

And this ought to be the scope of all worship, that it may shewe us *GODS* face: By howe much the more eyther the doctrine or the ceremonyes doe hurt or stop up our eyes in this matter, by so much the more doe both of them swerve from the right.

The other Epithete is *Like unto Chrysell*: What neede is there of this seconde? In deede that he may teach, that that *Glasse* is not onely bright, but even also most purely bright, which noe other mixed colour doth in noe sorte darken. For *Chrysell* is, as it were, voyde and free of any colour, approaching the neere to the purity of the ayre, which the eyes doe pearse through almost as easily.

Therefore

Therefore noe humane devise and invention is powred into this Sea; but it is pure from all filth added to it, and also perfite and absolute without any thing detracted from it. As it is taught in Deut. 4. 2. Such is the worship of the Saints in *Christ*, in whom God the Father beholding his elect faithfull, findeth noe thing in them coloured, nothing maymed and imperfect, nothing filthy and defiled. All worship ought to leuell hereto, and be framed after this patterne. Others doe interpret these things otherwise: some doe referre this *Sea* to the iudgements of God; but enough was fore shewed touching them, in the thunders and lightnings. Others thinke that it signifyeth a multitude of men living on the earth. But if this multitude be holy, it was noted before in the foure and twenty Elders. But if it be wicked what doth it before the throne? or howe may the purity of *Christ* all agree unto it? There is noe need that I should confute other mens interpretations in many wordes. The very order of the thinges doth shewe easily, what cometh nighest to the trueth. This onely I will say, which is common to this whole booke, in every allegoricall interpretation, before all thinges the purpose of the allegory it selfe is to be regarded, without which every interpretation shalbe doubtfull and uncerten, and of noe weight: but if wee shall knowe that well, and shall adde to it prudently the other circumstances, wee may drawe noe lesse constant sense from an allegory, then from any other playne place.

¶ And in the midst of the throne, and which compassed the throne foure Beasts: The second outward gift are Beasts: whose qualities come first to be considered, which respect the preparation to their office, if in a few wordes wee shall first see of what sortes the beasts are. Which is heard to be knowne from the iudgement of the Interpreters, they are in so manyfold difference, wee will propounde in a word, as wee have begun and intended, that which seemeth to be most neerly ioynd with the trueth. They are servants and Ministers of God, all whose labour is bestowed in preaching the word and in looking to the other things which belonge to the Ecclesiasticall policy. For first, it is manifest that they are men: for so they sing together with the Elders, *thou hast redeemed us to God by thy blood*, chap. 5. 9. Secondly, seeing there is two sortes of Redeemed: one of the people, another of the Ministers: the very place in which they serve, sheweth that they belonge to this second degree. For they are conversant betweene the hyghest Throne and the Elders set rounde aboute. Therefore they approach neerer unto God, and are as his messengers betweene both. Hereunto is added, that they are leaders of the publike action, as is manifest after at the ninth ver. Lastly, they are represented so in winges, eyes, and their whole shape, that they

they may be most furnished, to performe this office. Neither are they any of the excellent men of the age pasted, but *Ministers* to come, to which force of thinges this whole Prophecy is applyed, as that of the first verse hath taught, *I will shewe thee the things that must be done hereafter*. They are called *Beasts* because of that lively force of the Spirit, whereby they are quickened, and that spirituell life, which they effect in others, God working together with them. In which respect the like servants of God, full of the Spirit and most nimble to dispatch all sortes of busineses committed to them for to doe, are named *Beasts* in Ezech. chap. 1. But if they be *Ministers*, how may I count them among the giftes? The faithfull Ministers are of the chiefe giftes of God, as he saith of the *Leuites*; Beholde I have taken your brethren from among the children of Israell: they are given you for a gift, for the Lord to administer the service of the Tabernacle of the congregation, Numb. 18. 16. & c. And Paul, Let noe man, saith he, reioyce in men, for all things are yours, and Paul, and Apollos, and Cephas, 1 Cor. 3. 21. Most clearly to the Ephesians, when he ascended upon high, he lead captiuitie captiue, and gave giftes unto men, some Apostles, some Euangelists, some Prophets, some Pastors and Teachers, chap. 4. 8. 11. These thinges being thus established, let us now see the propertyes themselves. As touching the place, they are betweene the throne, and which did compass the throne, both in the middes of the throne, and round about the throne. Nor in the very middes in respect of the place, where one sate like to a *Lasper stone*, ver. 3. nor because they did hold up the throne, as the *Bulles Salomons* brazen sea: under which they were put in that manner, that their backes lay hidden within, their fore partes stood out abroade, 1 King. 7. 25. For when the foure Beasts did fall downe, howe should not the throne fall together with them? For it is read after, that the foure Beasts did fall downe before the Lambe, chap. 5. 8. But in the middes, hath the same force, as to be betweene, or in some parte: as Abraham is called a Prince of God in the middes of the children of Cheth, Gen. 23. 6. that is among, and so every where in other places. Wherefore Theod. Beza hath translated it playnly, *betweene the throne, and which did compass the throne*. Whereby is signified, that the Beasts in respect of their office doe come nigher to Gods maiesty, then the *Elders*, & in some parte to touch that seate, which shyneth with Gods glory, an evident argument of the administration given to them. There is the number of foure according to the state of the Christian ministry augmented. For as the Christian congregatiō is twice so greate as the Legall: that cōsisting of foure and twenty Elders, this of the twelve Patriarches: so there is a double respect of the Ministers, of foure Beasts, unto the foure and twenty Elders, unto the one onely tribe of Levi, in regard of the twelve Princes of Israell.

In respect of the *Elders* which sit round about the hyghest throne, they are foure beames of the two diameters, dividing themselves into straight angles, by the which the circumference is conioyned every way, and equally with the middes of the throne. So disposed toward all quarters, by the foure chiefe corners, that as the river of Paradise divided into foure heades, they might be able most comodiously to water the whole Church. These qualities are yet more remote, them of the *bodies & winges* are more neerly conioyned: The first of these are *Eyes*, of which the *Beasts* are full, *before and behinde*. The fulnes noteth the notable quicknes of perceaving a thing, and the rich understanding of divine things, wherewith they are endued by the gift of the Spirit: Such kinde of *Ministers* Christ requirereth, as be, *the light of the world*, Mat. 5. 14. and that *they goe before the blinde in the right way*, least they fall into the pit, Mat. 15. 14. Which may be able to teach, 1 Tim. 3. 2. That they be able, both to exhorre by *wholsome doctrine*, and also to convince them that speake against it, yea to stop their mouth, Tit. 1. 9. 11. For the *Priests* hypper ought to preserve knowledge, and the *Lawe* is to be sought at his mouth: for he is the *Angell of the Lord of hostes*, Malac. 2. 7. Therefore they that wante eyes, eyther altogether, or for the most part, what fellowship have they with these *Beasts*? What communion have the moulcs with Argus? Let them therefore looke to it, who doe set for officers before the Christian people, such as have but one eye, and such as are blinde, what answere they can make to him, who requireth such plenty of eyes in *Pastors*. Those that have refused knowledg, as they not refused of the Lord, that they should not execute the Priest office to him? Hof. 4. 6. But the eyes both before and behinde, is a kind of knowledge, wherby they knowe both thinges past, and also see things present, and resting onely upon the divine oracles, doe wisely perceive things before hande. The *Ministers* being altogether like unto a *householder*, which bringeth out of his treasure things both newe and olde, Mat. 13. 52. Such kinde of knowledge both the auncient scriptures *Moses*, the *Psalmes*, the *Prophets*, and also the writings of the *Evangelists* and *Apostles*, doe minister. Out of these fountaynes may abundantly be drawne, that the man of God may be furnished with eyes, both behinde and before. God in Christ doe account all eyed Pastors, who according to the taler receyved, doe instruct faithfully, the people committed unto them, howsoever much humane ignorance be in the best.

7 And the first Beast was like a Lyon: Such is the common property of all the *Beasts*; the proper forme of every one is, of a *Lyon*, first: the second of a *Calf*; the third of a *Man*; the fourth of an *Eagle*: Which foure diverse formes, almost all the Interpreters doe referre to the foure *Evangelistes*.

And

And so as according to Aretas *the Lyon* is Iohn, *the Eagle* Marke: according to others, *the Eagle* Iohn. Marke *the Leop.* Augustine will have the *Lyon* to be Mathewe, Marke *a man*: so uncerten are they. But wee may not thinke, that the *Spirit* was so ignorant an artificer, that there should be neede of his name to be inscribed, to whom every picture doth belonge, or that otherwise *the Lyon, the Ayle and the man*, could not be discerned one from another. That of the first verse doth ende the controversy about this point. *Which must, saith he, be done hereafter.* Which wordes doe forbidde to looke backe, and to minde that which is past, but rather commaundeth to expect some future thinge. They seeme therefore to pertaine to those giftes, wherewith every one of the faithfull Ministers are to be adorned in some parte; besides those giftes of knowledge. For the eyes ought to be comon to all, every one ought to be learned: the other giftes may be diverse, as God hath givē to every one privatly for the use & necessity of the Church. Although noe man can be voide altogether of the other vertues, who is indeede partaker of one. From whence *Ezechiel* attributeth these foure faces to every one of the Beasts, chap. 1. 6. And in deede there ought to beare sway in each one, *the courage of the Lyon, the patience of Oxen, the prudence of men, last of all the contempt of earthly things of the Eagles.* Yet not without cause some proper thing here is applied to every one severally. Peradventure that therby the Spirit may shewe in what principall vertues the *Pastors* should excell others according to the foure diverse seasons. The first age after Iohn gave famous men in all those vertues, chap. 6. 1. 3. 5. 7. Whole fortitude yet most of all appeared, wherby they did both suffer and overcome the most fierce cruelty of the tyrants. The age following after *Constantine* ministred *Oxen*, when liberty was taken from the *Ministers*, & every excellent man was oppressed under the yoke of *Antichrist*, with the burdens of humane ceremonies. The Ghospell recovering life againe by *Wickliffe & Luther*, afforded *men*, who being weary of the *Romish* bondage, both desired earnestly and at length obtayned the Christian freedome. Wee doe expect yet *Eagles*, which the calling of the *Jewes*, will give at length, when the Ghospell shalbe restored fully, and brought to his perfit glory, which this Prophecy will shewe shall come shortly. The Bishops shall beholde the Sunne with steddy sight, and shall search out with mervaylous quicknes of understanding, whatsoever yet lyeth hydde in the trueth of God: neither frō our times & māners, shall they basely creepe on the earth minding earthly things, but shall fly up on high, having all their conversation in heaven.

¶ And every of the Beasts, &c. Hitherto of the form of their body: the form of their winges is described by a triple property, *nūber, stāding & eyes.* Every

Every one hath six wings, so many as had also the *Angels* in *Isaiah*, 6. 2. but not of like use; as it seemeth. For the *Angels* with two did cover their face; with two their feet, with two they did fly. But the placing of them of the *Beasts* is such, as it is not fit for this thing. For they are round about them, behind, on their sides, before them, that they cannot serve fitly to cover either the face or feet. Neither in deede are they given them for flight. For what neede have they to fly, who have the place of their abode betweene the throne and the circuite of the *Elders*? Therefore they belöge to ayde & succöur, by which they fly most readily into every parte to helpe others. Such an office is twofold in the Church, one of *Helpers*, an other of *Governours*, 1 Cor. 12. 28. That belögeth to the *Deacons* and *Widowes*: whom once the *Apostles* appointed to looke to the poore; and those that had any infirmity of body, by a divine ordinance, *least that they attending to such businesse, should become lesse carfull about prayers and the administration of the word*, Act. 6. 2. & c. 1 Tim. 5. 9. This office belögeth to the *Elders*, who are appointed to governe otely mens manners, and are moderators of the discipline. Teir office is shewed by the eyes; of which the wings are full within. For to what end els should there be newe eyes in the wings, when before the whole body was beset with eyes? In deede those eyes of the body are of knowledge and science, and therefore doe sticke neerer, being in the body it selfe, which the *Ministers* may as well want as their owne eyes; wich are ioyned to their body with so neere a coniunction: but these eyes of the wings, being removed a little farther of, are placed as it were in a watch tower to search but every ons manners, executing the Office of watches and wardes, as the *Apostle* sheweth, saying, *Obey your Teachers, & submitte your selves to them, for they watch for your soules, as they that must give account*, Heb. 13. 17. And how fitly is it that this kind of eyes is within and under the wings? For they must looke onely to the flocke, which dependeth upon them, as Peter warneth 1 Epist. 5. 2. They ought not to care for anothers flocke; or at least they must watch over the Christian people, *For what have wee to doe to iudge thē that are without: wee must iudge them that are within: God iudged them that are without*, 1 Cor. 5. 12. 13. Such a Tabernacle was seene in the mount, as touching his ministers; according to which patterne the Christian Church was framed by the *Apostles*, whose besides the *Pastors*, ordained also these *Helpers* in every congregation, which should governe the reformation of manners together with the *Pastors*, whom Paul mentioneth, commaunding that the *Elders* which rule well should be had in double honour: *specially they that labour in the word & doctrine*, 1 Tim. 5. 17. For such are blinde, and which in understanding doe not understand, who avouch
that

that this two kinde of *Elders* can not be proved from this place. Further, what else shall wee understand to be those *Governements* in the 1 Cor. 12. 28. then the office of them, who are appointed to this charge? In the beginning of the verse Paul reckened up, *Apostles, Prophets, and Teachers*, upon whom lyeth the administration of the word: unto which, after some other things interposed, namely, namely *Powers, Gifts of healings, and Helpes*, at length he adioyneth *Governements*, that by this order interrupted and discontinued by so great a space, wee might knowe that these *Governements*, is a certen distinct thing from the charge of teaching. Furthermore, of what sorte were those *Elders*, which were conversant together with the *Apostles* in the Church of *Jerusalem*, Act. 15. 4. 6? Were they such as bestowed all their labour in teaching the people in the publike assemblies? It is likely that the *Apostles* abiding there, layed asyde this care of teaching, and gave themselves to execute a certen Lordshippe. A few yeeres before, they suffered, not them selves to be pulled from prayers and teaching, Act. 6. 4. but at length peradventure this exceeding love was abated; they followed their ease, and gave over the duty and charge gladly to the *Elders*. Away with this folly: the holy mē were not sleepey with slouthfulness, neither did they affect ambitious dominion over others, which they forbad others by their example, 1 Pet. 5. 7. But to their power labouring in that which was the principall, they used those *Elders* as the eyes of the winges to take good heede to the holines of their flocke. It is also evident from the use of the primitive Church, as was sayd before in chap. 2. 2. But first of all *Ambrose* is a substantiall witness in this matter, upon the 1 to Tim. chap 2. 4. *Where also the Synagogue, and after ward the Church had Elders, without whose counsell nothing was done in the Church, which by what negligence it is growne out of use, I know not, unlesse by the slouthfulness or rather pride of the Teachers, while they alone wilbe thought some what:* Such are his wordes: from which it doth most clearly appeare, what sorte of Elders the Primitive Church had; such in deede, who with ioint studyes and counsels regarded the dignity of every one together with the Pastors. *Ambrose* complayneth that these were worne away (whē those other preaching Elders sayled not in his time, neyther could sayle) and that by the negligence or pryde of the Teachers. And it is manifest frō *Hierome*, that an other kinde of governing was by and by growne in use in stead of those Elders. For he mentioneth to *Rusticus*, of the Ecclesiasticall *Senat*: *The Church*, saith he, *hath a Senat, a company of Elders, without whose counsell, the Monkes may doe nothing*: And againe: *And wee have our Senate of Presbyters*, Gratian. C. 16. q. 1. The Church. But the Senate was become much unlike to the integrity and institution of the first time, as wee learned even

nowe from *Ambrose*: after whose time & age men labour in vaine to finde out this kinde of *Elders*, which he complayneth to have perished and come to nothing before his times. Those wings therfore together with the eyes are those *Deacons* and *Elders*: Of which what picture more fitte could have ben given? In them is required *simplicity*, in these, *diligence*; Rom^r 12. 8. That first is signified by the *eyes in the wings*: this second by the *wings with eyes*. From which first is perceyved howe necessary these Offices are in the Church. For they are the *wings of the Ministers*. What is a bird without wings? Yet this lacke is more dammageable, because a bird being destitute of wings, perisheth her selfe alone: the Pastours being voide of the, the whole flockes are set in daunger of destruction. For they are wings of helping, as wee have said, wherby aide is ministred not so much to the Ministers themselves, as to the people. And seeing the *Apostles* had need of *Deacons*, that a more necessary worke might not be left of them: could they by themselves observe every ons life, without the hinderance of the administration of the word? Therefore they tooke to themselves the wings full of eyes, which the *Beastes* have before the Throne, and have taught by their owne example, howe maimed and lame the *Pastors* are, to whom these wings are wanting.

Againe, wee learne, that these Offices are advantages, and additions, as parts hanging to the Pastours, ioyned to them as necessarily, as wings to the body, from whence they drawe life, and by whose benefit they are moved and upholden. And that therefore a divorce is not rightly made betweene them, as in the common wealth of the *Scaphusians*, where none of the MINISTERS are present in the Consistory, but learned men out of the Senate, and for the most part some DOCTOR of the Lawes is chosen amongst the Iudges of the Consistory: See for this, *Iosias Simlerus* in his treatise of the Common Wealth of the *Helvetians*.

Neyther are those excuses of any moment, wherby it is pretended, that another manner of governing nor lesse profitable is used in stead of *ELDERS* and *DEACONS*, as it is done in Englande. Is it not, say they provided in a speciall manner, for the poore, by the statutes of this Kingdome? And doe not the Church-Wardens present wicked men unto the Commissaries? What neede is there of other *Elders* and *Deacons*, especially indeede, seeing all that way is wholly severed from all overseeing of the Pastors, to whome alone these wings ought to be fastened, and not to any other body of Commissaries? God give therefore *Wings to the Beasts*, that his people may be holpen, all whose holines almost is lost, because the Pastors being destitute of their wings full of eyes, there is none that

that with an earnest and true affection of minde, will looke into the diseases and likenesses, and fly speedily for to heale them. Lastly our brethren are to be intreated, that they will speake more modestly of the ordinance of God, least giving themselves to reproaches and raylings, they be found to open their mouth against heaven it selfe.

¶ Day and night without ceasing, saying: Hitherto hath ben the preparation unto their Office, now it followeth, of what sorte their Office it selfe is, which is shewed by their unwearisome diligence in praying the Lord. Which one thing in deede sheweth sufficiently that these Beasts, by their charge and Office are stewards of the Mysteries of God, to wit, *Pastours, in whom he hath put the word of recencilation, and whom he hath made his Ambassadors, who should intreate and pray the people in CHRIST steade, that they would be reconciled unto God.* It is in deede the duty of every one to prayse God without ceasing: Such diligence the *Apostle* requireth in all Christians, saying, *Pray continually*, in the first Epistle of the Thessalonians chapter five, ver. 16. But especially it belongeth to them, who ought to give themselves to this study with their whole mindes and thoughts. For as *Paul* counelleth Virgins, *that they might cleave fast to the Lord without any distraction*, in the first Epistle to the Corinthians, chapter seaven, ver. 35. That should be the onely care of them, that bende themselves with all diligence unto holy things, all whose businesse both in the day time and in the night is bestowen in meditating on the things of the Lord: *You*, sayth the Psalmist, *which stand in the house of God every night*, Psalme 134. ver. 1. Were there any prayers before day breake, or in the night time, as in the Monasteries of the superstitious Monkes? Not at all: But this kinde of speaking sheweth that their whole labour was spent in worshipping the Lord: Such as then was the study of the Levites, and of them especially, who departed not from the Temple neither day nor night, for the space of the weekes of their course, in the second booke of the Kinges 11. 5. & in Luke chapter first, ver. 23. And such ought to be the care of all, who deale with holy things by profession

The y who are deteyned with the affaires of this life, because they have their mindes withdraen from the contemplation of heavenly things, worthily may be sayd to leave sometime their care of serving God, by coparison with the Ministers. Seeing then so continuall a paynes is required to the Ministers, may they intermeddle with other Politicall and civill affaires? Shall they whose mindes ought never to be vacant from holy meditations, so farre intangle themselves with earthly cares, that they can minde very little divine thinges? Christ, who alone was fitte for every administration, would

would not be a iudge to divide the inheritance between the disagreeing brethren: Which office he refused, not for any inability to performe it, but onely for our exemple. To whom also he hath appointed boundes of our power, least by wandering without our limites, wee should be unprofitable both to our selves, and also to others. *The Princes, saith he, of the Gentiles beare rule over them, and the Nobles exercise power over them, but it shall not be so amonge you,* Mat. 20. 25. 26. Of which commandement when the Apostles understood this to be the meaning, that they should take upon them nothing that might hinder never so little their holy function, they would not suffer so much as that the care of the poore should be layd upō them, though most neerly ioyned with godlines, that they might not wader any whit from their duty. Therefore the Romish Antichrist, with his Prelates, hath ceased long agoe in many ages past, to be in the number of these *Beasts*. Howe farre also are our Bishops from them, who have forsaken prayers & the administration of the word, not that they may looke to the poore, but that they may handle civill affayres and enjoy the honours of this world? Whom thou mayest see oftener in the iudgement seat, then in the Pulpite, and to disferre nothing from the Politike Magistrates, but onely in name and apparrell. Doe they day and night extolle our God with meere prayses of his holines? God open their eyes, that they may see howe excellent things they leave, for thing of no value, that at length acknowledging their error they may returne to better things, all triffing lets being cast away. The Psalmist telleth openly, that *they are blessed, which dwell in the house of the Lord, and that in this respect, because they prayse God continually,* Psal. 84. 5. What then shall wee chaunge with this office, which so great King being destitute of, envied, that I may so say, to others, through a godly zeale? But too much it may be, is already spoken of this matter: too much in deede to him that speaketh the trueth, but to all that love their errors, I doe feare that they will not be enough. The office of these *Beasts* is declared, not onely by this care, but also by the forme it selfe of the thanksgiving, for they cry, *Holy, Holy, Holy:* by which thrise repeated crying together, they prayse the one onely *Iehovah*, seeing in repeating they say one certen thinge: which one also they acknowledge to be three, in repeating thrise, that which they gave to one: wherby likewise they esteeme every each one person of equall honour, commending each with equall prayse. For holines containeth within it all prayse, which signifyeth such a purity, which is sprinkled and mixed with noe spotte or blemish. And this the *Beasts* doe give to God, not onely setting forth the same foe in words, but also in making the people holy, or at least in using that labour wherby to their

to their utmost power they may make them. From whence of all the testimonialls of Gods prayse, this chiefly doth sounde and ringe againe in the lypes of them that serve God. Some bookes doe repeate these wordes six times: but *Aretas* agreeth with our cōpyes, and these wordes are in other places of Scripture, I say 6. 3. So is the title of holines: this the *Beasts* doe set forth by a double kinde of *Power* and *Trueth*, wherunto pertaineth that distributive nowne, *which is*, and *which was*, and *which is to come*, as was declared before, chap. 1. 4. 7. And they mention first of all the *Power*, shewing the incōprehensible glory of *holines*, which is most hard where one hath liberty to doe what he will. He that can doe all thinges, and yet in the least thinge abuse not his power and authority, it must needes be that his glory exceedeth the comprehending of every minde. Againe, howe hard is it to keepe the promise which thou hast made, when they to whom thou hast promised doe breake their promise almost every moment? O therfore the unmeasurable holinesse of our God, whose truth mens infidelity doth not hinder.

9 *And when those Beasts shall give:* Hitherto the giftes, with which God doth notably adorne his Church, nowe the *worship* is described, to which the *Beasts* and *Elders* together doe earnestly bende themselves. The māner whereof is such that the *Beasts* have the chiefe doing in the action, and goe before the *Elders* with their voice, as the *Ministers* are wonte in the assembly of the people. For these thinges are spoken according to that order, which God hath appointed in his Church, whereby all the people doe give worship to God, the *Minister* being the leader. But it is to be observed, that this action of *giving glory* doth differ in a respect from that of the former verse. For that pertained to private care, which is continuall, their whole office tending to this onely ende: this is proper to their publike function, and at certen time, as is manifest from those thinges which followe in the next verse. As touching the wordes, Theod. Beza translateth, *when they did give*, and so the other wordes *they did fall downe*, *they did cast of*, by the imperfect tence: but the property of the time is to be kept, seeing a future thinge is here foreshewed, and not a thing past reported.

10 *The foure and twenty Elders shall fall downe:* The action of the people governed by the conduct of the *Ministers*. And it consisteth in two thinges, in gesture in this verse, and in words in the following. The gesture is threefold, of *casting downe* themselves before him that sitteth on the throne, of *worshipping*, and *casting of their crownes*. The first signifyeth their cheerful hast, that at the voyce of the *Beasts* they fall downe by and by. The second, the iust worshippinge given to him, to whome alone it is due. The third, the

Y

sincere

sincere trueth of their minde, in performing this adoration, in that putting off their owne dignity, they acknowledge themselves his servants, before whose throne they cast their crownes. But how, wilt thou say, doe the Elders fall downe, when the *Beasts* doe give glory, seeing the *Beasts* are employed in this labour day and night without ceasing? Doe the Elders never sit in their thrones, but fall downe alwayes prostrate on the grounde? Wee must remember that which I said even now, that the private care of the *Beasts* is one thing, their *publike action* another. That hath noe intermission, this is performed with certain respites: to this alone this throwing downe of themselves pertaineth. From whence there is a double argument, that all these things belong typically to the Christian assemblies on earth. There are noe set times of worship in the heavens, but all that eternity is bestowed about this thing. Secondly, neither shall there be any neede of leaders and rulers to performe the worshippe. *For Prophecy shall then cease*, 1 Cor. 13. 8. much more the *Ecclesiasticall Policy*, which is ordained in respect of this: but every one being a Priest, the not onely by right, but also in practise shall prayse *God the Father, the Sonne, and the holy Ghost*, without the mediation and helpe of any other then himselfe. Seeing therefore this type is proper to the Church on earth, let every one consider with himselfe earnestly, howe greatly it belongeth to them, to frequent the publike assemblies with all diligence, that as often as the *Beasts* give glory to him that sitteth on the throne, he may fall downe before the throne, and worshippe him that liveth for ever. Certainly they that contemptuously sit at home, and neglect the congregations of the saints, or in the meane time make journeyes and withdrawe themselves in any other unnecessary manner, shewe openly that they belonge not at all to that most honorable company of the *Elders*. And let not any deceave himselfe, by his honours, dignities and excellency, as though the publike assemblies, were either of the unskilfull multitude, or of the base people, and that he might either be present or absent at his pleasure: but let him beholde here *Kinges* attending to the voice of the *Beasts*, nor that once or twice, and at certain tymes, but *whensoever the Beasts give glory*: that is, as often as they doe execute their publike office. The praying of God of these, and their adoration of God are joyned allwayes together: so that neither may any thinke that he is free and discharged from his duty, neither to have performed it enough at some fewe times.

11 *Thou art worthy, o Lord*: The praying which the Elders use in wordes is noe other thing then a subscribing to the crying out and shouting of the *Beasts*: these celebrate the holines, *Dominion, omnipotency and trueth of God.*

God. The *Elders* now doe singe together, *thou art Worthy indeede o Lord, to receave glory and honour*, which wee and all thy creatures worthily doe give to thee: as though unto the sung of prayes of the *Ministers*, the people should give their consent, saying *Amen*. But howe may God receive power? They meane the prayse of all vertue and power. Power can not be given to God otherwise, but onely by acknowledging and praying. Which then shineth forth most cleerly, when he sheweth his strength extraordinarily, both in delivering his owne and also in destroying his enemies.

¶ *For thou hast created all things:* The people ought not onely to consent to the thanks given by the *Ministers*, in the meane time themselves being voyde of all knowledge of their owne, as it commeth to passe in the Papacy, where after the prayers not understood is sung *Amen*, by the unskilfull common people, or some as they will, supplying their place: but their consent ought to come from a true faith, and that not confused and implicate, but of which a true sense and feeling is settled in every ones harte peculiarly. For the God of reason, requireth a reasonable worshippe, not unknowne, rash and voyd of counsell. Whereupon not without cause is added from what fountayne the declaration of the consent of the *Elders*, to wit, fro their owne acknowledging of the exceeding power of God both in creating all things, and also in preserving the same: and noe lesse from the sense of his most free good will, by which alone being moved, he made all things in the beginning, and governeth and preserveth the same at this day, according to that saying, *Who worketh all things, after the counsell of his will*, Ephe. chap. 1. ver. 11. For which cause, there is repeated in the ende of the verse, *they have ben created*, that wee may understande that the will of God not onely hath rule in governing things at this time, but also that it gave the first originall to the same. And so is the patterne of the Christian Church, so much the more famous then that of the Lawe, by how much heaven in which Iohn sawe this figure, is more excellent then the Mountaine where Moses sawe the Tabernacle. There is the same ende and purpose of both: of this, that it might be a patterne of the worshippe to the Legall people, which should holde even to the time of reformatiō: of that, that it might be a type unto Christians, according to what square, they should frame all their assemblies, both generally and specially.. Graunt O most high God that wee may be founde as faithfull in bringing backe all things unto the Heavenly patterne, as Moses was unto that earthly.

Chap. 5.

AFTER I sawe in the right hande of him that sate upon the Throne a booke written within and on the backe side, sealed with seaven seales.

2 And I saw a stronge Angell preaching with a lowde voice, Who is Worthy to open the booke and loose the seales thereof?

3 And noe man was able neither in heaven, nor in earth, nor under the earth, to open the booke, nor to looke thereon.

4 Therefore I wept much, because none was founde Worthy to open, and reade the booke, neither to looke thereon.

5 Then one of the Elders sayd unto mee: weepe not, beholde that Lion of the tribe of Iuda, that roote of David, hath obtained to open the booke, and to loose the seaven seales thereof.

6 Then I behelde and loe betweene the Throne and those Beasts, and betweene those Elders, a Lambe standing as though he had ben killed, having seaven hornes & seaven eyes, which are those seaven spirits of God, sent forth into all the World.

7 He came and tooke the booke out of the right hande of him that sate upon the Throne.

8 And when he had taken the booke, those foure Beasts and those foure and twenty Elders fell downe before the Lambe, having every one harpes and golden vials full of odours, which are the prayers of the saints.

9 And they sung a newe song, saying, thou art Worthy to take the booke, and to open the seales thereof: because thou wast killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

10 And hast made us to our God, Kings, and Priests, and wee shall reigne on the earth.

11 Then I behelde and I heard rounde about the Throne, and of the Beasts, and Elders, the voice of many Angels, and the number of them was a thousande hundred thousandes, and ten hundred thousandes.

12 Saying with a lowde voice, Worthy is that Lambe, that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and which is on the earth, in the sea, and all thinges that are in them, I heard, saying, unto him that sitteth on the Throne, and to the Lambe, be prayse, and honour, and glory, and power for ever more.

14 And those foure beasts sayed, Amen. And those foure and twenty Elders fell downe on their faces and worshipped him that liveth for ever more.

The

I have spoken summarily of the common type: the speciall Prophecy comprehendeth both the *excellent* dignity of this Revelation in this chapter, and also the events themselves in the rest of the booke. That thing is declared first, in respect of the *Creature*; secondly, of the *Lambe*: In respect of the *Creature* it is altogether *unsearchable*, as appeareth, partly from the signing of heaven scales, ver. 1; partly from the testimony of all creatures, which after the inquiry proclaimed, and the thing was caused to be cryed by the voyce of the Angell, as it were of a common cryer, ver. 2. then also after tryall made at last, ver. 3. all doe acknowledge their owne unables. Of which lastly there is a sorowfull consequente, *the weeping of Iohn*, which this imbecility, and despaire to enioye so excellent a good thing did wring out from him, ver. 4. In respect of the *Lambe* onely it is *able to be searched out* as first an Elder sheweth, who comforteth Iohn, ver. 5. Secondly the *Lambe* comming at the same instant and taking the booke, ver. 6. 7; from whence at length ariseth the singular ioy and thanksgiving of the *whole Creature*, but apart first of the Church, ver. 8. 9. 10. and of the Angels, ver. 11. 12. After of the rest of the *Creature*, ver. 13. Last of all the Church *together* subscribing to the common ioy & reioycing of all things, ver. 14.

Scholions.

Afterward I saw at the right hand: the comon translation hath *In the right hande*, as also the Interpreter of Aretas; but all the Greeke copies with one consent have *at the right hande*. They peradventure have put it in the ablative case, because it followeth after in the seaveth verse, *that the Lambe tooke the booke from the right hand*. But this is noe sufficient cause to departe from the naturall property of the wordes, when it may be that the weaknes of the creatures might be made to appeare the more, the booke at the first was not in the right hande, but at the right hande: from whence if there were noe power to open it being offered and layd before without asking, much lesse would there have ben any if he had held it in his handes. Afterward when the debility of the Creatures was found out, the booke was taken into his handes, that the dignity of the *Lambe* might be the better knowne, not taking it up hastily lying at his side, but receaving it from hande to hande. As touching the intent of this vision, it seemeth good to the *Spirit*, after the lively representation of the true Church in the former chapter, (which was to be layd as the fundament of all the building following

ing, before that he should come to the particular Propheyses) to put men in minde of the incomprehensible excellency of this Prophecy. For wee are wont, such is our slouthfulness, to passe by very greate and excellent thinges carelesly and sleepingly, unlesse peradventure some body pull us by the eare, and require instantly diligence, mentioning the greatnes of the thing. Least perchance the same thing should fall out in this place, he setteth before our eyes, that this is a Prophecy of that kinde, which containeth in it all the dangers that ar to be undergone of the Church through her whole race on earth, yet wrapped in so great obscurity, that no created minde can beholde it a farre off, much lesse unfold the same to others. An argument in deede most worthy to be knowen, and farre most pleasant of all thinges, opening to us the hidden Mysteries, with exceeding great desyre whercof men are inflamed: or otherwise in searching out of them, they torment themselves rashly and in vayne. And yet neverthelesse it is not to be desyred onely for this cause to knowe it, but because also it conteyneth events of that moment, that it would be very hurtfull and sorrowfull to the Church, if they should wholly be concealed. Therefore Iohn wept, being privy to the dangers, and together therewith also minding the lacke of a guide.

And in deede the Church hardly holdeth on her course, though this lampe be given her: Howe miserable had shee ben, left utterly in darknes, and not perceiving sufficiently cyther which waye shee should goe forward, or where to set her foote safely? Iohn therefore had had iust cause to weepe, if there had ben hope noe where of opening the sealed booke. But the sudden assault of griefe, bereft the holy man of understanding, and suffered him not to thinke in whom there was ability, while at length he knewe by the putting in minde of an other. Therefore this Prophecy is famous for the worthynes of the argument, excellency of the Mystery, plenty of fruit, but farre way most excellent, because he alone was founde worthy to open the same, who by his death founde out a redemption for the elect.

This is that thing for which the Church on earth, the Angels in Heaven, lastly the universall Creature reioyceth greatly, and that not for a glorious shewe without the trueth of the thinge, as the manner is in humane writings, in which the thinges are amplified for to adorne and set them forth, but from a true feeling and iust cause of reioycing, as hereafter wee shall see through Gods his helpe. In the meane time shall not this exceeding great ioye of Heaven and Earth kindle in men a diligence to reade, a desyre to understand, and an endeavoure to observe? It is in deede a thing worthy

worthy of our serious meditation, into which I have digressed and discoursed in many wordes, because I see that the Interpreters, eyther not to have marked the intendement of this chapter, or at the least, otherwise then was meete, to have spoken nothing at all, of a matter very needfull and necessary.

I A Booke written within and on the backe side: The first commendation of the Prophecy is from a Booke, a copious writing, and Seaven Seales in this verse. That which is recorded in a Booke, must without all controversy be certē, being a faithfull helper of the memory: whereas that which is noe otherwise grounded then onely upon the memory, may easily in continuance of time, eyther be utterly extinguished, or at the least wise corrupted. Whereupon GOD biddeth Ieremy, for the greater credit of that Prophecy, to write all the wordes that he spake unto him in a Booke, in the thirty chapter of Ieremy and in the 2. verse. So carefull is he to provide against our doubting, that wee should not thinke otherwise of the things, then of such as are written in publike bookes, & graven as it were in brasse, so as they can neyther be altered nor forgotten. The plenteous writing is shewed, in that *the booke was written within and on the backe side, on both sides of the leafe.* And he speaketh after the olde māner of writing in somewhat lōge parchments, which afterward were wounde about some rounde smooth peece of wood, frō whence they were called volumes, & *Christ is sayd to have unrolled the booke, and rolled it up againe,* as in Luke chapter 4. verse 17. And the outside (that I may use the wordes of the most learned Theod. Beza) alway remayned cleane, unlesse the inside was not able to containe the whole writing, for then they wrote on the outward part; which sorte of writings were called *exteriour writings*, as being written on the backe side. This so great prolixitie therefore, did containe not onely the chiefe points which peradventure might be included in some narrow place, but also every most small thinges: so that neither is there any neede to seeke and fetch ought from any other place, which pertaineth to the knowledge of future thinges: and that wee knowe also that nothing can be done without the will of God. The Complutent edition and some others read *without*, but *on the backe side*, is more often used: from whence is written *on the backe side*, as wee have shewed a little before. Finally, howe pretious are these Mysteries, which God hath with himselfe, sealed up with so many seales? The creatures could not so much as to *look* on the *BOOK E*, as is in the fourth verse, much lesse was there neede of seales for to hidde from them. But by these meanes he will declare and manifest, howe greatly wee ought to reverence his secrets,

And I saw

2 And I saw a strong Angell publishing; There is a great dignity of the Prophesy, from the certony, largenes, & sealing up; but nowe a greater appeareth, seeing the highnes thereof surmounteth every created Spirit. For it is not of that kinde, which the more prudent sorte of men can comprehend by any skilfull foreknowledg, but wherein all must needs confesse their ignorance. The which for to shewe, he alludeth to the manner of *Princes*, who in difficult thinges are wont by great rewards to provoke their subiects by the voyce of a Cryer to try their strength, and there is almost none, who in such businesse, some small hope will not thrust forward to make tryall. If so be that noe man cometh forth, what is this else, than an open confession of their imbecillity. So the Angell is sent to enquire, *Who is worthy to open the booke?* If noe man offereth himselfe, let us acknowledge our owne impotency, and the power of our Mediatour: and together also let us honour with due reverence these holy mysteryes: for which cause God causeth in us this feeling of our owne want of power, as of old in Adam, before where he gave him a wife, he set all creatures, that noe fit helper being found, he might make the more accounte of the wife given him.

Who is worthy: He maketh not inquiry of the power and strength, but of the deserte and worthynes. For even all the creatures if they should conspire together, are able to doe nothing, to wringe out perforce the things from God. Whatsoever wee obtayne, wee enjoye it at his will and pleasure, and by entreaty, and the Lord being iust in giving his thinges, regardeth their worthynes, upon whom he bestoweth his benefits: whom unlesse either their owne, or an others iust dignity shall commend, they can hope for noe good thinge from him. But if a bare foreknowledge of future thinges, shalbe of so greate importance, in what estimation is the knowledge of salvation to be had?

3 And noe man was able: A free confession of the creature, that it is able to doe nothing herein. Let them therefore looke to it, who doe make her a patronesse for themselves in matters of greater moment. Why then should wee mervayle if noe man understandeth any of these thinges, not onely among the Gentiles, although the most quickwitted of them, but also not in the whole Kingdome of the Papists, noe nor that blasphemously unerring Pope himselfe, with all his Seraphicall Doctours, arrogating to themselves the victory of all knowledge, learning, prudence, and wisdom? These thinges surmount all humane sharpenes of witte, least peradventure thou reiect rashly that which shall not please those our maisters. And the distribution of thinges in heaven, in earth, and which are under the earth, may be understood from the proclaiming of the Angell; he made enquiry who was worthy?

CHAP. 5. A REVELATION OF THE APOCALYPSE 163

worthy? Therefore the inquisition pertained not to the *Devils, and soules punished for sinnes*. For what hope or shewe of worthynes could be here? Therefore the things in Heaven, are the Angels; they in the earth, Men living: they which are under the earth, are the Saints sleeping in their graves. Whom he signifyeth in this manner by that one part, which cometh neerer to our sense. In which respect *Iacob sayeth, and I shall goe downe to my sonne mourning into the grave*, Gen. 37. 35. In these alone their might be some question. Therefore that place is to colde for to kindle a *Purgatory*.

¶ Nor looke thereon: for so hath Theod. Beza: the common translation hath looke upon: I should rather turne, looke in. For so the sentence encreaseth: seeing this is greater, then not to open. The booke could not be looked in, so long as it did remaine sealed: whereupon the addition would be superfluous in this sense.

4 ¶ Wept therefore:) It is a lamentable thing in deede, that the Church should wante the gift of Prophecy. But Iohn bewrayed his infirmity, having forgot, or at least wise not minding, that nothing is so hidden that could be unknowne to our chiefe Prophet, & of which he would not teach his Church, so farre as should be expedient for his. Wherefore one of the Elders warning him that he should not weepe, doth together with gently reprove his ignorance, or rather forgetfulness: as though it were a shamefull thinge for a teacher not to knowe that, which the common sorte of the faithfull should not be ignorant of.

5 Beholde he hath obtayned:) Many as it were contending, but one obtayning the victory before the rest. He seemeth to speake after the manner of the former proclamation, wherby the thing was put as it were to a publike strife and tryall, and in which Christ bare away the chiefe prayse, yea the whole.

¶ That Lyon of: A circumlocution of Christ the King, fetched from Gen. 49. 9. But what hath the Lyon to doe with seales? Our sinnes did remove farre fro us, all the mysteries of God: Which when Christ hath by his mighty power abolished, and conquered for ever the enemyes the Devill and death, worthily with this name as a badge of the victory, he cometh forth to obtayne that for us, which our enemyes kept away.

¶ The roote of David, So hath Th. Beza translated rightly the Hebrew word, to which the Greke worde answereth, and is some time taken for a roote, as is in *Isaiah: He groweth up as a tender plante before him, and as a roote out of a dry ground*, chap. 53. 2. But a roote properly groweth not out of the ground, but that which springeth from the roote, nevertheless this in deede is such a roote, that also together it is the roote of David, that is, the

Z

fountaine

164 CHAP. 5 A REVELATION OF THE APOCALYPSE

fountayne and wellspring from whence salvation and life flowe unto David: so that nothing can be more significant then this word, neither hath there bene at any time any roote besides of this kinde; See Psalm. 101. 1. Mat. 22. 43. & c.

6 Then I looked and beholde betweene the Throne: : Word for word in the Greeke is *in the middes of the Throne*; as before in chap. 4. 4. & c. The Lambe is in the middes of the Beasts and Elders, to wit, in the assembly of the faithfull, in the middes of the Church.

I A Lambe standing, as though he had ben killed: The Lambe is described by his triple office: These wordes *as though he hath ben slaine*, pertaine to his Priesthood, being eternall through the eternall power of his death: *Seaven hornes*, declare him to be a Kinge: *Seaven eyes* (which are so many Spirits) and the taking of the booke, shewe him to be the chiefe Prophete. The skarre of a deadly wound is a token that he once dyed, and teacheth that the Father doth give all things to his Church for the merite and through the beholding of it. For this is it wherby our Priest once entring into the holy place, hath obtained eternall redemption: Heb. 9. 12. And in that he hath once gat redemption for the elect, shall he not also obtayne all things for us, that may avayle any way for our good? *The seaven hornes* is that supream power, wherby the man Christ sitting at the right hande of the Father, ruleth and governeth all things according to that, which Christ being raysed frō the dead, sayd to his disciples, *all power is given mee in heaven and in earth*. Mat. 28. 18. Therefore that most meeke Lambe wanteth not those weapons, wherby he chafeth away his enemyes, althoug by his great patience he seemeth not to regarde the iniuries which they doe. And thou mayest observe, that it is not needfull that the parables and similitudes should agree in all things, seeing here to the Lambe contrary to nature are attributed *seaven hornes* and as many eyes, that is, gifts of the Spirit wherewith Christ endueth the faithfull. They are sent from him, seeing noe man can be partaker even of the least gift, unlesse he bestowe it on them. For God heareth not sinners: but from his fulnes wee all receive: and he being gone to his Father, sendeth the Comforter unto his, which leadeth them into all truth, as in the Gospel of Iohn chapter sixtene ver. seaventh and thirteene. A visible token whereof were once the cloven tongues like fire sitting upon the Apostles, and that miraculous gift of speaking suddenly with other tongues Act. 2. 3. & c. With which faculty not onely the Apostles were endued, but afterward also others embracing the faith. Neither are they onely sente into all the world, that they may conferre the comfortable knowledge of salvation to the Elect: But that CHRIST may search out all thinges that are done in his Church,

SE
pa-
th
I.

he
m
he

ed
to
ta
i-
re
a-
e-
at
at
w
d
t.
s,
e
-
e
d
ft
r-
h
y,
-
n
t

-
-
e
s

CHAP. 5 A REVELATION OF THE APOCALYPSE 165

Church, yea which are done in any other place of the world. Wherefore howe great impudency is it to thrust upon the Church a visible head, seeing the *LAMB E* is furnished with so many eyes, neither hath them idle and unoccupied, but sendeth them forth with all diligence into the whole world? The care of Christ taketh not indeede away the *Ministers*, eyther *Ecclesiasticall* or *Politically*, which he hath ordained: But to faine and invent a newe kinde and degree, and that under a pretence that *CHRIST* is absent, is proper onely to that man, who is directly opposite to Christ.

As touching the wordes; some Copies reade, as is noted in the Greeke Bibles lately set forth at Frankeford, *which are*, that the relative may be referred as well to the hornes, as to the eyes. After which manner also *Aretas* readeth this verse. And the *Hornes* may be sayd to be sent into the whole world, when *CHRIST* putteth forth his power in succouring his owne servantes, and destroying his enemies.

But it agreeth more properly to the eyes, which when wee turne toward any thinge, wee are sayd to cast them upon the same.

7 *He came and tooke the booke out of the right hand of him that sat on the throne:* There is a double consideration of Christ, one so farre as of the eternall God sitting together in the Throne with the Father, chap. 4. ver. 3. The other so farre as he is of the Mediatour attending on the throne and prepared and ready to performe those things which make for the salvatioⁿ of his people. There is the like regard of the *Spirit*, who as he is the Eternall God partaker of the Throne, compassing the same about, as in the fourth chap. and third verse. But according as he sanctifyeth the Church with created giftes, *there are seaven Spirits before the Throne, seaven burning Lampes, seaven Hornes, and seaven eyes.*

8 *Having every one Harpes and vials:* A reioicing and thanksgiving of the Church for this greate benefite of taking and unsealing the Booke. Therefore they take unto themselves fit and proper instruments for this purpose, *Harpes* and *Vials*, that is to say, Prayses and thanksgiving. For *Vials full of odours* are the harts of the Saints, which the Spirit hath filled with a fervent desyre of calling upon *GOD*: the Harpes pertaine to gladnes of minde: and reioicing in prayers is the very thanksgiving.

But he alludeth to the manner of the Temple, where the *LEVITES* praysed *GOD* with Musically Instruments, and the *PRIESTES* had their Pottes and Bowles set before the Altar, full of odours, as wee reade in the Prophete Zachary chap. 14. ver. 20.

¶ Which are the prayers of the Saints: He speaketh not of the offering of prayers for the dead, which are made of them that are alive on the earth, but as I have shewed in the former chapter, all that which is attributed to the *Beasts & Elders* declareth what exercises the Saints goe about with all diligence in the militant Church. So also after in verse 10. *And we shall raigne*, say the Elders, *upon the earth*, not preaching, doubtlesse, the King doine of the *soules departed*, but of the *holy men on earth*. The heartes of these as golden vials doe breath out and yeeld up prayses and thankes for those greate benefites, which are obtained for us by Christ. If the Elders offer onely the prayers of other men, as the Iesuite interpreteth, they should be dumbe in the common ioy of all things. Nay rather the benefite is theirs: for they themselves *shall raigne*, say they: therefore they offer not other mē's, but their owne prayers.

9 *And they sing a newe songe:* It is called a newe songe, in respect of more plentifull grace ministred nowe since *Christ* hath ben exhibited, then was in olde time under the shadowes of the Lawe. The aunient people did not prayse the man *Christ* so openly and clearly, before he had taken unto him our flesh, as at this day the faithfull doe prayse him clothed with our nature; from whence not without cause this more manifest praying is called a newe sang. But he alludeth unto the manner of the Lawe, where newe & greater benefites are celebrated in newe formes of prayses, conceived of purpose; whereupon there is so often mention of a *newe songe* in the booke of Psalines.

¶ And hast redeemed us; Therefore the *Beasts and Elders* are men redeemed by the *blood of Christ*: neither in deede some twelve chiefe men of the Jewes, and as many *Christian twelve Apostles*, with the *four Evangelists*. (For this whole company was not chosen out of every *Tribe, and tongue, and people, and nation*, but out of the nation of the Jewes onely) but of all the faithfull in every place: all which this holy company and bande mustered indifferently from all places of the world, doe worthyly note out, as wee have observed upon the fourth verse of the 4. chapter. And it is sayd significantly, *out of every Tribe & c. not all Tribes & c.* because all men are not redeemed by the blood of Christ, but onely the elect, as Aretas hath well observed.

10 *And hast made us to our God Kinges;* Some copies doe reade *them*, & so this whole verse in the third person: but Aretas, and the common Latine translation, doe reade in the first person: wee have expounded these things before. But why doe they mention this benefite in the cause of taking the booke? Because it is proper in deede to a *Kingly* power, to prevaile with God, and to beare away those things from him, wherof lately they had

not

noe power nor ability. Wherefore they sing that *they are made Kings to God*, as though they should say, that they not onely are Kinges, because they have subdued Death, Sinne, and the Devill, but chiefly because they have *God* regarding their commodities, & keeping nothing from them, which any way may make for their good. This is that Kingly power, most noble in deede and alway to be praised. But where they say, they shall *raigne on earth*, from hence that is evident, which even nowe wee said at the eight verse, that this is the company of the *militant Church* reigning on earth. For why should the Saints in Heaven having attayned heavenly glory reioyce in an earthly dominion?

11 *And I heard round about the Throne and the Beasts:* The glorifying of the Angels, who apart from the Church prayse *God*, of whom there is another consideration the of men redeemed by the blood of Christ: for these being fallen are restored, and they, are upheld that they fall not. And therefore are placed without the circuit of the *Throne & the Elders*: to whom yet they are next, on every side garding the *Church*, both that they may watch for her safety, and also may reioyce in her behalfe, for her prosperity. From whence in the seconde place is rehearsed their gratulation, as though they would learne every day more and more from the Church, *the incomprehensible mystery of redemption*, in which they beholde with such earnest desire, 1 Pet. 1. 12.

A thousande hundred thousand. The common translation hath not these wordes a *thousande hundred thousand*: but Aretas, the Complurent edition, and other copies read them. And so in Daniel 7. 10. from whence this place seemeth to have ben taken, albeit the Iesuite will have nothing to be added in the common translation, of such purity is it. But where ought to be a greater number, then where every kinde of Creature which is in Heaven and beneath, with one consent agree to prayse the Lambe, ver. 13? Therefore he had better covered his shame, if he would rather confesse free ly the defect, then to defende a manifest fault.

12 *To receive power:* Worthy is the *Lambe* that was killed, that nothing should be so heard, which his power may not overcome: for he hath deserved by his death in such sorte that he should have power over all things. Therefore by right *all prayse* is given unto him *as to the most mighty, most rich, most wise &c.* the common translation for *riche*: readeth *Godhead*, without the authority of any Greeke copies. Notwithstanding it must be soo, because so it seemeth to the *Iesuites*, that the olde Interpreter hath followed alwayes the more corrected copies. I would passe by such things, if the impudency of the adversaries did not compell mee to make them manifest, at least in a

word.

13 *And the whole creature:* All the Creature reioyce at this Prophecy, eue they also which are void of reason, because from thence they may perceiue plainly, that there shalbe an ende at length to their labours. Which time they expect with earnest affection, much desiring to be freed from this yoke of vanity, Rom. 8. 21.

¶ *And which are on earth:* in the Greeke it is *and which are in the earth*, that is to say, which live in the overmost part of the earth, *and under the earth*, which ly hid in the most inward bowels. The whole creature expecteth a renovation, not onely that which sheweth it selfe abroade & is to be seen, but also which lyeth hid within in secret. But seeing here he speaketh of creatures void of reason (for it was spoken before of the whole kinde of reasonable creatures) who would had from hence built and erected Purgatory, but men voyd of reason? But for wante of other guests, they are compelled to stuffe their Popish banquetting chamber with bruit beasts.

¶ *And which are in the Sea, and all things which are in them:* The common translation corruptly hath it thus, *And which are in the Sea, and which are in it: λέγοντας*, by a chage of gender, wherby figuratively persons are attributed to the thinges created: See Theod. Beza.

14 *And the foure Beasts:* The beginning & the end of the thanksgiving is attributed to the Church, because this benefite doth most of all belonge to her. Therefore her *glorifying* is double, one wherby shee goeth before all the rest in praying: the other wherby shee accordeth with the reioicing creature. But the foure & twenty Elders follow the leading of the Beasts, as it is wont to be done in the Church, where the people speaketh to God, not so much in their owne, as in the Ministers wordes, and yeeld themselves wholly to his government to be ruled, as touching religions and manner of worshippe, as wee have observed in chap. 4. 9. 10.

CHAP. VI.

Asier I beheld whē the Lambe had opened one of the scales, & I heard one of the foure Beasts saying, as it were the noise of thunder, come & see.

2 Therefore I beheld, & loe there was a white horse, & he that sate on him had a bow, & a crowne was giuē unto him, & he wēt forth cōquering & that he might overcōe.

3 And whē he had opened the secōd scale, I heard the secōd Beast saying come & see.

4 And there wēt out an other horse red, & power was giuē to him that sate therē to take peace frō the earth, that they should kill one an other & there was giuen unto him a great sword. 5 And when he had opened the third scale, I heard the third Beast saying, come & see. Then I beheld, & loe a blacke horse was there, and he that sate

sate on him, had balances in his hande.

6 And I heard a voice in the middes of the foure beasts saying, a measure of wheate for a penny, and three measures of Barly for a peny, and Wine and oyle hurt thou not.

7 And when he had opened the fourth scale, I heard the voice of the fourth Beast saying, come and see.

8 And I looked and beholde a pale horse, and his name that sate on him was death, and hell followed after it, and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with beast of the earth.

9 And when he had opened the fift scale, I sawe under the Altar the soules of them that were killed for the word of God, and for the testimony which they maintayned.

10 And they cryed with a loude voice saying, howe long Lord which art holy & true, doest thou not iudge and avenge our blood,, requyting it of them that dwell on the earth?

11 And longe white robes were given to every one, and it was saide unto them, that they should rest for a little while, untill their fellow servants and their brethren be accomplished, who are to be killed even as they were.

12 And I beheld when he had opened the sixt scale, and loe there was made a great earthquake, & the Sunne became blake as sack cloth of haire, & the moone was like blood.

13 And the starres of heaven fell to the earth, as a figge tree casteth her greene figges when it is shaken of a mighty winde.

14. And heaven departed away as a scroule when it is rolled, & every mountayne & Ile were moved out of their place. 15, And the Kings of the earth & the Peeres, & the rich men, & the Tribunes, & the mighty men, & every bondman, & every free man, hid themselves in denmes, & among the rockes of the mountaines.

16 And sayd to the mountaines and rockes, fall upon us and hide us from the presense of him that sitteth on the throne, and from the wrath of the Lambe. 17. For the great day of his wrath is come, and who can stand?

The Analysis.

SVCH is the Excellency of this Revelation: The Events doe follow, which first are the Seales: secondly the Trumpets: lastly the Vials. For all the rest of the Prophecy is distinguished into three notable periodes, which containe the chiefe alterations to come in the world, even unto the coming of Christ, every one of which againe is divided into seaven points, so as from the last of the former aryseth alway the whole sequent period.

As tou-

As touching the *Seales*, there is in every one a certain *preparation*, afterward the type of the future things. And the preparation is partly common, wherby the Lambe openeth each one in order, partly proper to the foure first, which besides have an inviting by one of the foure Beastes to come and see. There besixe types of this chapter (for so many seales are opened) a white horse, ver. 2. a red ver. 4. a blacke ver. 5. a pale ver. 8. The cry of the soules ver, 9. 10. 11. and great earthquake, to the end of the chapter.

Analysis.

After 7 beheld when the Lambe had opened the first of the seales: Nowe the Spirit entreth into the events, which will instruct us touching all the changings succeeding by course in the world, as farre as is expedient for the Church, and which are of any moment, unto the last end of all things. A great matter and chiefly necessary to be knowne: but such as into which noe understanding of mortall man can penetrate. Therefore whom in the beginning I have prayed unto, him doe I call upon againe, having gone forward in some part by his alone grace, that he will graunte mee happily to make an ende of the things that remayne, who hath graunted mee so to beginne, as I am perswaded is agreeing with his trueth. Thou therefore most holy and most wise Lambe, who alone hast deserved to take & unscale the booke, and not to that ende that thou shouldest have these secretes for thy selfe alone, but that thou shouldest communicate them With thy Church, as farre as shalbe for her profit, graunt, I pray thee, unto mee thy most unworthy servant according to thy bountifullnesse, that perceaving cleerely what hidden and secrete things these seales contine, I may reveale the same holily unto the world, to the edification of thy Church, the ruine of Antichrist, and the glory of thine owne name, to be published unto all ages, Amen. In that wee have distinguished the Events into three rankes, wee have the Spirit himselfe for our authour ioyning the trumpets to the seales, & the vials to the trumpets, in such sorte, as that alwayes the first thing of that which followeth, doe aryse out of the last of that which wente before. Therefore they bring in darkenes upon themselves, who doe thrust together into one, the seales, the trumpets, the vials, and also the seaven Candlestickes, so as each one of every order should be ioyned one to another in equall degree, as if the Father & the Sonnes should be equall, & should runne together the same terme of yeeres. Furthermore seeing the seales as it were promises of future things, the trūpets adversities approaching with great noise: the vials, things that are powred upon men by little and little, and come upon them unwarres, as wee shall after see, & overwhelmme them:

them: it seemeth not to be convenient, to cōfounde these contrary things together, so that the thing should be promised and accomplished all at once: and that the same thing should be done openly and secretly at the same moment of time: but let us come to the wordes.

¶ When he had opened (saith he) *one Seale*, that is to say, *the first*, as Theod. Beza translateth it: for after followeth, *the second, third, &c.* And so the Hebrewes every where use to speake. But before I proceede to the things that are behinde, that cold comment of the *seale* is to be removed, who thinketh that the *opening of the booke* is some thing diverse from *opening of the seales*: as though nothing in the booke could be read and shewed unto us, before that all the seales should be opened. Which opinion verily faineth unto us I knowe not what booke, of which wee have received never a word written, neither doe wee understand from thence ought touching things to come. For the *Revelation* hath nothing more besides *the opened seales*. For out of them the *trumpets* come forth, and againe out of them the *vials*, as wee have advertised in the resolution, so as all the rest of the Prophecy is limited with those things, that are contained in the seales, as wee shall prove by manifest argumēt in their places. If therefore after all the seales opened he hath found out some booke to be read, it is Apocryphe, that is a hid booke, the originall and authority whereof is not known, & which peradventure may lie hid in the coffer of the breast of their *Pope*, but which to read and knowe the Church hath nothing to doe. Furthermore it is needfull for the clearer understanding of the perodes, first the termes of time wherein things are finished and every severall article of them, to set downe some entræes, from whence wee must begin: which surely wee iudge to be by and by after this writing of *John*. For that saying of the fourth chapter ver. 1. *I will shew thee the things that must be done hereafter*, calleth backe *John* both to that moment of the Revelation given, & also teacheth to count from thence all things which are delivered in the booke following. Therefore there is noe neede to have recourse unto the first ages of the world, nor unto the *Monarchies*, nor unto the times of Christ or the Evangelists, or in any such thinge of the age past: but *John* writing this Revelation by the commaundement of God about the ende of the Empire of Domitian (as Irenæus sheweth in his 5 booke against heresies, & Eusebius out of Irenæus in the 3 booke of his Ecclesiasticall History chap. 18. At the ende of the raigne of Domitian, about the ninety seaventh yeere from the birth of Christ) wee thinke the beginning of the *Seales*, to wit of the first period is to be set at that time, from whence wee shall see every ech thing which followeth to flowe with a ready course stopped and stayed with noe

uneven places. The event in the unfolding will shewe what is the limite of every *Periode*. These things being thus established, let us returne unto the declaration of the wordes, afterward wee shall see the thing it selfe and coherence thereof. The first *preparation* is of the Lambe opening the first seale. For he is the *word of the Father*, who doth minister unto us whatsoever understanding wee have of Gods will. And the events are called *Seales*, both because they containe a mystery most hidden from the understanding of the prophane multitude *Ilay* 8. 16. and also because these first experiments should be pledges of future things. Not that wee should understand these to be bare forshewings of things and empty promises, who doe onely denounce the troubles in word, the execution whereof is commanded in some other place in this booke (for that is no where to be founde) but that they are signes of that kinde, which bring together with them their execution, and doe give a firme pledge of future things. He openeth the seales in order one after another, and not all together with one labour, both because the manner of the thinges to be done did so require, & that also the whole Prophecy was not to be uttered at once, but to be drawn out by peeces-meale, as it were, for ability of a dayly pittance. The second *preparation* is of one of the foure Beasts, calling Iohn to *come and see*. And this one Beast is the first, to wit a *Lion*, Chap. 4. 7. But the *Beasts* are *Governours of the Churches*, as hath ben observed in the fore said place whose labour God useth to instruct others. These call men to see and observe, not onely because it is their office to forewarne the Church of thinges that are to come to passe, whether good or bad: but especially because the thinges next to come, should be notable through their faithfulness & diligence in this matter. But the *Lion* speaketh first, because they which first should beginne the combat, should have like courage & success, noe lesse prevailing in that they goe about, then *Lions* making their pray. The voice is, as it were *old thunder*, penetrating very farre that it might be heard of many. *Come*, saith he, *see*, speaking to Iohn, representing nowe the person of the faithfull, who likewise should be stirred up by the voice of the ministers to observe these wonderfull events: which thing also is common to the three seales following, that being once spoken here, it may be understood in the rest.

2 ¶ behelde therefore, and loe a white horse: The first type is a white horse, and the siter on him with a bowe and a crowne. As touching the horse, he is a warlike and swift beast: to which worthily God compareth his actionis, both here & in other places, because with great courage & swiftnes, they will breake through, whatsoever men shall make against. *Zach.* 6. The white colour is ioisfull, proper to some famous solemnity, as in the triumph of Diocletian. and

CHAP. 8 A REVELATION OF THE APOCALYPSE 173

and Maximian: *After*, saith Pomponius Letus, *the chariot of the triumphers of golde and pretious stones, which foure horses drewe, comparable in whitenesse with the snowe.* But a rider is attributed to this and the rest, that wee may knowe that they wander not up and downe rashly at their pleasure, but are ruled and governed by the raines of Gods Providence. And it may easily be guessed what manner of sitter it is from the analogie of the 8. verse. For there he is noted by name, *that sitteth on the pale horse, whose name, seeing it is death,* his name may be *life or truth*, that hath so noble and pleasant a forme. But whereas he is furnished with a *bowe and crowne and went forth conquering, that he might overcome*, by the same thinges is signified, that an assault farre of shalbe made, and that a notable victory shall ensue thereof: which should not vanish away with the present successe, but should even also flourish with future happines. For a bowe is a weapon of that kinde, as with which the enemyes are hitte: both farre and neare. But the Crowne is a token of victory, so as both in the *horse & sitter on him*, all things are ioyous & prosperous. So is the interpretation of the wordes, wherwith the History doth agree so wonderfully, that noe picture doth more lively represente his patterne, then the type of this seale, the condition of those times. Wee know that while *Traiane* was Emperour, after *Iohn* was gone from *Patmos* to *Ephesus*, that is by and by after the *Revelation* was written, a most lamentable persecution waxed very hotte and fierce, which raging even unto the fourteenth yeere, at length by the letters of *Pliny* second *Proconsull of Bithynia*, it was some what quenched and mitigated. Nevertheless the *first Beast* had not yet spoken. For *Pliny* was a heathen man and noe member of the Church, much lesse the *chuse ruler*. Neither didd the trouble wholly through his admonition, onely this was obtayned, that the *Christians* should not be searched for unto punishment, but onely should be punished whe they were brought unto the Governours & accused. *Eus. Eccl. Hist. book. 7. 33.* Wherefore the fight yet continued, & *Traian* being dead, a fewe yeares after it waxed more fierce under *Adrian*: who at length going on with rage unto the destructio of the name of *Christians*, the *Lion* roared out, even the *first Beast*, as the *thunder*. For God rayed up *Quadratus* the *Bishop of Athens*, & also *Aristides* a *Philosopher* citizen of the same city, who as lions stoutly regarding not the dager of their life in respect of the good of the Church, spake to *Adrian* by *Apologies*, then also in face, pleaded the cause of the *Christians*. By which the mindes of the faithfull were raised up with attente of the evet, & not in vaine, seeing fro thence followed a great change forthwith. For the *white horse & his siter with a bowe & crowne went forth*: that is, the truth triumphed ioyfully whe the Emperour being overcome by the oration of those godly

men did ordaine, that noe Christian should be condemned, unless he were convicted of some crime, punishable by the Civile Lawes. This was a manifest victory of the truth, and a greate token of future hapines, Euseb. Hist. booke 4. ch. 3. But her power was more excellēt under the next Emperour, Antonin Pius: about the beginning of whose Empire, the Christians being againe miserably oppressed from the former hatred, at length Iustin Martyr Leo, administering the word of God in the habite of a Philosopher, (as sayeth Euseb. booke 4. 11.) wrote *Apologues* for the Christians unto Antonin, to his sornes, and to the Senate of Rome: wherby he effected God working together with him, that it was enacted by publike decree, that noe man should trouble Christians in that respect, because they were Christians, but if any would proceede to molest them, the accus'd should be free and absolved from the accusation, although found to be such a one, but the accuser should be made subiect to punishment: as it appeareth by the Decree of the same Antonin, in Iustin and Euseb. booke 4. 13. Nowe surely the truth triumphed wearing a crowne, and the Emperours did lye downe being stricken by the bowe, who seemed to be farre beyond the lot of private men. Yea in the most remote countrey one *Apologie* being throwne, the enemyes were so restrayned, that they could attempt nothing against the truth. The same Iustine also by his most learned writings, stopp'd the mouthes of the Iewes and Grecians, so as the victory of the truth was famous, Euseb. booke 4. 18. Therefore this time next after Iohn excellent for *Apologias*, & joyfull fruit of the persecution staid, is the voice of the Lyon, the first Beast; and that onely pleasant solemnity, which the truth did keepe, being sit on the white horse with the bowe and crowne.

3. And when he had opened the second Scale; So is the first Scale. The second as touching the *Labe* that openeth it, there is nothing newe. But the Beast is an other, namely an Oxe, whose place was the seconde; in chap. 4. 7. And wee knowe that this beast is borne to labour; not to be compared with the Lion in the glory of overcoming; yet farre more noble in the praise of enduring sorrowe. Neither is the voice here so terrible and roaring, as was that of the thundering Lion, but vulgar and common: whence he saith that he heard the second beast, saying, which yet should have his force to stirre up men to hearken to the event.

4. And another horse came forth that was reade: The second type is a red horse, & the siter upon him, to whom was given a great sword. Of the horse wee spake at the second verse. That fiery colour signifyeth warre, contentions, slaughters, blood; as in Isaiah: *Whose this that cometh from Edome, with steept garments from Bozrah? Wherefore art thoured in thy garments, and thyne*

appeareth

appell as of him that treadeth in the wine presse? chap. 63. 1. The siter on him is furnished with power, because he should order the matter, not at his owne pleasure, but by an others commandement. Power is given, partly by word, partly by signe. By word, leave being granted to take peace from the earth. For so the verbe λαβειν to take, is taken for ἀφαιρεν, to take away, as wee have observed before in chap. 3. 11. But the Earth is opposed to Heaven. And seeing Heaven in this booke doth note out the true and holy Church, as after it shalbe manifest, the earth contrarywise signifveth the ungodly world, from which peace is taken, and not from the Church. Which is yet more playne from the declaration of this power, which proceedeth so farre, that it should set me together by the eares, to kill one an other, as these wordes shewe, that one should kill another, but the Church avengeth not her selfe by slaughter of the enemyes, much lesse by a certen furie in murdering her owne friends. But this butchery one of an other groweth from the strifes and battells amonge the Gentiles, wherby one should runne headlong to an others destruction. Wherefore it is not here spoken of the persecution of the Church, but of the tempest of warres, wherewith the whole world should be shaken. Which is declared to be very great by the signe and instrument of the power, that is a great sword given to the siter on the horse. Which thing came to passe, after that Antoninus Pius was dead. For his sonne Marcus Aurelius, Antoninus Verus, by name a Philosopher, by deede a greate enemy of the trueth, being blinded with the Heathens superstition, moved a mercilesse persecution against Christians. Which that the second Beast might restraine he uttered a voice. For Justin sent a second Apologie to the Emperour, Euseb. booke 4. 16. of the Ecel. Hist. Melito Bishop of Sardis, & Apolinarius Bishop of Hierapolis doe the same, pleading earnestly the cause of the Christians, in bookes written to the same Emperour, Euseb. Hist. booke 4. 26. But the Emperour more learned then his Father, lesse godly, received the defense with deafe eares. From hence the voice of this Beast became the voice of an Oxe, as which prevailed not, as before the voice of the Lion did prevayle. But the Beast neverthelesse after his lowing did beare a grievous yoke of the former calamity. Justin himselfe, before in strength a Lion, nowe in patience an Oxe, killed for Christ his sake, obtayned the name of Martyr (Euseb. Hist. booke 4. 16.) The residue did mourne under the crosse, without any rest given them. Notwithstanding howsoever the voice prevailed not to appease the cruelty, yet it was instead of an alarme to warne the faithfull howe greavevill was like to come shortly upon the world, for their owne hardening against the trueth. Peace shalbe taken away straiteaway from men, seeing it should be most iust, that

they which would refuse eternall peace, should not also enioy this earthly; and they which so greedily thirsted after innocent blood, should be satiated at length with their owne blood. Therefore by and by all things are on fire with warres. The *Parthians* nowe first of all after *Traiant* fall away from the *Romanes*. Thither the brother of the *Emperour* goeth, bein adioined as a consort to the Empire, and at length a very great disconfiture being made, he returneth home with triumph; to whom this felicity was but short, being suddenly dead of an *Apoplexie*, while he sat with his brother in the chariot: *Eutrop.* Brev. booke 8. Shortly after arose the warre of the people of *Bohemia*: so great as ther hath not bin the like in any time, as the same *Eutropius* saith, worthily to be compared with the warres of *Carthage*: which together with the *Bohemians*, the *Quades*, *Mandales*, the *Sarmatians*, and *Sueves*, and all *Barbary*, from the *Comite* of *Pannonia* even to the middes of the *Gaulles*. How miserable was then the face of things, the same author describeth excellently after this manner: For, saith he, there was no rest any where from warre, and through all the *East*, *Illyrium*, *Italy*, *France*, *batayles* were hotely applyed: these were earthquakes, not without the destruction of cities, inundations of rivers, often pestilences, kindes of locusts hurtfull to the fieldes: so as nothing at all almost whereby mortal men are wont to be wasted with very great sorowes, can be spoken or thought, which raged not when *Antoninus* was *Emperour*. Those are his wordes. It was a great and cruell sword which was movst & drunken with so much blood. If any doe thinke that warre was noe strange thing to the *Romanes*, neither to be like to be true, that a thing so common and usuall should here be signified, let him compare the Empire of this *Antoninus* with theirs which went before: he shall see that the warre had ceased by the Providence of God for a lōge space, to the end that this iudgement of God, when it should come to passe, might be more famous. *Antoninus* his father governed the whole world by his sole authority, noe warre being made for the space of three and twenty yeeres. *Sextus*, *Aurelius Victor*: *Hadrianus* also had peace the whole time of his empire, except that once onely he fought by his Vice-Roy, *Eutrop.* Brev. booke 8. Was not the thing worthy observatiō, that after the peace of 44. yeeres, all places should be suddenly troubled with the burning flame of warres? Every man seeth that there is so great agreement of all things, namely of the *Prophecy*, *Time* and *Event*, that it cannot be doubtfull, but that the *Spirit* pointed as it were with the finger to this onely thing. *Tertul.* in his *Apol.* that a notable peace was granted at length to the *Cristians* by this *Emperours* decree: but this came to passe after the warre of the *Marcomanes*, in which having tryed the singular helpe of God against the enemyes by the prayers of the *Christians*:

stians who were souldiours in his army, he could not but provide at length for their safety, who had brought health both to him selfe and also to his Empire. And yet he lived not longe after this warre, the next yeere after the triumphe departing this life.

5 And when he had opened the third seale & c. The Beast of the third seale is a man, chap. 4. 7. mighty in reason & experience of things. Not but that the former Beasts were of this same force also and power, but because this should be the chiefe thing wherein the third Beast should excell. The voice also of this is more obscure, then was that of the first: which yet should be sufficient to teach the faithfull what punishment God would take of the world for their sake.

¶ Then I beheld, and loe a blacke horse: The third type is a blacke horse, the first on whom beareth in his hande b. dunces, being commanded to bring in a dearth also among the Beasts, yet so as he should not hurt wine and oyle. Therefore as touching this horse the blacke colour fitly agreeth to the hunger starvè, who ate of a body without blood, without iuyce, & without colour as Ier. Lam. the Nations were more pure the snow, how is their bewty become more darke then blackest chap. 4. 7. 8. Also through hunger the eyes are dimme, & covered with darkness: I saw his eyes receaved light, when he had put his hãde to his mouth. 1 Sam. 14. 28 The balices which the suter hath in his hãdes, is called ζυγός, which is a yoke, to wit the beame of the balice, on which the scotes doe hãge but figuratively it signifyeth the whole. A sic instrument for famine, seeing vitallies is not so much measured as weighed.

6 And I beheld another: This voice is the Lẽões being in the middes of the Beasts: ch. 5. 6 whose eyes are set into all the earth, the universall administratiõ of things being committed to him. But seeing this voice is heard amõg the Beasts, neither as it were going out fro thẽce, but remaining in the same place, by the same is signified that the very Church shall not be free fro all calamity, but yet which alone should knowe the counsell of God in inflicting this plague.

¶ A measure of Wheate & c. The Interpreters doe vary touching the certen quantity of this measure, some give to it 3 potels, some 4, others 8. The Hierichius ζεινικας are as it were foode divided: which in one word is called commonly Demetron, a set measure of corne. Athenus speaketh more distinctly of it in his 3 booke Dinopsi, shewing for how long a time this allowance was, calling it the sustentance for one day. Aristophanes in cõũ bringeth somewhat a more full light where Φιλονόων twisting the servants, sayth, whom I have taught to fashion foure loaves of bread to a Chocrux, to wit, a measure of corne. Therefore Chocrux containeth so much corne, as would suffice to make foure loaves.

The

The Scholiast addeth, that foure great loaves were made of a *Choenix*, and 8 small ones: *etra* signify corne in generall, in this place wheate, or meale of wheate, a dearer provision then barley, three measures of which are not folde for more then one of wheate; for a *peny*, understand shalbe solde, or some like word. *Denarius* is a latine word, being worth ten pieces of silver. The auncient writers make it equall in weight & value to the Attike drachma, that is seven pence. It is of three kindes; as some will have it, one of which is worth after our accounte *seven pence*, an other *eight*, an other *ten*. And thus much of the corne: as touching the other sustenance, he sayth, *and oyle and wine, hurt not*. The latine translation readeth the wordes being displaced, thus, *and wine & oyle hurt not*: the meaning is, yet *wine and oyle hurt not*, after the manner of the Hebrewes; the copulative being put discretively. The wordes *wine & oyle* canot be referred unto those that went before, as though he should say, a measure of wheate shalbe sold for a peny, and three measures of barley for a peny, likewise wine and oyle for a peny: *Iulius* on this place, *thou shalt not doe uniuersally*, for the wordes *oyle & wine* are the accusative case of the following wordes *thou shalt not hurt*, and not the nominative going before the verbe, as the wordes, *measure and measures* are. Wherefore all succour for life should not be taken away, but onely necessary things should be diminished. *Oyle and wine* which serve for delicious dainties, should be left unhurt, because it had seemed good to God to punish the poorer sort first, the Princes and states being reserved as dainties from famine to the pestilence. For whom the famine could not consume, because of their riches and abundance, those the pestilence should eate up and should kill with a speedy death, as in the seale following. So are the wordes. The event is not so playnly mentioned of the History-writers; as were to be wished, who doe gather onely the more notable things, and doe easily passe over for the most part things vulgar and common, especially, when as this famine consisted onely in the scarcity of corne, & not in a dearth of all victualls: Yet God would have some tokens of it to be apparent, as farre as might suffice to set out of danger the trueth of the Prophecy. *Commodus* the sonne of Antoninus did succede his father, who being Emperour there was given by the mercy of God some breathing: I thinke, because fro the Emperour himselfe alone, man kinde should have plague and pestilence enough. *Pertinax & Iulian* followe: both of a short raigne, and therefore lesse hurtfull. At length *Severus* enioyeth the Dominion, a cruell authour of a most grievous burchery, whether of his owne accord, or by the infligation of other men. Then the third *Beast* cryed out, admonishing the faithfull that God would punish the wicked loathing spirituall

rituall foode with a great penury of the sustenance of this life. For *Tertulian*, who by right thou mayest call a *Man* excelling in witte, in good iudgment and in learning, who hath almost as many argumets as wordes, who through anger falling away unto the *Heresy* of *Montanus*, by his infirmity also shewed, that nothing pertaining to a man, was alienate from him: this *Tertulian*, I say, sent a most learned Apologie written against the *Gentiles*, to the *Nobles of Rome*, by which at least secretly, as writeth *Franciscus Zephyrus*, they might have knowledge of the common cause of *Christians*, seeing thou openly they might not. Neither did he thinke that onely the *Princes of the Romane Empire* were to be called upon of him generally, but also by name *Scapula* the *President of Cartage*, if peradventure he might tame by these meanes his cruell minde. He sheweth him the true cause of the publike calamities, to wit, that the wicked world by persecuting the trueth, did bring upon themselves those sterilities, that after sowing time the harvests were lost, that deluges arising from showers of raine and fearfull tempests marred all things. For so he speaketh, Yet wee must needs be grieved, because noe city shall carry away cofree the shedding of our blood: and also as under *Hilarianus* the *President*, when concerning the floores of our burials, thy cried together, they shall not be treshing floores, they were not their floores. For they have not done their harvests. Which wordes shew plainly, that there was great barrennes in those times, when as there were noe harvests: and therefore as it seemeth, those floores were given to the *Christians*, wherein they might bury their dead, when through the great barrennes they were to noe use for to lay up corne. And why should wee not acknowledge here the *blacke horse*, seeing the *Summe in the assembly at Utica*, had almost quite lost his light, and that not by an extraordinary eclipse, but being placed in his high and exaltation? as witnesseth the same *Tertulian* to *Scapula*. Neither did this want of sustenance torment onely the wicked *Gentiles*, but also did trouble the *Christians*, for God will have worldly goods to be common to the prophane: and afflictions to his owne children, that all of like fellowship might proove both his lenity and severity: *Tertul.* in his *Apol.* So then the event doth agree with the Prophecy, punishing the world with an other scourge, even famine, which could not be rayed from their drowfines with that great sword and destruction of warres. The *lesuite* will have the *blacke horse* to be understood of *Heretiques*, although according to his wonted error, he hath noe regard of the time. For he referreth these things to the fortieth yeere of the Lord, when *Mathewe* wrote the *Gospel*: wherein he passeth over the boundes set of the *Angell*, I will shewe thee the things, which must be done hereafter, chap. 4. 1. Many *Heretiques* indeede arose in the time of that respit which the Church enjoyed under *Commodus*,

as *Montanus* and others of that sorte: but seeing the former *Horse*, & that which followeth, doe note bodily calamities inflicted upon the world for iniuries and violence offered to the truth, it were unmeet to transference this which is placed between them, into an other kinde, especially seeing there is a manifest consent of the History. Neither must wee thinke that a famine belonging to the common people, is a lighter matter, then that it should be meete that men should be forewarned of it. For it was the purpose of the Spirit, to appointe these first calamities as pledges of the following Prophecy: from whence they are called, Seales, as it were confirmations of the other things which are to be delivered, that the truth of these predictions being perceived, which should follow in the next times, the faithfull might be noe lesse without doubt touching those things which are to be expected in the last ages. Therefore these Seales, are as the three kiddes, three loaves of bread, a bottell of wine, Likewise a *Viole*, a *Tymbrell*, a *Pyre*, and a *Harpe*, With which men meeting *Saule*, made a more undoubted persuasion in him, touching the promised Kingdome.

7 And when he had opened the fourth scale, I heard the voice of the fourth Beast: The fourth Beast is an Eagle, flowing on high, and little esteeming the things that are on earth, chap. 4. 7. He standeth in equall degree with the last former Beasts, and doe not attaine that power of the first, whose roaring founded out like thunder. Yet neverthelesse by his Eagles cry he instructeth the faithfull touching the evill to come, whom he biddeth come and see howe great destruction should come upon the world by and by.

8 And behold a pale horse: The fourth type is a pale Horse, the Sitter on who is described by his Name, Follower, and the busines committed to him. The colour of the Horse is *χλωρός*, which properly signifyeth being greene, & a thing so greene as grasse: Some time it is taken for the deformity of herbes waxing dry, which have lost their colour, from whence it is taken for *palenes*, which is the colour of a thing withered, as *pale feare*, because feare maketh men pale: and *Constance* the Father of *Constantin* the great, was called *Chlorus* for his palenes, as saith *Zonaras* in *Diocletian*. That sickly colour doth very well become the Horse on whose backe sitteth Death himselfe: where he that saith, is used for to him that saith. Which kinde of speaking is according to the Hebrewes, as was observed chap. 2. 26. Although least any should thinke it to be against the rule of Grammar, and through his owne ignorance impute barbarisme to the holy writer, wee have also examples in other tongues of most eloquent authours. *Livius* speaketh thus, *The learned*, saith he, in religions and common lawe, when two ordinary Consules, two ordinary Consuls of that yeare, one perished by the sword, the other by sickness, denyed that the substitution

red CONSULL could have an assembly of people to chuse officers. Where duo ordinarij Consules, is put for duorum ordinariorum Consulium, that is, of two ordinary consuls. So Salutt. Therefore in the beginning Kings (for that was the first name of Government on the earth) being diverse, part exercised their wit, part their body. Many thinges of this sort are noted of learned men, of whom also it is observed that this manner of speaking is very usuall with the Grecians. First, to the rider the name *Death* is given. From the proportion whereof names also be given to the former, so as he that *sitteth on the white horse*, may be called *truth*: on the red horse, *warre*: on the blacke horse, *famine*: Which I doe mentione, because I see that some little to the purpose, doe faine here the *Devill* and I knowe not what others to be the *Sitters*. Nowe the *Sitter* is named *Death*, for excellency sake, both because the plague of this seale should bring more swifte destruction, and also because it should annoy with moe kindes of killing. The third scourge of God is wonte to be the *Pestilence* as in *Ezechiel*. That they shall fall by the sword, by famine, and pestilence, chap. 6. 11. The which notwithstanding is not here made the captayne of the ranke, but onely, mustered into the place of an ordinary souldiour, as wee shall see by and by. The copanion or rather waiting made of *Death* is *Adns*: which in latine is commonly translated *Hell*, but it would be more fitly translated *Grave*, which also the greeke word signifyeth, & so it ought to be understood in this place: especially seeing many holy men should die together with the rest, whom it were a wicked thinke to iudge to be swallowed up of the *Hell* of the damned. For as touching that the *Jesuite* doth thinke, that *Hell* doth follow to devoure *Traiane*, whom he will have to be this *Sitter*, wee shall see in the applying howe fond a thing it is: that I may not say how carelesly he nixed and confoundeth all thinges, who bringeth againe to *Traiane* the Prophecy which was passed beyond *Severus*. Secondly power is given to the *Sitter*, and together also is limited with his boundes, and there was given them: where some bookes doe read the order being changed, and power was given to him over the fourth part of the earth, and the common Latine translation, for the fourth part of the earth, readeth, over foure parts of the earth: by these meanes the whole world being made subiect to their dominion, against the consent of all the Greeke copies. But nowe it is a detestable thing to thinke after the *Tridentine* Decree, that the commo translation was not corrected according to the best Greeke copies. Although a good sense in deede may be drawne from the wordes, that the foure partes of the earth, may note the largenes of the countreyes in which the destruction should go on with rage: even as the fourth part of the earth, the multitude of men which should perish by this death.

The *Power* is defined with a foure folde kinde of destroying, with *Death sitting on the horse*, which he useth as his *Ministers*. *Warres & Battells* leade the first army, whose weapon is a *Sword*; *Want of foode* guideth the second hoste: the third the *Pestilence*, (for by death he meaneth it) to whom is attributed the name of the gender, because it taketh men away with a most quicke destruction, and setteth before our eyes a most lively image of death: and the also it is wont to be alwayes the follower of *Famine*. And in many mother tongues it is called *Mortality*. The last scourge is of *Beasts*, a scourge much used in former times, as *I will sende upon you the Beasts of the field*, Levit. 26. 22. So, *Also when I shall send my foure sore iudgements upon Ierusalem, even the sword, and famine, and noysome Beasts, and Pestilence*, Ezech. 14. 21. An example whereof wee have, *When the Lord sent Lions among the newc dwellers, who succeded the ten tribes carried away*, 2 King. 17. 25. or it may be that *Beasts*, be taken metaphorically, for men mighty on earth and made like Beasts, a frequent name in the scriptures of *Tyrants and wicked Princes*, as of *Pharaoh: Thou art like a yong Lion among the nations*, Ezech. 32. 2. And famous in *Danell* is the nothing of foure Kinges by so many Beastes, that is, a *Lion*, a *Beare*, a *Leopard*, and the fourth terrible *Beast*, to wit, a *Centaure*, compact of many: chap. 7. 4. 5. These are then the bandes of *Death*, which nowe ioyned together, he would spread abroad into the world, when the gates and wayes were opened, which before were severall plagues. And that it is also so come to passe the coherence of things doe teache it. After *Severus* the state of the Church was quiet, untill at length the Empire came to *Decius*. *Maximinus* troubled somewhat, but he being killed a while after, his madnes and life was short. But *Decius* neither feared with the calamity of warres, nor any whit moved with the scarfity of victualls, both which he might easily perceive, the slaughters of the innocents to have brought into the world, commanded that rigour should be shewed toward the Christians, with all kinde of torments. Then the fourth *Beast* spake, for *Cyprian* being indeede an *Eagle*, a contemner of the world, and of the thinges that are very much esteemed of other men: who at his first conversion bestowed all his goods upon the poore: who earnestly reproved the covetousnes of other men in heaping up patrimonies: sharply rebuked the pride of them that preferred themselves before others: reprehended swelling insolency, and immodest boasting of confession, & by all meanes; openly avouched, that these scourges were provoked by such sinnes. This *Eagle*, I say, flying so much the more higher, by howe much the more he did abase himselfe, in writing against *Demetrianus Ethnicus*: shewed playnly, that this was the chiefe cause of all evils, wherewith the world was tormented; that the *Gentiles*

tiles did persecute so barbarously the harmelesse worshippers of Christ: whom the world after their manner through envy charged, for to be the cause of the commō calamities: but that holy man did put away those calumnies, and declared manifestly the true fountaine of all the evils. Neither was his voice false, *God* forthwith approving it by sending into the world divers and sundry sortes of horrible destruction. *Decius* himselfe was swallowed up in a golfe-mire of a marsh, not bequeathing himselfe to death for his country, after the example of the olde *Decius*: but going downe as it were quicke into Hell, for a iust terrour of all mercilesse Tyrants. *Gallus* & *Volusianus* by and by after felt the wrath of *God*, who are famous for noe remembrance of their notable acts, but onely for the destruction of mankind. For first when these reigned, the sword slewe an infinite sorte of men. For the *Scythians* when *Decius* was gone, & when first the yoke of tribute was layed upon the *Romans* (which howe much blood it cost, any man may easily coniecture) altering forthwith their act, did make invasions, did drive away spoiles, did violently enter in, often times by a very great army by land and by sea, did wast *Dardania*, *Thracia*, *Thessalia*, *Macedonia*, and the country *Hellas*: part did molest *Asia* with the spoiling, rasing, and destroying of many cities on every side: By whose example also other enemies did a-ryle: the *Parthians* did take and hold by force *Armenia*, and did passe through into the parte of *Syria*; which mischiefes when *Gallus* & *Volusianus*, make ready to withstand, they are both killed of the souldiours. *Amilianus* a thremoneth *Emperour* was chosen of the same into their place, and of them killed. *Valerianus* cometh alive into the enemies power, and is made a footstool to *Sapores*, for to get upon his horse. The sword then played his part greatly, leaving scarce any part of the world free from slaughters. The famine gave occasion both to *Demetrianus* of calumniating the Christians, and to *Cyprian* of defending them. Doest thou, sayth he, speaking to *Demetrianus*, marvelle and complaine in this your obstinacy and contempt, if the earth be soule with the standing of dust, if the barren clote bringeth scarce fainte yellowish and wanne herbes and grasse, if seldome raine descende from above, if the beating haile maketh the wine feeble, if a subverting whirlewinde doe breake in pieces the olive trees, if drought doe stoppe up the fountaine &c? From which it is cleare howe grievous the condition of those times was, as concerning vittailes. And although the untēperatnes of the Heaven had not ben, there was calamity enough from the continuall warres to spende up all the store: seeing it must needs be, that the fieldes and country were forsaken, the tillage of the earth was neglected, that the cattel were not regarded, the corne layed up was burnt with fire, and that all succour of life was destroyed. From whence the sword

hath *Famine* ioined with it, as an unseparable companion. The third weapon of death was the *Pestilence*: then which noe mā will say easily, I thinke, whether at any time, there hath ben any more sharpe and grievous, either for continuance of time, or for multitude of those that perished. It arose first under *Gallus & Volusianus*, beginning at *Aethiopia*, it was spread almost through all the East and Weast; it made many cities wholly empty of citizens, and continued whole 15. yeeres, as *Zonaras* in *Gallo*, and *Dionysius* of *Alexandria* in an Epistle to the brethren, doe describe lamentably, the cruell fiercenesse of it: and together also maketh mention of the former calamities, giving a most cleare testimony of the fulfilling of this Prophecy in those times: *After the persecution, which he spake of a little before, there followed both warres and famine, which wee endured together with the Gentiles: bearing alone the things, wherewith they oppressed us: yet even alike partakers of those things which both they brought upon them selves, and suffered, and againe wee rejoyced in the peace of Christ, which he gave to us alone: But when both wee and they had ben eased a very short time, that pestilence entered, a thing more terrible to them then any terror, and more lamentable then any calamity, and (as one of their owne History-writers sayd) which alone exceeded the hope of all men, yet not such to us, but an exercise and tryall inferiour to none of the rest: for it abstained not in deede from us, but it came on with farre more violence against them.* These things hath he in *Euseb. Hist. booke 7. 2. 2.* *Cyprian* from this sorrowfull and unwonted evil, tooke the argumēt of his booke touching mortality. As for the *Beasts*, if they be taken properly, I remember not that I have read any notable damage and hurt done of them at this time: although it is noe light coniecture that they did much harme in the Easterne and Southerne countreyes. In some ages coming after, when also the famine and pestilence became worse and worse, men were afraid of the dogges, least being accustomed to eate their carcases cast forth abroade, afterward they should desyre the alive for meate: whereupon they set themselves to kill the dogges, *Euseb. booke 9. 8.* neither could it be, but when foode fayled in the fieldes, and men were lesse able to defend themselves, that many were devoured of the *Beasts*.

But if wee referre them to cruell men and tyrants, in noe mans remembrance at any time were there so great troupes of *Beasts* in every place, spoiling and renting men in pieces. For when *Gallienus* was Emperour, who after *Valerian* was taken, reigned alone, so many tyrants arose, who tooke to themselves the name of Emperour, as there were not so many since *Cesar* was Dictator, to that time, in so long a row and continued ranke of *EMPERORS*. Thirty are recorded by *Trebellius*, who at one time, in divers countries,

tries, invaded the Empire: in which also *certain women* scoffed at the name of Romane. How great a *dismemb*ring of men must there needes be, whē so many Beasts strove at once about the Empire? Such then are the three *Seales*, every one notable for their scourges: the two former for their speciall, the last for all these kindes of punishments, wherewith the world was to be punished, for despising and vexing the trueth. For when the milder correction prevailed nothing with their stubburne hartes, almost all the hostes of death are sent in upon them, even as also the event hath most fully approved. Neither yet are these evils so proper to this one age, that they can agree to noe other; but they are the common punishments of the *con-*
temners of goalines; Lev. 26. Ezech. 6. 11. & c. And afterward after these times of *Gallienus*, one may see the *Famine and Pestilence* did consume all, whē *Maximinus* raigned in the East, Euseb. booke 9. 8. But there is so solempne a Prophecy of them in this place, both because the next times after Iohn, should be famous for these punishments, which men should procure to themselves for despising the *Ghospell*, and also because they should be faithfull hostages, pledges and seales of the future events, that were to be expected many ages after.

● And when he had opened the fifth Seale, I sawe under the Altar the soules & c. Of the fift seale there is noe *Beast*, by whose voice Iohn is invited to see. And that not without cause, but because this secret should passe over, men being not stirred up by any publike solempne crye, to observe the event, as was done in the former, neither certainly doth the History reporte, that any man performed any such labour, in which respect such an office might be attributed unto him worthily. Furthermore, this *Seale* consisted partly in rehearsing thinges past, partly in reporting an evēt of that kinde, which is wont to glaunce by without perceaving: especially seeing our natures are so disposed, that adversities doe abyde more surely in our mindes, then prosperities. Wherefore seeing the Seales are made like unto the events, it is no merwayle, that noe type is set forth here, to which noe event should be answerable.

¶ I sawe under the altar the soules: The fift type is the soules of the Martyrs lying under the altar in this verse, requiring vengeance against their enemies, ver. 10 & receaving answer ver. 11. Which three members doe respect three times, to wit, the time past, present, and to come. The soules lying under the altar declare most finely from the consequent, what wente before, that is to say, in what cōditiō the Church was during those former seales, and with howe great

great cruelty of men she contended. Wee have heard in deede the truth overcoming, wee have learned also that warre, famine, and pestilence with their companions possessed and spoiled all thinges, but there was noe mention yet in what state the true worshippers of Christ were in the meane time: although from the victory of the truth, their conflict may be guessed, & from those calamities anoying the world, that great wronge was done to the godly, for which cause the enemies were so sharply punished. But the thinge is made manifest nowe by this complainte of the *Martyrs* killed, that is to say, that an infinite quantity of blood was shed of men that worshipped the *Sonne of God*, from that time in which *John* wrote, unto the ende of the raigne of *Gaius*, whither the former *scyles* have brought us. And what place is there that have not heard of these horrible massacres all this space of time? *Traian*, *Hadrin*, *Antonin Ver*, *Maximin*, *Severe*, *Decie* & the rest, not *Emperours*, but *Murtherers* have defiled all Histories with guiltlesse blood. But he that followeth brevity may not reckon up severally the innumerable murders. Although who coulde be able to rehearse them if he would, seeing the Ministers of the wickednes confesse themselves not sufficient to kill them, that came running together to punishment of their owne accord. For so a certaine man *Tiberianus*, who had the chiefe doing of things at *Palestine*, reported to *Traiane*, as *Suidas* declareth in his *Tranactio*. *Plinie* a heathen man being moved with the multitude of them that were killed, obtained some ceasing, or at least a certaine moderation. So pitifull was the condition of the *Christians*, that the enenies had compassion on their calamities: reade the 3. 4. 5. 6. 7. book of *Eusebius*, where almost every page is washed with blood. It is noe mervayle, that the saints being wearied with so continuall slaughters, doe aske at length some delivery. So is the meaning of this verse, but the wordes are yet to be made cleare and delivered from the flanders of the adversaries. From whence then is this fetchd, that the soules of the *Martyrs* lye under the *Altar*? Without doubt in that respect, that *David* used oft, as in *Psal.* 27. 5. For in the time, saith he, of trouble, he will hide mee in his *Tabernacle*, in the secret place of his pavilion shall he hide mee, and set mee upon a rocke: and againe, thou dost hide them in a privy place of thy presence from the pride of men: thou keepest them secretly in a cottage from the strife of tongues: *Psal.* 31. 20. But it is knowne that the *Tabernacle* both according to the partes, and according to the whole, was a shadow of Christ. Wherefore to be hidden in the *Tabernacle*, is to have Christ alone for the place of their succour and refuge, by whom alone wee are covered and defended against all assaults of the adversaries. From hence it is apparant why the *Soules* are sayd to be under the *Altar*, to wit, that wee should

should understand first from thence, that all the salvation also of the *Martyrs* consisteth in the alone Death of *Christ*, under the which the holy champions hiding themselves as under a shielde, can appeare safely and boldly before God; and that they doe not merite eternall life to themselves by the shedding of their owne blood for *Christ* his sake, as the Papiſts wickedly dote: but go have neede of this covering, without which otherwise they cannot stande in the sight of Gods maielty. Secondly that wee may know *that all the children of God must be conformable to the image of their first borne brother*: Rom. 8. 29 and must walke the same way to heaven, wherein he hath gone before us, that is to say, by suffering of troubles, being made sacrifices and oblations, and to be killed with many anguishes. For which cause Paule sayth, *that he in his flesh for the body of Christ, doth fulfill the rest of his afflictions*, Col. 1. 24. And the rest or defects he calleth *conformities*, and not *satisfactions*, either of *worthynes* or *merit*. For whatſoever remaineth yet to be suffered of any of the saints, that is wanting after a sorte to the afflictions of *Christ*, who iudgerh all our calamities his owne. These are common to all the faithfull, who have place alike under the *Altar*: but especially to the *Martyrs*, whose sufferings are famous before the rest. For which cause this covert to hide in, is attributed to them by name. Seeing then they lie under the altar in this sense, after the usuall speaking in the scriptures, howe wickedly doth the *Iesuite* wrest these wordes unto the *Idolatrous* custome amonge them, of dedicating Temples? Whose manner is to bury the bodies or reliques of the *Martyrs* under the altar in the Churches, which they dedicate to them: & afterward to call the Church by his name, whose reliques are there buried, as though more respect were to be had to the reliques under the altar, then of him whom they will have to be sacrificed on the altar. Would the *Spirit* have respect to this custome, whereby very great iniury is done both to *Christ*, and also to his *holy Martyrs*? To *Christ*, because he is spoiled of his honour, and thrust beneath his servants. To *Martyrs*, because they are made robbers of his glory, for maintayning whereof they shed their blood. Neither are the *Iesuites* content to abuse these wordes unto the defence of *Idoltry*, unlesse also they destroy that which was well built of others. *Bernard* in his third sermon of the *Saints*, taught from hence, *the holy soules loosed from this prison of the body, not forthwith to enjoy perſute blessednes, but to waite for full happines at the last iudgement, reioycing in the meane time with great and huge comfort*: I dispute not howe such doctrine is not drawne necessarily from this place: the sentence seemeth to be true and agreable with the other scriptures. For so David speaketh, *when I awake, I shalbe satisfied with thy image*, Psal. 17. 15. Neither did Paule expect a crowne before that

day, in which it shalbe given to all that have loved the bright comming of Christ; 2. Tim. 4. 8. Neither would God that the auncient people should be made perseute without us: much lesse is it like to be true, that one of the essentiall parts, should attaine absolute happines without the other, Heb. 11. 40. They that would (more boldly then becometh modest Christians) that the separate soules, should have a cleare sight of God, in whom as in a glasse they beholde all things, past, present, and to come: what reason doe they give, why the soules under the ALTAR not content with this sight alone, as if they were ignorant doe enquire of the time of vengeance? Many such thinges ought to have restrained the Iesuites not to fight against a true sentence. But they sawe that unlesse they should give to the separated soules full happines in the cleare beholding of God, the *Invocating of Saints* would be overthrowne, and that there were no reason left, for to shewe why wee should implore their aide, seeing it was not the manner before Christ was exhibited: but let it be sufficient to have touched in a word their crafty dealing.

¶ For the word of God: Which most constantly they have professed & preached, as ch. 1. 9. And for the testimony which they maintained, in the greek which they had, peradventure in this sense, that they were counted Christians by the testimony of others, as 1 Tim. 3. 7. But he must be well reported; even from them that are without: as if for the word of God, should belonge to them, who by their profession have procured to themselves the hatred of the wicked: but the testimony which they had, to them that are manifested by the iudgement of other men.

10 They cryed with a lowde voice: Hitherto the first méber, which hath opened the condition of the time past: nowe the present state under *Galienus*, is shewed by a cry. Through yrkesomnes of continuall trouble, a deliverance from it at length is asked; seeing they have endured more then enough. This cry sheweth the manner of Gods iustice, which cannot suffer uniuſt murders unpunished: in which sorte the blood of *Abell* is sayd to have cryed; Gen. 4. 10. But how great is the patience of our God; which is provoked by a cry to punishment, before that he prepares to it? But whither did the saints beare the former iniuries without speaking, neither cryed out before this 5 seale? Without doubt they did alwayes sigh under the crosse: but nowe first of all mention is made of the crying, because the time was not farre off when they should be delivered from those sorrowes. For God is wont when he will bestowe any thing upon his children, to stirre up their harts to fervent prayers, both that they may more esteeme the good thing obtained, and also that they may learne howe great a regard he hath of us that

that call upon him with sincere mindes,

¶ How long o Lord which art holy & true: They set forth *God* with those titles, wherby they may stablish & increase their faith, as it ought to be done in all right invocation. For because *he is holy*, he cannot let goe unpunished the ill deedes of the world, especially seeing he is also *true* & hath made large promises touching the blessednes of his people.

¶ Doeſt thou not iudge & avenge: Iudgement pertaineth to the knowledge of a matter, vengeance to the performing & executing of the thing iudged, which signify punishment toward him that doth wronge: yet chiefly I thinke *the delivering of the innocent party*: from whence it is construed often with a preposition, as in *Luke avenge mee of my adversary*, ch. 18. 3. Where the widowe doth not so much desire fervently the punishment of the adversary, as her owne deliverance. So David 1 Sam. 13. *and the Lord avenge mee of thee*, so hath Tremelius. I would rather translate the wordes thus, *& the Lord shall deliver mee from thee*, as also the Greeke Interpreters have it, *the Lord deliver mee from thee*: for he doth not wish evill to *Saul* to his face. And such a thing is it which the *Soules* require, to wit, that *God* at length would after so long a tryall, deliver the *Church* from the power & tyranny of the enemyes, & that he would not suffer it to be oppressed alway with the yoke of the wicked. That this is the summe of the request, it is knowne from the graunt. That is not denyed them which they desire earnestly, but it is differred to some time, which being accomplished, they should receive the thing so much desired.

11 *Then longe white robes were given to every one:* Montanus omitteeth the white robes, & readeth, *& it was given to them that they should rest*. Other copies reade in the singular number thus, *& a white robe was given them*; & so *Aretas* & the comon translation, *& there were given to them every one severall white robes*. The answer made to the soules is evidēt by a *signe* & by a *speech*, by both which is declared what should be the next coming cōditiō of the saints. The robes are givē for a signe, which are garmēt̄s hāging downe evē to the heeles, fitte for to hide all deformity in the body, as *Cyrus* of the robe in *Xenophon*: *it seemed to hide, if any should have any defect in his body*. Fitte vestemēt̄s for the saints, & meete for *Christ* to give them. But whereas the robes are *white*, that pertaineth to an ornamēt̄ used in time of ioy, as wee have shewed at ch. 3. 4. But now they are givē to *every one*, not so much for the soules cause theselves, in so much as they enioy gladnes in the heavē, but for to signify the things to be done on earth. For wāted they robes all that time frō *Traiane* to *Gallienus*? *Christ* promised that *he that overcometh shall be clothed in white aray*, ch. 3. 5. How long is this promise differred? It is not to be doubted, but that the race being runne out, there is some reward of the labour.

Therefore these robes are not they of which it was spoken before, which are given by and by after the labour is ended, but of another kinde, signifying that the saints should have merry dayes on earth for a time, which they should celebrate as it were with white gownes, as is the custome in the time of solemne mirth. The answer made by worde cometh to the same ende, which *both* commandeth them to rest, and also setteth downe limits how long it should continue, namely, a very little time, untill their fellow servants were fulfilled, which should be killed, even as they were. In summe a ioyfull rest for a short time is fore shewed, which at length a newe slaughter of the faithfull should follow: which at length being finished, that should come to passe which the holy soules desired. The History witnesseth, that the thing fell out after the same manner. For after *Galicus*, succeeded *Claudius, Quirinus, Aurelianus, Tacitus, Florianus, Probus, Carus* and his sonnes, & at length *Diocletian*: through all which space of about forty yeeres, unto the ninth yeere of *Diocletian*, there was a time of a white gowne, and of ioyfull mirth, free from the murders and spoiling of the saints, the Emperours themselves being restrained of God, that they might not interrupte and hinder the peace granted. Which calmes Euseb. describeth eloquently in the 8. booke and 1. and 2. chap. of his Hist. For being about to write of the sorrowfull time of *Diocletians* cruelty, he prepareth him selfe away, by the remembrance of the former happines. He professeth himselfe unable to declare according to the worthines of the thing, howe great every where amonge all men was the credit and liberty of the Christian trueth: Howe great was the mildnes, saith he, of the Emperours towards ours, to whom they committed authority and rule over the Gentiles? Whom they suffered without punishment and boldly to profess their religion, held in great estimation, loved entirely, and counted most trusty to them, as that *Dorotheus* and *Gregorius*. Also the Governours of the Churches founde noe lesse courtesie, assemblies were celebrated with very great company of people, the accustomed houses were not able to receive the multitude, but it was needfull to build newe and larger. Certainly the whole narration casteth a favour of mirth most convenient to these white robes: neither is there neede of any other comment and exposition of these garmets and of that rest, which the holy soules are commanded to take. But this felicity remained uncorrupted, untill *Diocletian* disturbed it. For this one onely conflict was remainyng to their fellowe servants, which at length being past, they should enjoy the thing much desired: neither should any rage of Tyrants afterward trouble them, as before times.

12 Afterward I beheld when he had opened the sixth seale, and loe there was a great earthquake: Neither hath the sixth Seale any Beast to make attention, because
 inen

men were attentive enough by the answer given to the *Soules* under the former seale. For it was sayd that one onely strife remained. And in deede it might easily be understood, that the time was not farre of, when an ende should be put unto publike murders, seeing all degrees of men did encline with so great gentlenes to the trueth. But this *Seale* hath both some thing proper in the rest of this chapter, and also common in chap. 7. That is the last triall of the *Seales*: the first part of which containeth the going on of the sorrowfull Tragedie and all the former calamities, ver. 12. 13. 14. The second the ioyfull issue in subduing the enemyes and appeasing all hurliburlies, ver. 15. 16. 17. As touching that, *Aretas* reporteth from the monuments of *Andreas*, that very many sayd, that this earthquake was a passage from the persecutions, which were brought upon them for Christ his sake, unto the time of *Antichrist*. And so the scriptures are wont to call some notable alteration, an earthquake, as where it is sayd: yet once more I will shake the earth, Heb. 12. 26. It signifyeth the remooving of those thinges that are shaken, as Saint Paul declareth. And in the olde Testament, the going of the children of *Israell* out of *Egipt*, is called an earthquake, as *Psal.* 68. 9. The earth was moved, and the heavens dropped at the presence of God. Those Interpreters have touched the point according to the trueth, but onely they did misse in this, that living under *Antichrist*, they expected him yet to come, not knowing that he was come longe a goe. Which error of the auncient Fathers (as who being further of from the last event, were lesse able to perceive the matter it selfe) the Papists snatch to themselves greedily: and here they make a very great gaping and distance of time, leaping over from the times of *Traiane*, in which they conclude the former *Seales*, unto the last ende of the world, which they reserve to their *Antichrist*, as though by this earthquake, all iudgement of that which is right had fallen unto them. But whether is it likely that a whole thousand and five hundred yeeres, and yet to come, wee knowe not how many more, have bin passed over with silence, and that all the rest of the Prophecy was stuffed together into the narrow straites of 3. yeeres and an halfe, as *Fraunces of Ribera* the Iesuite will have it? It is indeede a profitable abridgement and a short way to set free his Lord the Pope from a very great feare. For it could not be, but as often as he should beholde his face in this glasse, he would seeme to himselfe to be *Antichrist*, unlesse the Iesuite now did make it apparant, that all that, was but a phantasme which made him afraid. That nothing is here spoken of the present time, neither of that which is past through many ages, but that all the speech following, is of the time yet to come. But wee will put away this smoke & mist through Gods his helpe, neither will wee suffer that the Pope seeming

to himselfe a triky fellow, should love himselfe to destruction: & also will make playne, that the *Jesuites*, doe not interpret but moke the scriptures.

¶ And the *Sunne* became blacke: These figurative and hyperbolicall speeches doe shewe that there should be a persecution, the most fierce of all those which the Church endured at any time from Christs birth till now. For so the Prophetes are wont to speake when they pointe at any great calamity, as *Isaiah*, *He will clothe the heavens with blacknes, he will make their covering as a sacke cloath*, chap. 50. 3. And *Jeremy*, *When I beholde*, saith he, *the heavens, they have noe light*, ch. 4. 23. and *the heavens above shall be blacke* ver. 28. but most playnly in *Ezechiell*, speaking of the overthrowe of the *Egyptiās*, *When I shall put thee out, I will cover the heavens and make the starrs thereof darke; I will cover the Sunne with a cloude, and the moone shall not make her light to shine: all the cleare lights in the heaven I will make darke upon thee, and bring darkenes upō thy land*, saith the Lord, ch. 32. 7. 8. Many such places doe reach, that these speeches are not to be referred to the last iudgement onely, as some doe expounde, but also to other times: which those auncients did see, of whom spake *Aretas* even now, who would have these things to be understood of the passing over to *Antichrist*. This blacknes of the *Sunne* & the other disturbance of the creature, pertaineth to that horrible slaughter, wherby those wicked men *Diocletian*, & *Maximinian* endevoured to roote out the Church. For wee shall see that the *Sūne* & *Moone* doth note stably through this booke, the chiefe ornaments of the congregation of the faithfull: so that the *Sunne* may signify the *Scriptures*, the *Moone* that excellent glory of *godlines* wherby the saincts doe shine, after they have borrowed light frō the. That both these should be miserably defyled by this common calamity, this seale sheweth it. The accomplishment whereof is recited by *Eusebe*, booke 8. 2. For when the *Emperours* in the nineteenth yeere of their reigne, ordained by publik decrees, that the bookes of the holy scriptures should be committed to the fire in the middes of the marked: wee save, sayth *Eusebius*, *With these very eyes, that the sacred Scriptures, inspired of God, were cast in to the fire, in the middes of the market place: and in the same place a litle after, the Kinges letters patents did fly to & fro in every place, wherby it was commaunded to abolish the scriptures*. So this *Sunne* as a sacke cloath of haire noteth not onely generally, that the publicke ioy should be turned into very great sorrow, but also especially that outrageousnes, wherby cruelty was exercised against the sacred scriptures. Neither could it be otherwife, but when the fountaine of light was darkened, the *Moone* which hath her light onely borrowed, should fade away into the darke colour of blood, as almost alwaye it happeneth, when shee is kept from having society with the *Sunne*.

And

CHAP. 6 A REVELATION OF THE APOCALYPSE 193

13 *And the starres from heaven fell to the earth;* The starres were *Ministers & Pastors of the Churches*, chap. 1. 20. In which signification they are used both here & in other place afterward. Many of the through feare should revolte from the trueth, which is shewed by the *falling from heaven to earth*. Neither that onely after many dangers and divers calamities, wherby being weakened they should yeeld, but in the very first assault, they should fall downe as greene figges, that is, with very little adoe, even at the first rumour of perill; for the figge tree most easily looseth her fruit before maturity, neither tarrieth almost for the violence of stormes, but with any light blast of winde, maketh an untymely birth, that I may so say, Plin. booke 16. 26. Of which thing the *Spirit* maketh mention, in so fine a similitude, that the faithfull being forwarned, should not be discouraged with the so easy falling away of many. Eusebius sheweth that the thing fell out altogether as it was here foreshewed. For after that first decree of demolishing the temples & burning the scriptures, there was added an other not long after of apprehending the *Pastors of the Churches*, and compelling them to sacrifice to Idols: Here many courageously persevering, were not overcome with torments, but an infinite sorte of others, being astonied a good while before through feare, were weakened at the first assault, Euseb. booke 8. 2. by the which he sheweth the sudden fall of many.

14 *And the heaven departed away:* The heaven every where in this booke signifyeth the universall purer Church, and it properly to be at length her dwelling place, & in the meane tyme in such sorte by her representer, that it hath not any more lively image on earth. These things therefore prove that the calamity rested not in the Governours alone, but that the whole face of the Church was covered with so blacke darkenes, that it could be sene almost no where. Let the same Euseb. be read in the 3 booke ch. 3. where he bewayleth the miserable wasting of it, with lamentings borrowed from the lamentations of Jeremy, chap. 2. 1. 2. Likewise from Psal. 89. 39 & c. Yet notwithstanding this desolation should be but as the folding of a booke. A booke is not destroyed when it is rolled up, but remaineth as great as it was before, it becometh indeede lesse evident and apparant in the sight, being reduced and brought into a farre straighter roome: So likewise the Church should loose nothing of her sincerity, howsoever her glory might seeme to be quite abolished. But the similitude of a folded booke is taken from the auncient custome, wherein bookes were not bound into leaves, but were rolled up as little wheeles, whence they were called volumes, as Aristas hath noted, *The Hebr.* saith he, *did use rowles, that which is books with us:*
in the

in the same sense it is sayd in the Epistle to the Hebrewes, chap. 1. 12. and as *vesture shall thou folde them up*, that is, thou shalt deface all their glory as of a vesture folded up, whose gorgeousnesse and beautie cannot be seene. The Hebrewes have for it *Tachalphem*, thou shalt change them, Psal. 102. 27. the which is translated by the Greekes significantly *thou shalt folde up*: seeing the Psalmist speaketh of such a changing as is altogether contrary to the nature of the heavens. For the heaven is *Ragiah*, stretched out, spread abroad as a curtaine, or as a mettall plate divided: but rolled up it ceaseth to be *Ragiah*: so the Church is made to be spread through all nations, and to impart to them, as the heaven to the earth, light, warmnes, and life it selfe: but nowe for a time it should be rolled up, neither should any glory of it be seen abroad. Where the was the visible maiesty of *Rome* in the meane time, when the heave departed away as a booke folded up? But they have goodly provided for them selves touching such dangers, who have cast of all these things unto the last day: but howe amisse and wrongfully shalbe shewed by and by at ver. 16.

I And all mountaines and Ilands: There is nothing so firme, which this tempest should not remooove, nothing so farre of, whither it should not goe and be spread. The word *mountaine* noteth that, and the word *Iland*, this. It is a great storme, which doth either scatter the little hilles of the earth, or which doth rage but in the bordering and lowe places: but that which doth either cast and drive away the *Mountaines themselves*, neither stayeth in the continent, but also flyeth over the sea into the Ilandes, must needs bring extreame destruction. Eusebius beginning this boysterous storme at *Nicomedia*, pursued it by the very foote-steppes through all *Syria*, *Egypt*, *Cappadocia*, *Cilicia* and *Phrygia*; booke 8. but being as it were wearie with travayling, and loathing so sorrowfull a narration, he came not to our Europe: although *Thracia*, *Italy*, *Spainne*, *France* being nigh to them, and our *Iland Britanny* somewhat further of, ministred noe lesse plenty of *Martyrs*, although the moderation of *Constantins*, caused all things to be more milde in these countries. The eight booke of the Ecclesiasticall history of Euseb. expoundeth these three verses largely.

15 *And the Kinges of the earth, and the Peeres &c.* Thus farre is the *Epitasis*, now followeth the *Catastrophe* ioyned together with the former troubles. For in the middes of the rage and heate of this calamity, Christ would shewe forth his divine power from heaven, and as it were raysed from his sleepe, would appease suddenly the tempest by his word alone, as he did in time past being awaked by his disciples. First at the sight of him *Kinges* and the *Peeres* of the earth should flee away, and should hide them selves

in

in most secret denes. For what other thinge drove *Diocletian*, & *Maximian Hercule*, that having the soveraigne power of thinges, and a most fervent desire to roote out Christians, when also they had continued theyr fury un to the second yeere, resigned the Empire suddenly and returned to a private life? A thing, saith Eusebius, never heard of, to have come to passe at any time, booke 8. 13. Neither without cause doth Ignatius cry out, o wonderfull thing and unknowne till this age, that of their owne accord, neither old age pressing them, neither the weightines of things, both brought themselves into order. Euseb. layeth the cause upon their phrensy. Nicephorus also upon their rage, arising doubt lesse from thence, because they sawe that they laboured sore in vayne to destroy the Christians. But they touched not the true cause: from hence they should have learned this, which is it and noe other: *The Lambe* at length shewing himselfe to be the avenger of his Church, inwardly and secretly did stinge their mindes with the conscience of their wickednes, and feare of vengeance: wherby he drove these me even against their wills unto this unheard modesty. The thing is manifest from Maximianus, who, after that stinge of conscience waxed somewhat weake, it repented him of his fact, and left no meanes unattended, for to recover the scepter which he had laid downe. An other of the Emperours, who succeeded those that gave over their place called *Galerius Maximianus* exercising tyranny against Christians, the same *Lambe* vanquished by an horrible disease, and drove him to recantation: an exemple whereof see in Euseb. booke 18. 17. Maximianus also being made Emperour in the East by *Galerius*, at length against his will acknowledged Christ to be the King, and gave free leave to his worshippers to live after his precepts and ordinances, Euseb booke 9. 9. 10. *Maxentius* that *Romane Tyrant* stricken with feare by the same *Lambe*, fayne himselfe to be a Christian for a time. *Sabinus* and the other rulers of the Provinces, following the authority of the *Cesars* & *Augusts* desired to winne the Christians favour also by a fayne gentlenes, and to hide themselves from the wrath of the *Lambe*. So great a feare of the *Lambe* came upon all degrees of me, that every one thought himselfe well provided, who could get any corner wherein he might lye hidde in safety.

16 And they sayd to the Mountaines: It is an argument of exceeding desperation, when they esteemed all evill but light in comparison of his wrath, from which they would redeeme themselves with any most grievous damage whatsoever. *Diocletian* being sent for by the letters of *Constantine the great*, drunke poison for feare. *Maximianus* ended his life with an haltar. *Galerius* perished of a most fowle disease. *Maximinus* prevented the death that was nigh to him from *Licinius*, by a voluntarie death. *Maxentius* tooke

for him selfe a denne in the very bottome of the great river Tybris. So in divers maners the Tyrants desired to be hid from the sight of the Lambe. Many men from the lykenes of speaking, doe thinke that these thinges are to be referred unto the last day.

But noe man can deny, that these same kindes of speaking are applyed of the Prophetes unto other and also unto the last calamities. And they shall come, sayth Isaiahs, into the holes of the rockes, and into the caves of the earth, for the feare of the Lord, chap. 2. 19. Likewise Hoseah: And they shall fly to the Mountaines, cover us, and to the hilles fall upon us. When yet neverthelste he speaketh there onely of the carying away into Babylon, chap. 10. 8. Therefore the likenes of speaking hath small force to effect that which they would have. Moreover neither can the consideration of the time suffer that interpretation by any meanes. For seeing the time of the Trumpets and Violes is of longe continuance, as wee shall shewe in the thinges that follow, the sixt scale must needs be a great way from the last day, especially seeing the first Trumpet shall not beginne to blowe, before the seventh scale be opened. This one thing may be sufficient to convince that strange interpretation.

17 For that day cometh: In which the Lambe would doe that for the soules which they desired, ver. 11. Would take deserved vengeance on the enemyes, would breake the yoke of the Tyrants, would take away the power of assaying with publike persecutions, would set his people at liberty, neither would suffer them to be vexed any more for a longe time, as after chap. 20. 2. of any enemy of this kinde. Therefore the Church now could not be withstood by any forces, that shee should not get out of trouble, and obtaine the soveraignty of things, even as the experience of the same times hath shewed plenteously. Nowe therefore wee see the wonderfull Prophecy of the sixe Seales, in which have ben disclosed the thinges of chiefe moment, from the time of the Revelation given unto the raigne begun by Constantine: surely in so expresse types and image of the thinges to be done, that although peradventure some will accuse the interpretation of novelty: yet every syncere and equall iudge will merwayne rather, that the same hath not ben observed of others afore time, the refuse this as strange. Yf any desire to understand more fully touching the sixe Seales, let him reade the seaven last bookes of the Ecclesiasticall History of Eusebius, which may well serve him in steade of an ample and sufficient Commentary.

CHAP. 7.

AFTER that I sawe foure Angels standing on the foure corners of the earth, holding the foure Windes of the earth, that the winde should not blowe on the Earth, neither on the Sea, neither on any tree.

2 And I saw an other Angell coming up from the East, having the seale of the living God, who cryed with a lowde voice, to the foure Angels, to Whom power Was given to hurt the earth and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till wee have sealed the servants of our God in their forehead.

4 And I heard the number of them which were sealed: there were sealed an hundred and foure and forty thousand of all the tribes of the children of Israell.

5 Of the tribe of Iuda were sealed twelve thousand: of the tribe of Ruben, were sealed twelve thousand: of the tribe of Gad were sealed twelve thousand:

6 Of the tribe of Aser were sealed twelve thousand, of the tribe of Neptuli were sealed twelve thousand: of the tribe of Manasses were sealed twelve thousand:

7 Of the tribe of Simeon were sealed twelve thousand: of the tribe of Levi were sealed twelve thousand: of the tribe of Issachar were sealed twelve thousand: of the tribe of Zabulon were sealed twelve thousand:

8 Of the tribe of Joseph were sealed twelve thousand: of the tribe of Benjamin were sealed twelve thousand.

9 After these things I beheld, and loe a great multitude, which noe man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the L A M B E, clothed with longe white robes having Palmes in their hands.

10 And they cryed with a lowde voice, saying, Salvation commeth of our G O D, that sitteth upon the Throne, and from the Lambe.

11 And all the A N G E L S stood round about the T H R O N E, and about the E L D E R S and the foure Beasts, and they fell before the Throne on their faces, and worshipped God.

12 Saying, Amen, praise, and glory, and wisdom, and thanks, and power, and might bee unto our God for ever more, Amen.

13 Then spake to mee one of those E L D E R S, saying unto mee, Who art thou, and whence came they, which are arrayed with longe white robes?

14 And I sayd unto him, L O R D thou knowest. And he sayd unto mee These are they which come out of great affliction: and have washed their longe robes, and have made them white in the blood of the Lambe.

15 Therefore are they before the throne of God and serve him day and night in his Temple, and he that sitteth on the throne will protect them as in a bowre.

26 They shall hunger noe more, neither thirst any more, neither shall the Sunne light on them, neither any beate.

27 For the Lambe which is in the middes of the throne, shall feede them, and lead them unto the lively fountaines of waters: and God shall wipe away all teares frō their eyes.

Analysis.

HITHER To that which is proper to the sixth Seale: that which is common followeth, that is to say, a certen generall pourtraiture of the whole future Church, even unto her last ende. Which is distinguished into two times: The first is in which the true worshippers are defined with a certen number, who are called the sealed by a peculiar name; the occasion of whose sealing are the foure *Angels*, prepared to shewe rigour against all men, standing for this purpose on the foure corners of the earth, that they might restraine all provision of food for salvation ver. 1. Afterward the Minister of sealing, who exempteth the elect out of the multitude of the destroyed, coming from the East with full power, and noe lesse valiantly executing the office committed to him, forbidding with a lowde voice that they should not proceed in their intente, untill he have sealed certen that were to be taken out, ver. 2. 3. But howe great the number of the sealed is, it is shewed generally, ver. 4. Specially of what Tribes, and how many of every one, ver. 5. 6. 7. 8. And this time belongeth chisly to the trumpets. The second time is of an infinite & innumerable multitude: whose citizens are described partly by those things which Iohn himselfe could understand by himselfe, to wit by the things seen, whence they were, where they stood, and in what apparell ver. 9. Likewise by the glorifying of God heard, both of themselves ver. 10. and also of the *Angels* consenting to the same ver. 11. and more fully praying God in their behalfe ver. 12. Partly by the instruction of an Elder, whereunto a way is prepared by a question ver. 13. & a confession of ignorance, in the beginning of the verse following: afterward a full doctrine is added, which sheweth that they came out of great affliction, but that now they are blessed through the imputation of the righteousness of the Lambe ver. 14. testified by their constant desyre to serve God, and of him againe by his defense ver. 15. then also by an eternall freedome from all evils ver. 16. and last of all by the fruitiō of good things ver. 17. And this second time for the most part is of the *V'ols*.

Scholions.

1 After I sawe foure *Angels*: This whole Chapter belōgeth to the sixth seale, wherein

wherein a newe common type is set forth of things that are to be done afterward. The former was common to all the three periods, chap. 4 This containeth onely the two latter, to wit, the *Trumpets* and *Viols*. For the *Spirit* reioyceth for perspicuity and consolation sake, to set before our eyes often times, certen common figures, both that the thinges may be more apparant, and also that the event beheld a farre of may recreate the minde, being in heavines. But when after that *issue* of the former calamities, which was spoken of in the ende of the former chapter, the *seventh scale* should bringe in divers sorts of troubles, before he cometh to declare them, he setteth as it were this table in the sight of all men, in which viewing the future image of the holy Church, wee should knowe assuredly, that the same can in noe wise be abolished and cleane taken away, howsoever horrible tēpests might seeme to appeare and cast downe all things to utter destructio. This purpose of the *Holy Ghost* being considered, will free us frō the great confusio, wherewith the Interpreters are wont to shuffle together all things, and to cast upon the most wise distributour of the times, a wrapping & intangling which cānot be unfolded: which surely if ever elswhere, it is most of all shunned in this booke, wherby it shalbe made manifest, that the Spirit is not a lover of confusio, but that he alone is the principal author of all right and prudent dispensation.

¶ *Four Angels*: These are not the *four Angels* of the last time, which is yet to come a little before the ende of the world. For their endeavour in holding backe the winde goeth a little before the sealing, as the next words make playne. But they that are sealed must reigne a thousand yeeres on earth, and those not reaching to the ende by some ages, as wee will shew by the helpe of God at the twentieth chap. ver. 4. But it grieveth me to contend so often with this Iesuiticall Monster: that I may make short, if every verse almost doe not disprove this exposition, let it obtaine what authority it can. More over neither are these good *Angels*, when as that which they entreprise pertaineth rather to the destruction of soules, then of bodies. Certenly the prohibition doth not altogether take from them the power of hurting, but restraineth it onely for a time, till the sealing was finished, which is apparant to have ben done, before that the *Trumpets* doe blowe. Wherefore they rush in together with the *Trumpets*, being already prepared to bring in trouble, and stayed onely with the let of sealing: as soone as that should be dispatched, they should fly greedily upon that, from which they would not refrayne themselves, unlesse they had ben constrained. Therefore both they doe bring those four mischiefes which are threatned by the four first *trumpets*, and also unhappy and pernicious effectors of so

sorrowfull events. They may be shewed by name from those *Trumpets*, so that the *First* may be called *Contention*, the *second*, *Ambition*, the *third* *Heresy*, the *fourth*, *Warre*. These foure *Angels* did take to themselves the foure corners of the earth, ech one being ready from their stations to bring in that mischief, which in the next wordes is mentioned. For asloone as any tranquility appeared, when nowe *Diocletian* was driven away, and the other Tyrants: the Bishops began forthwith to be given exceedingly to privie discords. What meanes assayed not *Constantine the Greate* to quench this raising flame, who appointed a Synode at *Rome*, and commanded *Miltiades* and *Marcus* to sit in examination of the controversy against *Cæcilia*? But when the Synode was not able to ende the strife, he appointed for chiefe doer in the same businesse *Aurélius Bishop of Syracuse*: whom together with his fellowes in office, he commanded to goe from the Citie *Arles* in France, and the matter being heard againe, to set them at one, that were at variance. The counter-writings of *Constantine* touching this thing are to be seen in *Euseb.* booke 10. 5. The *Antichristian ambition* sprung up in the times of the *Apostles*, least wee should thinke that it fayled nowe in playing her part: But now, saith Paul, you knowe what lettereth, that he should be revealed in his time, for the mystery of iniquity worketh already. 2 Thessal. 2. 6. And surely one would scarce beleewe, but that those arrogant boastings of the *Chaire of Rome*, with which the *Decretall Epistles* doe abounde, were forged of the posterity, and afterward to have bin ascribed falsly to the auncient Fathers, so impudēt and vaine are they, unlesse *Firmitianus* had proved, that they are their owne, at least for a great part, whose names they beare. For speaking of *Stephanus* then *Bishop of Rome*, He thus so boasteth, sayth he, of the place of his *Bishoprike*, and avoucheth that he holdeth succession from *Peter*, upon whom the foundations of the Church are set, shewing playne enough, how the *Bishops* then were given to boasting, amonge the *Epistles of Cyprian*, *Epist.* 75. This same age was famous by the beginning of the *Heresy of Arius*, whom wee have sayd to be the *third Angel*. Neither was the *Northerne Barbarousnes*, which had brought longe agoe the Romanes under the yoke, quiet in those times, as may be seen in *Euseb.* upon the life of *Constantine* booke 4. Albeit that in stirring they prevayled not: yet there wanted not a desire to trouble the state, that wee may easily now acknowledg the prônes of these foure *Angels*. And they did in such sorte divide the world among themselves, that *Contention* did invade with force from the *East*; *Ambition* from the *West*; *Heresy* from the *South*: *Warre* from the *North*: the chiefe quarters of the world being so occupied, that the holes out of which the vitall winde should issue, were altogether stopped frô the earth, as shall be made more playne in his place.

Holding

¶ Holding the foure Windes of the earth: Wee have scene the *Angels* & their standings, their endeavour is to take away the winde from the earth: the foure, saith Iohn, Windes of the earth, which yet is one by nature, but divers according to the countreys from whence it bloweth. But this winde is not properly to be understood, seeing such a calamity hath never befallen, albeit many ages now are past, since this Prophecy was accomplished. For if it were proper, howe should not the stopping up hurt as well the sealed, as the reprobate, who dwelt together and one with an other? I therefore understand the winde, to be the force and faculty of the *Holy Ghost*, whom *Christ* compareth to the winde, Iohn 3. 8. the winde, saith he, bloweth whither it listeth, so is every one that is borne of the Spirit. For as of olde that disordered *Chaos*, and seed of this our world could not otherwise consist, then as it was quickened of the Spirit, who moved himselfe upon the waters, Gen. 1. 2. So neither doth this earth nor sea, nor trees come to the feeling of any vitall strength, unlesse that sanctifying winde doth lye upon them, from whose breathing they doe as it were drawe their life. It is not indeede in the power of any creature to restrain the force of the heavenly Spirit: yet the truth being stopped, which he used as his chariot, not without cause the passages may be sayd to be stopped, wherby he should blowe to our good.

¶ That the Winde should not blow upon the earth, nor upon the sea & c. Nowe the thinges are reckoned up, from which they would had restrayned the winde: to wit, from the *Earth*, the *Sea*, the *Trees*. The *Earth* before, were the *Heathen Nations*, as chap. 6. 4. 15. Afterward it seemeth to signify alway, not men wholly repugnant to the name of *Christ*, but the common sorte, & mixt company of the corrupt Church, which hath succeeded in the place of the *Gentiles*, as chap. 8. 13. & 12. 9. 12. 13. 16. & 13. 11. & c. The *Sea* signifyeth, the doctrine, sometimetruer, and then it is placed before the *Throne* within the compass of the *Elders*, where it is of glasse, & like to *Chrystall*, most cleare & most pure, as chap. 4. 6. More often it is brought to shew false doctrine, in which sense, it resteth and is quiet as in his channell, in the bosome and embracing of this earth, which it doth fasten together with his humidity, though grosse and brinish, through secret passages, least being by nature easy to be reduced in powder, and not cleaving together, it should be dissolved through her aridity. For unlesse there were some bande of consent amonge the counterfeite citizens, even the wicked assemblyes could not stande. The trees wee understode to be *mē* *frō* ch. 9. 4. wher *cōmādemēt* is givē to the *Locusts*, that they should not hurt any tree, but onely the *mē* that have not the *scale* of *God* in their foreheads. Now the exception is alway of the same kinde, of which that is, *frō* whēce the exception is made: & therefore when as men are excepted, it must needes be that the trees also are men: not

not indeed of the basest sorte, & condition, but who shewe themselves above others with their high dignities, and lift up their heades among the rest, being more famous in the Christian Assemblies. But if the Angels would have hurt onely this earth, sea and trees, why was there not free leave graunted them? Because in that vile heape many of the elect lay hidden, who were to be provided for: for their sakes the Angell from the East would have the confused multitude to be spared, neither any hurt to be done to any, untill order was taken for them for whom it was necessary. *The wicked game the deferring of punishment for those few good, whom they have dwelling among them.* ¶ And I saw: an other Angell which was come up from the East: in greeke which did ascend: some copyes doe reade coming up: the Hebrewes figuratively doe take these wordes to ascende and descende, for to departe, to goe forth, to goe, to returne, as he went up from Jerusalem, that is, he returned and left of to assault it, 2. King. 12. 18. But it is well ioyned with the rising of the Sunne, because the Sunne seemeth to ascende from the East, untill he be come to the middes of heaven. The first occasion of sealing being declared, there is now described by what Minister it was done. Whom both the respect of the time and all circumstances doe proove to have ben Constantine the Great. He succeeded in the Empire, after that the Lambe had thrust out Diocletian, and the other Idolatrous Tyrants. But he came up from the rising of the Sunne, having come from the Easterne countryes to receive the Emperie: For being a yong man he served in warre under Diocletian in Syria. But after his vertue had procured him envy, so as often through secret trecheries he was in perill of his life, he was compelled to get himselfe out of the East as speedily as he could: and to goe to his Father. So Eusebius writeth he was provoked to flight for his safety: in the life of Constantin orat. 1. Zonaras saith that he was given of his father for an hostage to Galerius, of whom when he sawe that he was hated through envy, and that in the battell at Sarmatia he was cast forth of set purpose to danger, and againe for the same intente commaunded to fight with a Lion (both which battells he executed with good successe) by flight at length he escaped away to his Father: & together also by these meanes avoided the danger and obtayned his Fathers Empire, the seate whereof afterward he placed at Byzantium. Therefore whether we respect his first returne from the East, or minde the decrees which after the Empire was established, touching the worshipping of the true God by Christ, did fly often from thence into that part of the world that was under Rome: the History agreeth very well with the Prophecy: but that former seemeth to come nigher to the meaning of the Holy Ghost, because of those things that follow.

Having

¶ *Having the Seale of the living God:* Both *himselfe* instructed in the true knowledge of God, and endued with very great authority to spread abroad the same unto others: whom while by his owne exemple and zeale he provoked to embrace the trueth, he is sayd to marke them with the *seale of the living God* and to take them for Gods chiefe treasure. *He cryed with a lowde voice*, promoting the trueth by Edicts published, removing farre of to his power, all that which might hinder the amplifying of it. He did repress for a time, according as it was appointed of God, those foure *Furies of Hell* which were prepared to hurt, whereof wee have heard at the first verse. He restrained the *Ambition* of other men, by his owne maiesty. Howe great labour did he take to pull up by the rootes all *contentions*, who esteemed nothing more excellent then to seate peace among the *Bishops* that were at variance? Moreover in the very *Nicene Councill*, he cast into the fire billes given to him, wherein the Bishops accused one another, adding this one thing, *Christ commandeth that our brother should be forgiven, who desireth to obtaine forgiveness*, Socr. booke 1. 7. By which moderation, albeit that he could not pull up the roote of birternes fro these cōtētious men, yet he brought to passe, that the branches could not burst forth so plentifully as they otherwise would. The *Arian* madnes he bound with fetters of Brasse cunningly wrought at *Nice* as speaketh Evagrius booke 1. 1. He overcame in many battells the *Sarmatians*, and the *Goths*, and almost all the nation of the *Scythians*: so as they durst attempt nothing afterward for some long time. This was that voice which revoked the *Angels* from their entreprife, untill that should be performed which would be for the good of the elect.

3 Saying, *hurl not the earth &c. untill wee have sealed; untill* is an adverb of time, most commonly: some time of place, as *διώξας ἄχελαις ἔσφαλαις ὠτα δειν* &c. Xenoph. Cyrop. 5. Whither doth this latter agree better here, that they should worke their purpose onely within certen boundes, that they should not enter into the boundes of the godly? Yf they must have absteined from hurting, while all were sealed, it seemeth they must have stayed untill many ages, much more beyond the time of *Constantine*. The sealed that are mentioned in the first trumpet, chap. 9. 4. were not yet borne, when *Constantine* reigned: much lesse they, of whom there is mentiō made cha. 14. 1. Which thinges seeme to make against the signification of time: but neither is ther an ealy reaso of the place. For it is no wher read that all the elect were gathered together and shutte up in any one country, as in old time the *Israelites* in *Goshen*, where they should be free from the cōmon evils. It remaineth then, that wee understande it figuratively: so as *till wee have sealed*, is all one as if he should say, *till wee have layed those foundations, by*

which both the elect now living may be Gods owne, carrying upon them his marke, whereof also the foot steppes may remaine unto the posteritie by continuall succession. So as he may be sayd to seale all, who was onely the beginner of sealing. But he sealed, proposing before the elect a patterne of sounde doctrine, chiefly in the *Nicene Councill*, labouring that the purenes of the truth might be defended against the fraude of *Arius* and other wicked men: wherby the faithfull might acknowledge one true God, and his onely eternall & coessentiall *Some Jesus Christ*, in whom they should put all the hope of their salvation: which after in chap. 14. 1. is sayd to have the name of the *Lambe* and his fathers name written on their foreheads, least peradventure any *Jesuite* may dreame, that he speaketh here of the signe of the crosse. We must observe furthermore, that sealing is alway of a few among many. For it is a saving of labour to leave the greater multitude without a marke, and to distinguish by some token the fewer number. These things therefore proove, that howsoever the Church flourished outwardly in very great glory, when *Constantine* enjoyed the soveraignty, yet in the meane time had a very small number of true godly men. Which wee ought to remeber carefully, that wee may understand more easily those things, which in more wordes are spoken touching this matter, in the repetitio of the same time, chap. 11. 1. 2. & 12. 6. & c.

In their foreheads: The true worshippers are marked in the foreheads, openly shewing their faith: for with the mouth confession is made unto salvation, Rom. 10. 10. It is all one to *Antichrist* if his slaves doe receive his marke in their hands: which according to the occasion, they may eyther shutt or open, chap. 13. 16. For he permitteth all manner of counterfeiting to them that are his, so that it may helpe any thing to the enlarging of his Kingdome.

4 And I heard the number of the sealed; Such then was the cause of sealing: now he cometh to the generall number of the sealed. *Arctas* will have to be signified in this number of an hundred forty and foure thousande, that every one of the *Apostles* multiplied his talent twelve times. Certainly the diligence of the holy man is much to be commended, who thought nothing in this booke so small, which might not be worthy of searching out, and of which it should not be lawfull to seeke out a reason soberly, so that the analogie of sounde doctrine be kept alwayes. But when I consider diligently in my minde this whole second periode, of which these sealed are, the *Spirit* seemeth to have chosen out most divinely that number, which may represente before our eyes a lively image and pourtraiture of the Church of the same age and time. The number is long, and indeede of an huge length, but

but of a lesser *breadth* by a thousand proportion; teaching, as it seemeth to me, & as it hath ben found true by the event, that the present true Church for all that space of time should be very slender, narrowe, obscure, and scarce perceivable, such as in this proportion is a longe figure: and that the dignity of it is not at all to be esteemed from the present amplitude, but from the length onely, that is, by the during and continuation of time, in whose long space, a sufficient number of the elect should be gathered together. For example, let there be drawne a Geometricall figure, whose lines are in every parte alike distant one from another, whose shorter side is one foote longe, divided into twelve partes: the other side a thousande feete longe, whose voide space containeth this number: surely the figure shall seeme to be almost of noe breadth, but the sides being severed by so small a distance, will make a certaine shewe of lines coincident and meeting together. Such should this Church be, whose longer side, the number of twelve thousande out of every Tribe doth make: the shorter side, that small number of twelve, which is of the Tribes. Learned and good men will easily acknowledge what I meane: & if any thing shalbe wanting in my coniecture, they will rather adde of their owne, wherby it may levell the righter at the marke, then blame mee for my paines-taking. Doubtlesse there is so great a consent of the History, that the coniecture is to mee more then probable. But let the other brother judge of it, to which I submitte this and all the rest of my writings. But yet this whole number was not sealed at once & together, in the time that *Constantine* liveth on the earth, but figuratively one part is here put for the whole, upon whose first fruites onely the marke was set, whereas the rest in course of time should be sealed, every one according to the consideration of their age, as wee sayd at the former verse.

¶ Of all the Tribes of the Sonnes of Israell: Are these then naturall Jewes, or are they not also Gentiles, adopted Israelites? as in the Rom. 2. 28. *For he is not a Jewe, who is one outward, but which is one inward.* Also, *ye knowe that they which are of the faith, are the children of Abraham,* Gal. 3. 7. And againe, *peace shalbe upon them, and mercy, and upon the Israell of God,* Gal. 6. 16. Therefore the name is common as well to the Gentiles as to the Jewes. Neither will the consideration of the time suffer that the naturall Jewes should here be signified.

This sealing was begun by and by after the tyranny of *DIOCLETIAN* was utterly abolished. as wee have shewed before. And to this number onely is ability given to learne the *Newe Songe*, as wee shall see in the fourteenth chapter and at the third verse. Which in these times was not proper to the Jewes, neither ever shalbe.

But if this concerning the time shall not be granted mee, & if this sealing is to be expected a little before the ende of the world, as the *Iesuite* will have it, how shall, after the sealing of the *Jewes*, as he iudgeth, *an other infinite number come to the Church*, as is taught in this chap. ver. 9. seeing that the *Jewes* shall not be called, before that the *fulnes of the Gentiles be come in*, Rom. 11. 25. Furthermore it shall belonge onely to the sealed to *learne the sunge*, but if the *Jewes* alone shalbe sealed, at whatsoever time at length it be done, what shall become of your most *holy Rome*, and *Christs Vicar*, who shall have noe place among the sealed? But wee will deliver the most blessed *Father* of this feare. This described forme of the primitive Church comprehendeth both those sorts of people indifferently, so as they all, as well of *Gentiles*, as of the *Jewes*, who love the syncere trueth in their heart, shalbe fould in this number of the sealed. And indeede the writers doe make mention, that some of the *Jewes* came to the Church in those times: but let them be *Jewes*, they shall not be *Israelites* alone, since the stoppe of the partition wall is broken.

5 Of the tribe of *Juda* twelve thousand: Hitherto the generall summe, nowe are reckened the particular companies, of which that whole is made. In which these thinges are to be observed, first, that there is an equall number out of every tribe. For God beareth good will alike to all the elect: neither hath any iust cause of complaining, that more respect was had of others, them of him. Secondly, that some of the auncient tribes are passed over, and that newe are put in their places: For there is no mention made of *Dan* or *Ephraim*, but in place of them come *Levi* & *Ioseph*. Some alleage this cause, why *Dan* is omitted, for that *Antichrist* should arise out of that tribe. What letteth then, that there should not be two *Antichrists*, seeing the name also of *Ephraim* is omitted? Surely the distinction of the tribes would had bin very profitable to discern *Antichrist* from other men, which God undoubtedly would have kept entire & safe, that his Church might beware of him, if he would have had this enemy to come out of this nation. But the true cause of passing by them seemeth to be this, that the tribe of *Dan* in time past revolted to the *Gentiles*: and *Ephraim* was the causer of the rest to rent the Kingdome, and perswader to institute a newe worship, whereby the tenne tribes fell away from God: for *Ieroboam* was an *Ephraimite*. 1 King. 11. 26. Wherefore neither doth he mention him, but ascendeth unto the first Patriarche, teaching that the names of the wicked shalbe blotted out of the booke and catalogue of the living, as wee have observed at chap. 3. 5. Thirdly, that in the rehearsing there is noe order kept, either of beginning or dignity. And yet the names are not rashly gathered together (as leaves flying in the hollow rocke of Sybille) although peradventure

ture

ture it will be a very heard thing to finde out any reason, why they are set downe in this wise: yet nevertheless let us assay to doe it, trusting in God his helpe. The countreyes doe seeme unto mee to be noted, from which God would gather out his elect, in all this space of time when the Church lay hidde, and would sever them from the vile and naughty persons of the world, in the same order of places, wherein the Tribes of the *Israelites* lóge agoe tooke up their seates in the promised land: to wit in this manner, that *Juda* should signify the Southerne part of the Church: *Ruben* and *Gad* the Easterne: *Ascher* and *Nephtalim* the Northerne, and the west parte: *Manasse* partly the Easterne, partly the Westerne, who dwelt on this side and beyond *Iordan*: *Symon* & *Levi* that part which was spread here and there and one with another: *Issachar* and *Zabulon*, the Northeast part, to wit the Summe rayeing: *Ioseph* and *Beniamin* the middle countreyes. For wee shall see that after *Constantine* was dead, there was such a wandering progresse, as it were, of the Church: For in the first times her purest part seemeth to have ben in *Africa*, as it were in the Tribe of *Juda*: the which most of all then was free fró the *Arian Heresy*, though brought forth by *Egypte* next neighbour: and in the meane time infinite uncleannesse had overflowed the rest of the world. And this purity continued from *Constantine*, till the invasion of the *Vandals*. Then *Reuben* and *Gad* succeeded; For when that barbarous people pestered the whole West and South, that which rested of the hope & face of the Church, did all flourish in the East. But when the *Saracenes* at length destroyed also this vinyarde, our *Britanny* and the Northerne regions, lying toward the west, as *Ascher* and *Nephtalim* flourished greatly: when more then two thousand Monkes of *Bangor* refused to take upon them the *Romish* yoke: for which cause the *Britans* did undergoe a grievous persecution, rayfed up by one *Augustine* a *Romish* Monk. The sequent age gave *Manasse*, partly the East, partly the West, when both *Leo ffavrus*, and also *Carolus Magnus* with joint endeavours though somewhat disioyned in respect of places and times, assembling Councils condemned worshipping of Images. The next times were most miserable, whē now *Antichrist* was come to his highest power and dignity. Nowe the truth did lye so trampled under foote every where, that the Church could not be seene in any certain places of abyding: but the sealed, as *Simeon* & *Levi* did lye hidde confusedly, and here and there, knowne to God onely, removed farre from the sight of the world. In the ages following after, the seale passed over unto *Issachar* and *Zabulon*, that is, to the Northerne people, lying toward the Sunne rayeing. For there are read famous conversions in this time of the *Polonians*, *Saxone*, *Danes*, *Suevians*, & *Norwegians*. And although the conversions came by the labour of superstitious men, yet nevertheless

verthelesse is was the seale of God and profitable to his elect. For where the doctrine is corrupt and contaminate with errours, there the grasse is better then the Italke: the seed newe sowne is purer then the greenesse waxing to an hearbe. For they that are first converted, doe heare onely of faith and the way of salvation by Christ, but waxing more growen, they are wont to be corrupted and marred by the superstitions of their teachers. Last of all, the end now of those that were to be seale approaching, true citizens were chosen out from the *middle regions*, as it were out of the *Tribes of Benjamin and Ioseph*. For about the yeere a thousand two hundredeth arose the *Waldenses at Lion in Fraunce*, who making separation from the *Church of Rome*, professed a more pure doctrine, with the losse of their riches and lives. From hence did spring the *Albigenses* about the city of *Toulouse*, who afterward were spread through all *Germany and Bohemia*, whose lot did not fall neither about the furthest *South*, nor to the utmost *North* part of the world: but a middle place of dwelling was given them among their brethren. I runne over these things briefly, rather disclosing, then throughly handling the matter: but they that plainly perceive the History, from these few things, I knowe, will admire and reverence the marvelous wisdom of God together with mee.

9 *Afterward I behelde, and loe a great multitude, which noe man could number:* Wee have spoken of the sealed, and comprehended them in a certain number: the indefinite multitude can neither be declared by the number, neither is sayd to be sealed: not that any of the elect & pertaining to the kingdom of God, is in the meane while without the seale (for this is necessary to every one of the faithfull) as though there were a way opened for any man to goe to heaven without faith, as a certaine great man of blessed memory, seemeth to interpret, mooved of a good affection, but not very warily nor truly: but because by reason of the huge multitude, which should professe Christ openly and sincerely, there should be no neede of a privie marke of distinction, wherby they might be discerned from other men. For sealing belongeth to the *Church lying hidde*, when a disordered multitude of superstitious and wicked men beareth sway, in which there are a few good men, known to God, & regarded of him, as in *Ezech. 9. 2. 3.* but where the godly worshippers are sufficiently manifest in their number & multitude, there is no use of this sealing. These things therefore teach, that after that darkenes, wherewith for a time the Church should be oppressed, it should rise up againe at length into the light, furnished with very great multitude of true Christians, which out of all nations should embrace the truth, and professe the same openly and without feare. And this plentiful

CHAP. 7 A REVELATION OF THE APOCALYPSE. 209

plentifull harvest began about the yeere 1300. at which time the *sealing* ceased. Not that this huge multitude was apparent so suddenly at once: but because the first fruites were brought forth, with which continuall increase at length should yeelde this great company not to be numbred, as wee have shewed in his place.

¶ *Of all nations:* not by every Tribe, as before, out of certen separated countreys, but from all in common, *Germanie, France, Britannie, Italie &c.* For he alludeth to to the auncient manner of the Church. As long as the time of sealing remained, the elect were fewe, as in time past the *Israelites*, while they alone were the chiefe treasure of God above all nations of the world; but after that time was ended, then true Christians were in greater number, as also the former people of God, was encreased very greatly, when the *Gentils* were taken into the Church. Surely this repairing should be like to the first calling of the Gentiles: even as wee knowe it came to passe after the *Waldenses* and *Albigenses*, when many learned and faithfull men rose up, who defending the truth boldly, gathered together many lovers of true godlines.

¶ *And they stood before the Throne:* gathered into the Church, and acknowledging Christ truly as chap. 4. 3. 4. &c.

¶ *Clothed with white robes:* see chap. 3. 4. and 6. 11.

¶ *And Palmes in their handes:* which cannot yeelde under any burden. A fit marke of them who at length doe lift up their heades, against the wills of all their enemies. They should get the victory of *Antichrist*, which afterward is sayd to get the victory of the *Beast*, and of his image, and of his marke, chap. 15. 2. By this one word he noteth their fight and triumphe.

10 *And they cryed with a lowde voice:* word for word, and crying, and so the verbe were must be understood. Also the participle is put collectively with the nowne *multitude*, as before the participle, *standing*. The great admiration of Gods bounteousnes in restoring his Church should drawe from the Saints crying and showing for ioy, who should not hold it sufficient to acknowledge the exceeding mercy of God with their accustomed voice. Although that crying may signify also a bolde professiō of the truth, which durst scarce mutter in former ages: but at length should despise the enemyes & obtaine perfitt boldnesse. Wee & our Fathers have seene with our eyes this thing brought to passe. There is no mā which hath tald of true godlines, but he giveth God thākes frō his heart, for the light of his truth restored in these last times. And although the *Romish Antich.* doth gnashe his teeth together for āger, yet we cesse not to praise boldly the great name of G. so as the world ringeth with the *saints* voices. And why should not wee as ioyfull victours cry aloude, who have palmes in our handes, & by the grace of God the neckes of our enemyes put under our fecte? God

God graunt that wee may extoll him alwayes with meet prayes for his infinite goodnesse, least making small account of so unmeasurable grace, wee bring upon our selves some lamentable trouble, wherby the ioy of our triumph may be distained.

11 *And all the Angels floode:* see chap. 5. 11. The auncient mirth of the Church shall returne, at which the *Angels* shalbe glad, both themselves consenting to the ioyfull showing of the *Saints*, and also lauding God apart in their behalfe.

12 *And power and might:* that is, let the praise of power and might be given *un*to him. For God sheweth a mervaylous power in delivering his Church. The *Saints* indeede doe beare *Palmes*, but the victory is gott by the strength of God alone. Howe mercifull is our God, who will have the paines to be his in consuming the enemyes, and the triumphe to be ours?

13 *They which are arrayed in longe robes.* Hitherto this multitude was described by those things which may be perceived by the *sense*: now he cometh to the more perfite instruction by *communing with an Elder*. And first he convinced Iohn of ignorance, wherby the knowledge received might be the more acceptable: together also teaching, that the faithfull people, whose person Iohn nowe representeth, shalbe as ignorant of the trueth of this type, when the time of fulfilling it shall come, as Iohn in this place, untill they be taught of the learned *Ministers*, after which sort Iohn is here instructed of the *Elder*. Nevertheless it shall appeare from those things, which follow, that the *Elder* demanded not of the generall innumerable multitude, but of one certen kinde contained in that great company. Who yet all are in one apparell, and reioyce in one name, because they shall cleave one to another both in consent to the same trueth, and also by a continuall joining together of the times, who also shall at length be partakers of the same glory.

14 *Thou knowest:* As though he should say, *I knowe not, thou knowest*. Wherefore this company is not the same. which he sawe lying under the altar, chap. 6. 9. & c. For in that place he understood that they were killed for the word of God, neither had he any need to be taught againe: but as it is a new troupe of the godly, whom by his ignorance he declared should be unknowne to the world, suspecting nothing lesse.

¶ *These are they which came out of great tribulation:* The *Elder* did aske two things, *Who are these and whence came they*: Iohn is ignorant of both of the. The *Elder* therefore teacheth him: but answering onely to one, that is to say, *whence they came*: which yet also should disclose the men themselves. It was indeede a great affliction, which the Church suffered under *Antichrist*,
that

that whole time, wherein the faithfull were knowne *onely by the marke printed on them*: and not that onely, but also some ages after, as it shalbe made manifest afterward. Yet I doe not thinke that this is meant in this place, but that it is called *Great for excellency sake*, for the greatest of all that ever was since the world was made. Which surely *Moses* will tell us of in his s^og in these wordes: *For fire was kindled in my wrath, which shall burne even unto the bottome of the grave, and shall consume the earth and her increase, and set on fire the foundations of the mountaines. Upon the consumed for hunger, and wasted with scab, and bitter pestilence, I will sende also the teeth of beasts, with the venome of serpents of the earth. The sword shall kill without, and in the chambers feare, both the young man and the younge woman, the suckling with the gray headed,* Deut. 32. 22. *Moses* sung that these evils should come up^o the Jewes, for their falling away from God. Which albeit they strike a certen horroure into men, even by the wordes rehearsed, yet they scarfe touch the least parte of those calamities, wherewith the most wretched nation is wasted by the space of a thousand sixe hundred yeeres, even to this very day: which times I doubt not but *Moses* hath shewed in those wordes, that I may put you in minde of this by the way. Who can number by counting, howe great evils those ancient Jewes, who killed the *Lord of life*, and defiled their handes with the blood of the *Apostles*, suffered in the destruction of the city? Noe History sheweth that there was ever made so horrible a slaughter. The enemy himselfe refrained not from teares, acknowledging the strange murders beyond the cruelty of any warre. You might thinke that the whole nation was here destroyed utterly, especially, when they who were left in that utter ruine, were solde to be *slaves*, were throwne to the *wilde Beasts*, were made mocking stockes in the *theaters*: finally were not exempted from death, but reserved unto torment. Indeepe a fewe yeeres after it seemed to have ben revived, but it was to endure newe calamities, like as in the Comedie, the heart of *Prometheus* being eaten, was restored often times. For *Hadrian* killing againe this people most miserably, forbade them their native soyle, and dispersed them into all quarters of the world. Since that time they are dispersed, vacabondes, banished from their owne country & land, wandering through the whole world: without *Governour*, without *God* for a *King*: yea, that I may use the wordes of *Terlullian* in his *Apologet*. *to who it is not so much permitted, as that according to the right of strangers they may salme their Fathers land with their feete.* There was never noe calamity of any people, eyther for the kinde of punishment so grievous, or for the length of time of such continuance: there hath not ben any spectacle so cleare of God being offended: not any so fearfull exemple of his eternall wrath.

Neither yet should there be lesse trouble a little before that time, whē God shall give an ende to this so long misery. *At that time*, saith Daniell, *when there shall be a time of trouble, such as hath not ben, since it was a nation, even unto that time*: which, that it is to be understood of the last sharpe assault before the full restoring of the nation, wee shall sometime shewe more clearly, if God will. Therefore whether wee respect the present casting of of this people, or that future calamity, at their receaving againe into grace, this *great affliction* is proper to the *Iewes*, who together with the remnants of the *Gentiles*, being revived after the tyranny of *Antichrist*, and with them which shall then first open their eyes to see the truth, shall make that *great company*, which noe man could number, ver. 9. These things are confirmed from that happines, which followeth in the next wordes, which pertaineth to this present life on earth, & not to that future in the Heavens, the sound fruition whereof shall not come, before that there be made one *sheepfold*, the elect *Iewes* being chosen into one Christian people, as wee shall shewe at chap. 21. 22. From which it is now manifest, seeing that this *indefinite number* is made partly of the *Gentiles*, partly of the *Iewes*, whose calling ought to be expected a long time after that sealing, which was spoken of before, that those definite and sealed ones were not *Iewes*. Furthermore sound peace and all perfect happines shall follow the calling of the *Iewes*, as in the next wordes it is declared briefly, but more largely at chap. 21. and 22. But when the *sealing* was finished, there remained yet much of that *great affliction*. All which shall more appeare in the things that follow.

¶ *And have washed their longer robes*: At length being converted by faith unto Christ, and clothed with the imputation of his onely righteousnes & holines.

15 *Therefore they are before the Throne*: as before in ver. 9. chosen into the Church, and gathered into the assembly of the faithfull.

¶ *Day and night*: without ceasing. For then the fallings away shall be ended, and they shall cleave constantly to God, even to the last ende.

¶ *In his Temple*: Yet there shall be noe Temple there, as chap. 21. 22. But in that place is understood the abolishing of the ceremonies, which they shall regarde no more for the worshipping of God thereby: here is a *pilgrimage yet on earth from the Lord*, where we have neede of the coming between of outward meanes for to worshippe him: of which there shall be noe use in the heavens.

¶ *They shall hunger no more*: They shall wante nothing, neither shall any adversiti trouble them, which is signified by hunger and thirst; moreover also all causes of calamities shall be driven farre away: *the Sunne shall not burne them*

them, neither shall there be any heat, which shall bring scarcity: the whole creature shall consent to further the happines of the holy people. Here the things are set before us in fewe wordes for a tast, which shalbe declared more at large afterward.

17 For the Lambe that is in the middes of the Throne shall governe them. Now the cause is rehearsed of the former happines, to every part of which it is distributed conveniently; shall governe, answereth to those wordes, shall not hunger: shall lead them to the lively fountaines of waters, respecteth the thirst, which he said should be suffered no more: and shall wipe away all teares, hath regarde to the heate of the Sunne, which he promiseth shall not be troublesome afterward.

¶ From their eyes: The teares falling from the eyes. Montanus hath ἐκ τῶν ὀφθαλμῶν, as it were abiding in the eyes: as if God by drying thoroughly the eyes, should leave no faculty to weepe. Isayah, the teares from all faces, ch. 25. 8. So then is the common type, while the trumpets and viols endure, that is even to the last ende. About the beginning and proceeding of the Trumpets, the number of the elect should be sealed: about the ende there should be a more ioyfull, more plentifull, and more evident multitude, which afterward under the viols encreasing every day, at length should have their brethren the Iewes ioyned together with themselves, when there shalbe a full happines at last, so great as can be expected on earth, which shall not be discontinued againe by any generall miseries of the times, untill Christ himselfe shall come to iudgement. This common type is to be declared by every member in those things that are behinde, according to the severall mutations, and notable events, that shall happen this whole space.

CHAP. 8.

AND When he had opened the seaventh scale, there was silence in heaven about halfe an houre.

2 And I saw the seaven Angels which stood before God, & to them were given seven trumpets.

3 Then another Angell came, & stood before the altar, having a golden censer, & much odours were given unto him, that he should offer with the prayers of all the Saints upon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints went up before God, out of the Angels hands.

5 Afterward the Angell took the censer and filled it with fire of the altar, & cast it into the earth, & there were voices, & thundrings, & lightnings, & an earthquake.

6 And the seaven Angels, Which had the seaven Trumpets, prepared themselves to blowe the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third part of the earth was burnt, & the third part of the trees was burnt, and all the greene grasse was burnt.

8 And the seconde Angell blew the trumpet, and as it were a great mountaine burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, Which are in the sea, the living things I say dyed, and the third part of the shippes were destroyed.

10 Then the third Angell blew, and a great starre fell from heaven, burning as a torche, and it fell into the third parte of the rivers, and into the fountaines of waters.

11 And the name of the starre is called Wormwood, therefore the third part of the waters was turned into Wormwood; and many men dyed of the waters, because they were made bitter.

12 Afterward the fourth Angell blew the trumpet, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the starres, so that the third part of them was darkened, and the third part of the day was darkened, and likewise of the night.

13 And I beheld and heard one Angell flying through the middes of heaven, saying with a lowde voice, Woe, woe, woe to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, Which shall blow.

Analysis.

THE comon type being declared, the Silence, which is proper to the *seventh scale* remaineth. Which, of what it is, is declared in the first ver. Afterward he proceedeth to the following period of the trumpets, which is comprehended in the compasse of this, and is distinguished into *seaven trumpets*: the preparation of which is double, *common*, and *speciall*: that, consisteth first in the *seaven Angels*, furnished with so many trumpets, ver. 2. Afterward in one other Angell, who executeth the office of the *High Priest*, as it appeareth from the furniture, in respect both of the instrument and ende, ver. 3. and also of his ministry toward the elect, ver. 4. and against the enemies, partly by casting fire into the earth, partly in rayling up from thence voices & thundrings and great perturbation, ver. 5. The speciall preparation is of the seaven Angels making themselves ready unto the businesse appointed to them. The Execution also hath likewise some thing comon, to wit, a warning by the blowing of the trumpets: and also some thing speciall, even the proper effect

CHAP. 7 A REVELATION OF THE APOCALYPSE 215

effect of every blowing of the trumpet: which is distributed in the foure first lighter, and the last three, heavier. They are handled in the rest of the chapter, by their distinct articles. At the first blowing of the trumpet, there was hayle and fire, ver. 7. At the second, a burning mountaine is cast into the sea, ver. 8. At the third, a starre fell from heaven into the rivers, ver. 10. 11. At the fourth the third part of the sunne was smitten, ver. 12. As touching the three last more grievous trumpets, the preparation commo to them is had in ver. 13. where the Angell flying through the middes of heaven, denounceth with a mourning voice more horrible calamities from them following.

Scholions.

1 But when he had opened the seaventh seale: Such then is the sixth: the seventh seale followeth, whose effect, which proceedeth from the opening, is called Silence, which sometime is used for any resting, as Why are yee silent in bringing home the King, that is, why doe yee rest, 2 Sam. 10. 11. Sometime it is opposed unto tumulte, from whence, the still waves of the waters, Psal. 107. 29. Of which sorte is this silence made in Heaven, that is, in the Church on earth, which often times is called of Christ the Kingdome of Heaven. The space of this silence is about halfe an houre, surely very shorth, which should almost ende assoone as it should beginne. In which is taught, that the Church afterward shall enjoy for a small time happy rest, after that the open enemies should be driven away, and that comfortable Angel Constantine the great, should arise from the East. For this silence is ioined together with that subduing of the cruell enemyes, wherewith the sixth chapter was concluded. For the common type, of which sorte was the whole seaventh chapter, doth not interrupt the order of things. And indeede such quiet dayes followed by and by after those trumpets. For Maxentius being overcome at Rome by Constantine, and Maxentius in the East by Licinius, howe glad a day appeared to the Church through the whole world? Howe great delectation, howe great ioy, howe great triumphe was ther of all degrees? How pleasant was it that the prisons were opened, that men were called backe from the mines, that their feete were loosed from boundes, that their neckes were delivered from the axe? Neither onely to have these things, but also an Emperour, of which never any man before did so much as dreame, who endeavored exceedingly to adorne by all means that he could, every one of the meanest that was named a Christian. Eusebius triumphed nor without cause, singing with the wordes of the Psalmist, Goe to, see yee the workes of Iehoua, how he maketh desolatiō in the earth, causing warres to cease unto

the ende of the earth, howe he breaketh the bow, and cutteth in peeces the speare, he burneth the chariots with fire, booke 10. 1. Nowe both the *Augustes*, as well *Licinius* as *Constantinus*, with one minde did procure diligently, not onely the peace of the Church, but also the ornaments of peace, as it is apparat from the *Decrees* published in the name of them both, Euseb. booke 10. chap. 5. & c. But this was a short peace, and in very deede but of halfe an houre continuance. For first, the *Augustes* themselves were at concord scarce one three yeeres space: afterward, when they were reconciled, *Licinius* assaileth openly the Christians, and attempteth a generall slaughter. There came more over civill warre, which waxed fierce among the rulers of the Church, the *Bishops* themselves: who being voide of all feare of the comon enemy, did fall one upon an other with the weapons of wordes, as if they had ben weary of peace, even as soone as they had tasted the sweetnes of it with the top of their lippes. See Aurelius Victor of Cesar. part 2. Euseb. booke 10. 8. 9. and upon the life of Constantine booke 1. to the ende & beginning of the second. Furthermore those things which wee have noted before at the first verse of the seventh chapter.

2 And I saw those seven Angels: Such hath ben the Silence, from which at length proceedeth the second periode, distinguished from the former, because the entrance into this, began not but at the ende of the seales. For shall the Trüpets be aunswerable to the Seales, which are brought to their last ende, before the Trumpets be prepared to sound?

More over take away the TRUMPETS from this seaven Seale, that which wee leave unto it beside and above the Silence of halfe an houre, is a certen small thing, and more slender and baren, then becometh the dignity of it.

I see that such an opinion hath pleased some learned and Godly men, but he that shall marke and observe the thing diligently, shall perceave, that the same is quire contrary to the methode of the REVELATION. The Heralds of this Periode are the *seven Angels Trumpeters*: The words themselves doe not shewe playnely whether these Angels were good or noe They are sayd to stande before GOD: but this is a doubtfull kinde of speaking, in so much as it may be attributed as to the evill, so to the good Angels: and therefore it is sayd that SATAN presented himselfe together with the Sonnes of GOD, before the Lord: as wee reade in the Booke of Job first chap. ver. 6.

But the proportion of the BEASTS in the Seales, and of the seaven ANGELS Ministers of the Violes, every one of which was clothed with Pure Linnen, as wee shall see in the fifteenth chapter of this booke and at the

the sixt verse, may cause us to esteeme and iudge these Trumpeters in the same number of Holy ones: especially seeing that the article, *those seaven ANGELS*, hath also the force of nothing some that were knowne: of which wee had none before, unlesse the finger be pointed unto *those seaven SPIRITS of God*, sent forth into all the world, of which wee have seen in the fift Chapter and at the sixt verse. Wee sayd that the foure *ANGELS* of the seaventh Chapter are the foure first *Trumppets*, but wee meane not the *TRUMPETERS* themselves, but the events which followed when they blew those their Trumpets.

But the parts of this *Periode* are distinguished by *Trumpets*, because these events should be more notable, mote famous and manifest to all men, and as it were sung with the publike and lowde voice of a *Trumpet*. In receaving of which, there is a certen preparation before they beginne the worke it selfe, because by and by after the silence made, there should be given some token of the troubles to come, before the rage should waxe hotte and be kindled. To which is to be referred that Schisme betwene *Cecilianus* and *Donatus* of *Afrike*, of which wee made mention before: the Apostasy of *Licinius*, and his wicked entreptise against the Church. The Contention in the *East* touching the Lords Supper or Passeeover: But especially the infection of the *Arian Heresy*, the which assoone as it sprang up, began to spred quickly farre and neare, and to kindle so great close and secrete hatreds, that neither the scorning of the enemies on the theatres, nor the most earnest desire of the *EMPEROUR* himselfe testified both by his letters and teares, and also by the Embassage of *Holsius Cordubensis* a most famous old man, could not awayle any thing at all to quench the flame: for this see the second book of *Eusebius*, upon the lyfe of *Constantine*, in his letters to *ALEXANDER* and *Arius*. All these thinges as *Trumpets*, were given in the sight of all men, as being indeede sorrowfull prelagies of the future blowing of the Trumpets.

3 Then an other *Angell* came: Hitherto the preparation of the seaven *ANGELS*; Nowe followeth what manner of entrance was made to the events following in one *ANGEL*: Whom wee may not suppose to be any *Spirituall* substance, such as are the *ANGELS* properly so called, that is to say *GABRIEL*, or any of that sorte, as the Iesuiste would have it, but a *Man*, according as this Booke of the Revelation is wont to speak, in the which there is nothing more common and ordinary, then to give & attribute the name of an *Angel*, unto *Men*.

Furthermore

Furthermore this heaven is the *Holy Church* on earth: the *Altar* the more inward holy place of the same, the Ministry of the High Priest, which the *Angels* properly so called doe never execute: but the truth of which belongeth onely to *Christ*, the type unto men onely, who have a nature fit for sacrifice, about which thing the office of the *Priest* is chiefly occupied: of which nature seeing the *Angels* are voide, neither can they represente the *Priest*. Neither any where in the scriptures are these duties attributed to them. Furthermore the ministry was done before the throne, where there is noe place for the *Angels*, but in the *compassse of the throne*: and of the *Elders*, and of the *Beasts*: that is to say, they compassse about the uttermost circuit of the *Church*, watching on every side for the safety of it: whatsoever is within the circuit, is the *Highest Throne*, the *Lambe*, the *Beasts*, the *Lāpes*, the *Chrystall sea*, the *Altar* &c. of which things there is a necessary use in the congregation of the faithfull. I doubt not but that this *Angell* is the same, which in the former chapter was sayd to ascende from the *rising of the Sunne*, to wit, *Constantine the Great*. For that which there summarily kept the *Angels* from hurting untill they had sealed the *clef*, that seemeth in this place to be declared severally in what maner it was done. Neither doth any thing let but that the same man may be described in divers maners, according to the divers nature of the things that are to be done.

¶ And he stoode before the *Altar*, the Greeke hath, at the *Altar*, *Montanus* agreeth unto it. Afterwards it shalbe clearely scene at chap. 11. 1. that the *Church* about this time was gone into the *Temple*, and had hidde her selfe in the privie places thereof: wherefore not without cause he is sayd to stande before the *Altar*, seeing he was the chiefe of them, who having escaped from the corruptions of the world, went a part from other into the covert of the *Temple*. But he stoode not in this place as one of the common sorte of the faithfull, but in the ornament of the *Priest*, having a golden Censer, and much odours given unto him, that he should offer with the prayers of the *Saints*. How may these things, wilt thou say, fit to *Constantine*? Surely as the type of the High Priest to *Iesus christ*: whose person to represente is not proper now to one certen kinde of men, but is common to all the faithfull; whom all *Christ* hath made *Priests*, and that not of the second, but of the highest sort. But why should not he above all have the image of the *Priest*, in whom most of all did shine the likenes of his Kingly dignity? well spake he of himselfe in the assembly of the Bishops, And I, saith he, am here as one of you: for I will not deny my selfe to be your fellowe servant, in which name I receive most of all: *Socrat. booke 1. chap. 7.*

¶ Having a golden censer: the greek word *ἱεραποστολῆς* signifyeth properly *Frankincense*:

Frankincense here is taken, for the Censer it selfe, as is manifest frō the first verse, where this *λιβάνωτον* is filled with the fire of the Altar. But the golden Censer was an instrument of the most Holy Place, Heb. 9. 4. and belongeth onely to the High Priest.

¶ And odours were given him. Therefore this *Angel* is not *Christ*: who taketh not odours frō any other, but he himselfe is a most replenished store house of all graces, and giveth to every one, as much as is needfull. Those odours are a most ample, both ability, and also will to make peace, which is the end of the Priesthood, and of burning incense before God: in which respect the Lord is said, to smell a sweete savour, When he accepteth a Sacrifice: Gen. 8. 21.

¶ That he might offer with the prayers: These thinges are spoken according to the auncient custome of the Temple: where the Priest burning incense within upon the golden altar, in the meane time the whole people taryed without, giving themselves to prayer, as in Luke 1. 10. And the whole multitude of the peple prayed without in the time of the burning incense: from whence it cometh to passe, that it is sayd in this place to be given to the prayers: which before time was wōt to be ioyned together with them at the same momēt. And the prayers of the Saints are the godly wishes of the faithfull, who earnestly desyred, that some remedy might be founde betimes against the evils neare at hande, which they saw to be fore shewed by many apparant tokens. For could it otherwise be, but that the syncere mindes seeing strifes, privie grudges, and contentions raigne every where, and to consume all things (I meane those which wee shewed even nowe to have followed the halfe houre silence) should not strive earnestly with God by prayers, that he would not suffer the trueth tryumphing over the tyranny of the enemies, to be abolished by the discords and alterations of them that were of the houlhoide? But what other meane could there be of appeasing controversies, then to gather together the parties disagreeing one with an other, and when the matter was reasoned of on each side friendly, by a good composition to drawe them to be of one minde? This was it then which the holy men desyred that the present controversies might be taken away, by a generall Councill assembled, and the future evils might be prevented. *Epiphanus* reporteth that *Alexander Bishop of Alexandria* solicited *Constantine* and required of him earnestly, that he would summon a generall Councill, and that not of himselfe, but from the common advise of other Bishops, whom he had consulted with about this matter, booke 2. Tom. 2. heresies 69. *Ruffinus* booke 1. chap. 1. From which wee may perceave what was the common desire of all men. Onely *Constantine* next after God could give odours to this desire, that

is, bring it to some desired issue: for, as saith Euseb. *It was in the power of the omnipotent God onely, to cure these evils. But Constantine alone of all men on earth to be the minister of these good things, in the life of Constantine, in the 3. booke of the sayd Euseb.*

¶ *Vpon the Golden Altar:* The Altar of incense, that was before the vayne, as Exod. chap. 30. ver. 3. Here it noteth the company of the chosen saints, the first fruites of the whole world, as speaketh Eusebius: in as much as this company doubtlesse did holde the place next to the most holy, as in olde time, the Golden Altar was set before the vayne. And surely by right may this crowne of most holy men be called the Golden Altar, the great assembly of which cometh highest unto the maiesty of God, and in which the visible glory of God most of all sheweth it selfe. *Where, saith Christ, two or three shall be gathered together in my name, there am I in the middes of them, Mat. 18. 19.* Therefore it must needs be that this company should have the next place to the Most Holy, in the middes of which Christ himselfe did remaine.

¶ *Which is before the Throne:* Within the circuite of the Elders. For that is said both here, and in other places to be before the Throne. Which whole space God would have to be proper to the elect on earth, who approach next to the Highest Throne, and are not separated by the coming between of Angels.

4 *And the smoke of the odours went up:* Thus farre the preparation of the Angell, now followeth his Ministry: and first that which pertaineth to the Elect in this verse, in respect of whom the smoke of the odours is said to goe up, that is, they were made partakers of the thing which they desired so greatly. The maner of speaking is taken from the same custome of the Leviticall Priest, the similitude of whom he hath used hitherto. Once every yeere the Censer was to be brought within the vayne, that the cloude of the incense might cover the Mercy Seate, which is upon the Testimony, to the ende that the Priest should not die, as wee read in the booke of Leviticall chapter sixteenth, twelve and thirteenth verses. Also Incense was to be burned every morning when the lampes should be kindled, as in the booke of Exodus, chapter thirty, verses seven and eight. Whose thicke vapour ascending should pearse through the vayne, and should perfume with a most sweete savour all the inward most holy place: a visible signe of our prayers, which doe penetrate the heavens, and by the sweete savour which they cast forth through Christ, doe obtaine of God, that which wee aske. From whence the Psalmist saith, *Let my prayer be esteemed as incense before thy face:* Psalme hundredth and fourthy one second verse. Therefore the smoke of the odours goeth up, when our prayers comeing

ming before God, doe obtaine for us that which wee asked according to his will. And when the holy men desired that some way should be taken, for the ending of that strife by a generall Councill proclaimed, by these things is shewed, that the thing was graunted them at length which they desired. For *Constantine* seeing that he did try in vaine all other remedies, appointeth a generall Councill at *Nice*: he commadeth the *Bishops* to take publike horses, and all to assemble at the day appointed. Whom at last being gathered together, he most sweetly admonisheth touching the care that they should have to search out the trueth; he with very great equity heareth the disputers against it: finally he governeth the whole businesse with such gravity and wisdom, that at length the wicked blasphemy being condemned by common consent, the holy trueth prevailed. By which fact of his surely the thicke cloude of the odours, went up from the hande of the *Angell* before God, when doubtlesse by his care, paines, diligence, charges, moderation of the whole businesse, so wholesome a thing, so much desired of all the godly, was undertaken, begun, and brought to an ende. Nowe he set a marke in the foreheads of the elect, wherby they might be discerned from the base sorte of the ungodly. Therefore *Constantine* is that *Angell*, those odours given him, which he should give to the prayers of the Saints, is the power to gather a generall Councill: the Golden Altar is Christ himselfe in the middes of this holy company: The thicke cloude of the odours going up, is the whole matter brought to an ende most prosperously. And this is that time untill which the foure *Angels* should keepe the truce, of which wee have seen at the 7. chap. ver. 1.

¶ *With the prayers of the Saints;* Prayers, peradventure by the want of a participle, not of the preposition *with*, as if the perfite sentence were this, *And the smoke of the odours, which were given to the prayers of the Saints went up*, the word being repeated from the former verse, where was, that he should give to the prayers: a thing very usuall with the Hebrewes, to understand in the things that follow, the verbe that was used before. But by this reason the odours given should onely ascende, and not also the other prayes of the saints, which also are odours, as wee have scene in the fift chapter & at the eight verse,

Therefore by want of the preposition the sense seemeth better to agree: Yet *Theodorus* bez have it with the preposition *with*, and not with the of as the Common translation, and the Iesuite, who interpreteth it materially, that the odours ascending were made of the prayers of the Saints, whē it was sayd before, that he should give to the prayers of the saints. But nothing that is give to a thing, is made of the same thing, to which it is give

222 CHAP. 7 A REVELATION OF THE APOCALYPS

¶ Out of the *Angels* hande: Because he helde a Censer in his hande: but which is as much as if he should say, by the ministry of the *Angel*, *Constantine* ministring, whatsoever was needfull for this matter.

5 After the *Angel* tooke the *Censer*, and filled it with fire of the altar: The fact of the *Angel*, as farre as it respecteth the wicked. But the full *Censer* sheweth the greatnes of the evill: the fire of the altar, the kinde of it. That was an excellent confession of the faith, which the holy *Councill* published against *Herefies*: which surely was like the coales of the altar, which the fire falling from heaven kindleth in the hearts of the *Saincts*, upon which they may burne most sweete odours in calling upon one true God in three persons. But this same fire cast into the earth, that is this godly confession spread abroad every where by the *Emperours* proclamations into the wicked world, or the Church at least in name (for I told you that so the Earth signifyeth often times) how great troubles raised it up forthwith? Doubtlesse even as that fire cast on the earth by *Christ*. made all full of privie displeasures & broyles while the godly with the heat of it, wer enflamed with a desire of the truth, but the wicked were set on fire with hatred and envie, Luke 12. 49. so this holy Decree, a firebrand of the same heavenly fire, rayed up a very great hatred in the contrary wils of men. When the *Trumpets* were first given, they fought one against an other, onely with a dissenting of opinions, but the evill encreased now by the remedy, as cankers are wont. For after this *Councill* came all maner of calamities, deceits and false accusations, which being shewed here briefly by the voices, thunderings, and lightnings, afterward are declared severally in the first *trumpete*. So therefore, that which was holy and holsome to the godly, turned to greater destruction and provoking to the wicked.

¶ And there were thunders and voices: Some bookes have voices and thunders: *Arctas* onely thunders and lightnings, omitting voices and earthquakes. These things doe note generally what fruite of that *Councill* should redounde to the wicked. But thunders and voices seeme here to be two wordes for one thing, to wit lowde thunders, as *Ier.* 4. 29, they shall goe into the very cloudes, and clime up upon the rockes; that is, upon the cloudy rockes by reason of the height of them: unlesse peradventure voices be the same thing here, which they were in the 4. chap. 5 ver.

6 And the seven *Angels*, which had: The second preparation of the seven *Angell*, who nowe goe about the businesse, of which before in the *Trumpets* that were given, there was given some prooffe. For these things a e spoken of the executing of the worke, as likewise the wife of the *Lambe* is sayd to make her selfe ready, at the very marriage, after in chap: 19. 7. Nowe therefore

therefore when the prisons were broken, those mischiefs should fly out, which eue hitherto made a stirre in the inner partes: the foure first of which are described in this chapter, farre lighter indeede then the three last: and therefore wee shall see, that albeit in a certain order of blowing the Trumpets they doe assaile, yet they all doe together come upon men with force, distinguished onely by shorte spaces of time to beginne.

¶ Prepared themselves to blowe the trumpets: This sounde of trumpets, seemeth not to be a voice manifesting to Iohn alone, that is, to the elect in the Church, the trouble that should come, such as was that of the *Beasts* in the first seales: but the diuine administration, giving by the holy *Angels* so notable beginnings to the facts: that by the same, as it were by a noyse of trumpets, all sortes of men should be awaked, for to consider the beginning of things. Many things doe creepe upon us by little and little and secretly, so as their beginning is unknowne, and are growne olde before they be perceived: but here the beginning should be marked, and perceived playnely of any one, so that the proceeding of them could not come suddenly upon any man, but such a one, as would be willfully negligent. Although the sound of a trumpet doth cause rather astonishment and feare, then teach the hearer knowledge. And so in deede it cometh to passe, that the further wee proceede, the more obscure are the iudgements of the events. In the *Seales* the Beast doth call *Iohn* for to come and see. In the *Trumpets* there is never a worde: onely a sounde is given. In the *Viols*, there is scarce any noyse, but so farre as the liquor powred out of a cuppe doth yeelde. Certainly as long as faith and godlines was sounde, as in those first times, small iudgements did awaken the Church: but in these last when iniquity is growne in use, wee passe over euen the greatest workes of God with eyes shutte up and deafe eares. Which carelesnes of ours God both discloseth and reproveth by this increasing darkenes of the signes. For lesse light is not given from any lacke of perspecuity in God, but onely for a reprehending of our future secutity.

7 *Therefore the first Angell blew the trumpet;* All things now being finished, which hitherto caused a delay, at length the Angels sounde the trumpets: at the first sound a double effect followeth. The first is a *shower of haile and fire*: The second the *burning of trees and grasse*: the haile comming fro heauen and with a great noyse, signifyeth the very great trouble, which from the household seruants of the Church, at least by outward professiō, should fall suddenly upon their owne heads. But the *fire mingled with blood*, the fervency of the same trouble, and increase euen to the shedding of blood. But wee must remember that these mischiefs are set on fire with the burn-

ning coales of the altar. Which thing is here manifest. For the matter was not deferred for any lōg while, but in the middes of the *Nicene Fathers* the first *Angell* blew the trumpet: for the holy men had scarce approved the trueth by a common consent after they had considered the matter diligētly, but the haile began to fall downe violently, and to make a wonderfull great noise. Certaine *Bishops*, verily citizens of the Earth, making a pretended shew that they were offended with some wordes of the *Confession*, but in very deede inflamed with the coales of the altar, laboured to hinder the consent and to be against it so farre as in their power did lye. These were five, *Eusebius Nicomedensis*, *Theognis Nicenus*, *Maris Chalcedonensis*, *Theonius Marmariensis*, & *Secundus Ptolemaicensis*, who maliciously alleadging a gainst the word *Consubstantiall*, would neither agree with the rest touching the faith, nor subscribe to the condemnation of *Arius*. This was a manifest beginning of the haile, which a while after fell in greater abōdance. For after that *Eusebius* and *Theognis* faining an alteration of their opinion, had recovered their former dignity, they went about this one thing, to try by all meanes howe that through the sides of *Athanasius*, they might pearce the trueth. And these cunning devisers looked so well to the matter, that noe times have bin more troubleous through most impudent false accusations, malicious surmises, lies, and uniuert vexations: That *Athanasius* had killed *Arsenius*, had ravished his hostesse, had takē away craftily the provision of corne at *Constantinople*, had ministred money to one that attempted an alteration: & what time affordeth examples of like impudency? The good *Arian Bishops* removed from his seate *Eustathius Bishop of Antioch*, because he was one of them that helde the trueth, a whore being brought forth, who objected unto him dishonest conversation with her. Neither were these thinges done secretly and privately, but that wee may acknowledge the huge noise of the haile, in assemblyes full of men, by continuall runnings up and downe frō *Thracia* & *Alexandria* into *Syria*, by wicked accusations, by appealing to the *Emperours*, in abrogations of ungodly sentences, and approving of the same againe, so as the whole *East* had businesse enough by these meanes, & did ringe on every syde with the noise of this shower.

But the broile stayed not here. *CONSTANTINE* the sonne of *Constantine* mingled haile with blood, banished many, put many to death, Howe cruell a thing was it, that he compelled by torments to consent to the wicked opinion, that reverend old man *Holsius of Corduba*, to whom his Father gave so great honour?

But the outrageousnes of *VALENS* is almost incredible, wherby the Church was spoiled on every side, the faithfull were cast headlong into the river

river *Orontes*: cruelty was exercised by every kinde of death. Surely that shippe in which under a colour of sending foure skore excellent men into banishment, he comanded them to be burnt in the maine sea, was more unnaturall then that weake shippe of *Nero*, in which he devised a death for his mother. And the Bishops who of late passed all mortall men in impudency, strove afterward with tyrants who should be most cruell. What slaughters did *MACE DONIUS* make through all the *East*, *Georgius* and *Lucius* at *Alexandria*? It would aske a long time to set downe all: doubtlesse the former miserable times came againe, the name onely of the enemy being chaged: for those of the time passed wer *Heathē*, but these wer false *Christians*. Verily the wonderfull and mervailous falling of haile in & about those times, shewed manifestly what was the state of things: And haile filling the hand rushed downe violently, every severall hailestone being as great, as the hand could conteme, as *Socrates* in the foure chapter of his booke doth say. And it seemeth that *Gregorius Nazianzenus* at that time made that oration, whose inscription is this, *When the Father held his peace because of the calamity of the haile.*

¶ And they were cast into the Earth, and the third part of the Earth &c. So readeth *Aretas*, the Common Latine translation, and some other Copies: and so it seemeth that it should be read, both that the greatnes of the evill may be the more perceived, and also that those things which follow may be understood the more easly, this first being set downe which is the chiefe. He commeth nowe to the second effect which was hurtfull onely to the wicked, the sealed being well defended from the evill of it.

For, saith he, they were cast into the Earth: which wee have taught to signify *Earthly men*, wholly addicted to the thinges of this life. But this showre rained not upon the whole earth, but onely upon the third part. But he calleth it the third, after the common manner, the whole being distributed in to three parts: Which third part was the *East*, to wit, *Asia*, and the bordering places.

EVROPE and *AFRIKE* understood it rather by hearing then in very deepe. *VALENS* and *URSATIVS* Bishops, the one of the city *Murisia* in the country of *Pannonia*, the other of *Singidon* a city in the Superior *Mysia*, did endeavor and laboured much to fill thole parts with this poison. But God who is mercifull, did in his kindnesse restrayne and repress this mischief within the boundes of the third part of the world, least that in overthrowing the whole Church, it would at length destroy and overthrowe the same utterly.

And

¶ And the third part of the trees was burnt: The trees are the foster children of that *Earth*, of which I spake even now, and those more stronge & tall then any of the rest, as after in the 7. chap. but the *Greene grasse* signifyeth the newe borne Infants of the Church, and the common multitude. But the tēpest seemeth to rage more grievously against the *Grasse*, then against the *trees*: for of these the *third part* onely is on fire, but all the *grasse* is burnt up. But this whole *grasse* belongeth to that *third part* onely, even as that *third part of the trees*, are all trees of the *East*: from whence the condition of the *trees* is nothing better, then of the *grasse*. These things teach, that all of the Christian name, as well the highest as the lowest, who lived in those countreyes of the third part of the world, and were not in trueth grounded and built upon Christ, should besoe miserably smitten with this storme, that they should make shipwracke of their salvation. But you will say, that they were destroyed before: that is true doubtlesse in Gods counsell, yet it often cometh to passe, that reprobate men doe flatter themselves for a time, with a certaine false hope, and doe with very great care delight to folowe some outward religion: which afterward the time doth prove manifestly, to have ben mere hypocrisy, and a vaine appearance of holines: so those burnt trees & grasse, should make shipwracke of their counterfait god lines, dashing themselves against the rockes of so great ungodlines of the Bishops. And howe could it be, but all in whose hartes the trueth hath not taken deepe roote, either should be carryed into errour, or, which is worse, should contemne all religion, should revolte from Christ himselve, should hate the worshippers of him, whom they should see to be bent to this onely thing, that they may rayse up strifes, contentions, and troubles? Well wrote *Constantine* in an *Epistle* to the *Councill* gathered together at *Tyrus*, he upbraided the *Bishops*, in that they did nothing else but sowe dissensions and hatreds, and those things which did tende to the utter ruine of man kinde: *Socrat. booke 1. 34.* But there needeth noe witnesses in a matter not doubtfull. The exceeding great mercy of God is rather to be prayed, which kept a fewe safe from this storme.

8 *Afterward the second Angell blew the trumpet, & as it were a burning mountaine:* The first effect of the founding of the trumpet of the second Angel: is a great mountaine burning with fire cast into the Sea: The second effect is, the death of the third part of the creatures that lived in the Sea. As touching the first, *Mountaines* in the scriptures are *Princes, States of a Realme, Lustie minded, &c* all of that sorte, as *Isaiah* saith, that the day of the Lord shalbe upon all the high mountaines, and upon all the hilles that are lifted up, and upon every high tower, and upon every stronge wall, chap. 2. 14. 15. From whence it seemeth here to

note

note Kingdomes, Principalities, Honours, Dignities, the Pompe of the world, and Traine following great men, and the Ambition of such things. This Mountaine burneth with fire, as *Vesuvius* or *Atna*, because the desyre of honour and riches is fervent, neither are men wont to be occupied coldly in getting such things. It is throwne into the Sea, because the ambition of these things is cast into the doctrine, a newe decree of the Councill being made, touching order and honour, of which their Ancesters never had a thought. For wee have shewed before, the Sea to be the most pure doctrine of the true and heavenly Church, chap. 4. 6. but of the earthly and false, the foule and grosse, chap. 7. 1. Seeing then that this is the meaning of the words, wee shall finde that the second Angell by and by after the first sounded the trumpet among the same *Nicene Fathers*. For after that sentence was given touching the consensual nature of the Sonne, of celebrating the Easter upon one and the same day, & of *Mileitum*, they turned themselves unto the making of *Canons*, by which the Ecclesiasticall Discipline should be ruled. Amonge other *Canons*, they make a Decree touching the Primacy of the Metropolitans, that the Bishop of Alexandria should have authority over all the Churches, in Egypt or Lybia, and Pentapolis: because the Bishop of Rome had the like custome: Likewise as in Antioch and the other Provinces, let the honour of every Church be reserved. And that no man ordained without the will and knowledge of the Metropolitan, should be counted a Bishop: that honour also be given to the Bishop of Ierusalem, and consequently that he may receive honour, the dignity never thelesse proper to the Metropolitan City remaining. Surely this burning Mountaine was cast into the Sea, when from this beginning, there was strife among the Church men about dignity and honour, as for the maintenance of religion, and their private sustenance. Indee the obscurer Churches were wont in former times to goe to the learned and skilfull Bishops of more famous cities, and to aske their advise if any doubtfull thing had fallen out, and to crave their aide to whom the excellency of the place procured more authority: but that which they did before of their owne accord, nowe must be done necessarily: and those whom lately they saluted as their brethren and felowes in office, they were now to be acknowledged by higher titles. From hence came into the Church, exercising of authority and having dominion: by which in a short time after, all thing were turned up sidowne. Constantinople thought that shee was regarded nothing according to her worthines, by this *Nicene Decree*: wherfore a fewe yeeres after, a Councill being gathered in the same place under Gratian and Theodosius the elder, shee ordained in plaine wordes, that the Bishop of the City of Constantinople, ought to have the honour of Primacy next after the *Romane Bishop*, because that it is newe Rome, see the first Councill at Constan-

nople; Canon the fifth. By which things both shee bewrayed her owne ambition, and also shewed some what more fully, what those some thing obscure circumstances of wordes in the *Nicene decree* meant.

I And the third part of the Sea became blood: The Second effect, is the corruption of *Doftrine*, & the death of the things in the Sea. The *Doftrine* is turned into blood, that is into a nature wholly growing out of kinde. Before indeede, it began to be foule and thicke, defiled with many superstitions, but after the desire of *Lordship & Primacy* was mixed with it, it became an horrible blood. But what this third part is, the History sheweth clearly. In the former sounding of the trumpet the *East* was smitten with the *hail*: now the *West* is punished with the bloody waters, as some time *Egypte*. Now *Rome* must play her part, which not content with the Primacy of *Order* the which the *Nicene Fathers* gave her, strove as much as shee was able, to get her selfe the highest estate also of power over all the rest. And shee had many opportunities doubtlesse before others, as to be the head City of olde time and not y^e longe agoe, that preiudice of the *Nicene Decree*, the exceeding peace the which shee enjoyed, when in the meane time the whole *East* was inflamed with the deadly fire brandes of dissentions, finally ordained as it were a sanctuary, the orthodoxes being driven out of their seates: under a colour of defending of whom, shee crept in by stealth to that dominion, which in her heart shee sought so greedily. For while both the banished Bishops, of whom shee seemeth to deserve well, praysed her of a gratefull good will more then was meete, and shee vaunting her selfe the more freely in a good cause, shee exercised a certen empire and dominion unwarres over all men. Which coming of hers appeareth evidently in *Sozomenus* in his 3. booke chap. 8. *Athanasius of Alexandria*, *Paulus of Constantinople*, *Marcellus of Ancyra*, and *Aselepa Gazensis*, being cast out of their people fled for succour to *Rome*: the defence of whom *Iulius Roman* tooke freely: neither was that to be reprooved, unless he had made craftily to himselfe from hence a steppe, unto tyranny. For so he writeth to the Churches in their behalfe, as though the power were his owne to command any thing imperiously. As if it were meete that he because of the dignity of his seate should be carefull for all, he restored to every one his owne Church. But when letters were sent every where touching this matter through the *East*, being as I said full of authority and power, which he arrogated to his seate, the *Easterne Bishops*, in other things not to be approved, did this well and according to their duty, that they thought the arrogancy of the man was to be convinced of them, and the *Romish ambition* to be reprooved freely.

And from hence is that which they answered, that the *Romane Church* doth strive

strive and contende with all men about honour, as if shee were the scholl of the Apostles, made at the beginning the mother City of Godlines: although the teachers themselves of the doctrine came from the East, and were men of that country &c. There was added to his cunning of boasting so insolently of the Apostolike Chaire, a crafty interpretation of all duty, as of due obedience: the saluting of his brethren and fellowes in office, by the name of honourable *Sonnes*, and other notable fraudes of that sorte, as Damafus in his Epistle to the Constantino-politane Councill doe shewe, in these wordes: *In that*, saith he, *your charity most honourable sonnes, giveth due reverence to the Apostolike Chaire, by the same thing you procure very much reverence to your selves. For although it appertaineth to us chieffy to order the sterne and rudder which wee have taken upon us to governe in the holy Church, in which the holy Apostle sate a teacher, yet wee confesse our selves to be unworthy of so great an honour*, Theodor. booke 5. chap. 9. Incredible is the charity of the *Romane Pope*, who embraceth noe otherwise then as *Sonnes*, so many *Bishops* present in the Councill. In the next age his unsatiable desyre brake forth more evidently. Three most *Holy Popes*, who could not erre, *Zozimus*, *Bonifacius* and *Celestinus* are convinced of fallshood, belying the Nicene Councill to stablish their owne Principality. The sixth Councill of *Carthage* (albeit they reprove so great a naughty act more gently then was meete) writeth to *Celestinus*, that they could not finde any such thinge in the truer Councils, which are received for *Nicene*, being sent them from holy *Cy vill* and *Atticus* of *Constantinople*, out of the originall, which they long a goe sent from thence by *Faustinus*, as out of a part of the *Nicene Councill*: and therefore they warne him, that he would not doe that wherby he may seeme to bring into the Church of *Christ* the smoke pride of the World.

So in short time their impudency increased, neither from hence forth did they cease before that Rome the conquereffe had taken from all the rest the apple of contention.

The *Nicene Fathers* sought to provide for the peace of the Church, by placing some chiefe *Patriarches*, as it were in a watchtower above the rest, but the issue convinceth them both of an exceeding great error and aberration, and of their labour to be very ill and unprofitably bestowed: and together also it teacheth howe much safer and better it is to continue and keepe within the boundes and simplicity of the divine and most holy word of *G O D*, then that wee should alter or change any thing in it leaning unto humane wisdom and inventions of men.

Such is this third part, into which the burning montaine was cast: and that the doctrine after ward became most foully corrupted, & marred, now it is more knowne thanks be to *God*, the that is needfull to spende time in proving it.

Wee shall finde that this is the continuall *Cocke* song of all the *Papists*, an immoderate boasting of the *Apostolique* Seate, whether they doe reserre all things wretlingly, the *Sunne* and *Moone*, the two *swordes*, and the *Church* built upon *Peter*.

9 And the third part of the creatures dyed: There remaine yet two partes of the second effect: one touching the death of the creatures in this Sea: the other of the destroying of the *shippes*. The creatures in the Sea, are all that basest company of the Clergie, as they call them: of which sorte are the *Doore-keepers*, *Readers*, *Singers*, *Exorcists*, *Acolythes*, *Subdeacons*, *Deacons*, *Archdeacons*, *Deanes*, *Religious Monkes*, *Brethren*, and the rest of that kinde. The *Shippes*, are those of a higher degree, whose office was to take paines in preaching the word, and to transporte it hither and thither as merchants, or any other way to exercise marchandize in this Sea. the third part of all those should perishe, that is, all that execute this corrupt miniltery in *Europe*, the third part of the world, by drinking up this redde blood, they should be destroyed, who puffed up with ambition, despise the simplicity of their office, and neglect all maner of dutie through desyre of attaining a better dignity. In the *East* the overflowing of the Barbarians quenched this flame: In the *West*, the times being some what more quiet, gave leave to it to spread abroad at her pleasure. The greatnes of which burning, by which are burned all the *Mariners*, *Watermen*, *Maisters of Shippes*, *Pilottes*, sayling in the middland Sea betweene *Europe* and *Afrique*, from the gulfe of the Sea *Ionium* unto the *Iles* called *Gades*, that is, the Ecclesiasticall men of this our world, may be comprehended more easily in minde and thought, then declared by wordes, of him that followeth brevity. I would to God that the broken peece of this Mountaine did not yet styll trouble the *Chrystall* Sea in *Christians Churches*. But how agreeth it to this Sea-evill, that in the same tempest, as sayth *Hierome*, by an earthquake of the whole world, which befell after the death of *Julian*, the Seas passed their boundes, and as if God did threaten a flood againe, or that all things should returne to the olde *Chaos*, the shippes being carried to the unapprocheable places of the Mountaines did hang upon them? In the life of *Hilar. Eremit. Annian Marcell* booke 26. at the ende, reported the same, mentioning that this came to passe the 12. day of the Calendes of August, when *Valentianus* was first *Consull* with his brother.

10 Then the third Angell blew the trumpet: The Primarie effect of the third sounding of the trumpet is a *starre* falling from heaven into the third part of the rivers and of the fountaines, burning like a torch, called *Wormewood*. The Secondary effect is butternesse procured thereof, and the death of men drinking of the waters.

Wee

Wee ought to remember that, which is cleare ynough from the things before said, but it is to be set downe againe and againe, because of them, who to the ende that they may darken the thinges, doe often repeate the contrary, *that the Wordes are not to be taken properly*. Yf one great starre should fall, wee should not need to expect any further evill following. Neither would it fall into the third part of rivers onely, but cover the whole earth: whereupon they that urge the property, are constrained to goe from the words, and to faine a certaine multitude of exhalations gathered together. But it shall be manifest from the whole Prophecy, that he speaketh not of that which is to come, but of that which is past in respect of our age. Therefore they who call us backe to the naturall signification of the wordes, doe of set purpose desire to hide the trueth so, that it may never shew it selfe. Let us come to the matter. Wee have heard that the starres are the Ministers of the word in the Churches, chap. 1. 20. Although the word doth not so appertaine to the alone, but that also it may be applyed sometime to others. *Howe*, saith the Prophet, speaking of the King of Babylon, *art thou fallen from heaven o Lucifer, the Sonne of the morning?* Isaiah 14. 12. Therefore the word fitteth them who glister aloft, as it were in heaven: especially if they shine with the light of trueth. This is a *great starre*, not darke and cloudy, but of a notable greatnes. *It fell from heaven*, by falling from the true Church, through Heresy or some other ungodlines. *It burneth as a torch*, because the fire of it should be flaming & mounting up, coming forth openly abroad, not burning onely with a secrete heate, as even now the Mountaine did burne: whose flame yet should not continue longe, but the nourishemēt failing as of a lampe, it should be cleane put out: *It falleth into the rivers and fountaines*, that is upon those men from whom as from fountaines the doctrine should flowe unto others, of which sorte are the *Bishops disposers of the Word*: the divers consideration of whom doth procure unto them divers names. Even now they were *Shippes* carrying hither and thither the merchandizes of the word: now because by their continuall flowing they doe maintaine that universall Sea of doctrine, and increase that which abideth in the multitude, worthily are they compared unto rivers and fountaines. The *starre* falleth into them, peradventure the common people remaining more sincere, which comprehendeth not so great subtilties. Although howe shall the river flowe cleare, where the fountaine is corrupted? Vnles peradventure as the Sea waxeth not sweete by the watering of the rivers, so neither doe the multitude gather bitterness from the corruption of these. But the matter is otherwise here, seeing a little leaven leaveneth the whole lump: and albeit, the fountaines should be most corrupt, yet it should

nor be without daunger to them, who should drinke thereof, but they should perish even as well. *The name of the starre is wormwood*, not because it should be called so commonly, but because it should shewe her selfe to be some such thing by the effect. And wormwood some time noteth the bitterness of affliction, as *beholde I will feede my people with wormwood*, *Ier. 9.* that is, most bitter corrections: some time the deadly poison of hereticall wickednes, as *take heede that there be not in you a roote bringing forth hemlock or Wormewood*, *Deut. 29. 18.* that is, least your minde be the seedepot of any Idolatry and wretched life, as the most learned Tremelius and Iunius doe expounde it. Both seemeth to beioyned together here, that the bitterness of the calamity may be mixed with the vicious and corrupt doctrine. Now for the application. *The third Angell did blowe* about an eleven yeeres after the former. When *Constantius*, to whom befell the *Easterne Empire*, and by and by after the death of his Father, through the fraude of a certaine Elder, whom he used familiarly, was cast from heaven into the *Arian Heresy*. The impiety began before through *Arius*, and gotte some patrons, as before wee have said: but Arius forthwith counterfeited a recantation: by the same cunning *Eusebius* and *Theognis* recovered their chaires. Neither durst any openly make any stirre, while *Constantine* remained alive. This furour enraged the mindes of some, and drove them to worke the orthodoxes what troubles they were able, but they made shewe of an other thing. Furthermore these were lesser starres: but *Constantius* was a *great starre flaming as a torch*, bringing forth the thing out of lurking corners into the cleare light: and endeavouring with very great desyre to amplify it. The same account is to be made of *Valens* the Emperour, who followeth after *Julian* & *Iovinian*. By their meanes *Wormewood* fell into the third part of the rivers, and into the fountaines of waters. Before time the *Bishops* were sicke of this disease: but now they began to rage, having got such rulers. *The whole East*, except *Athanasius* and *Paulinus* drunke this deadly poison of the *Arians* and *Emmonians*, see Hierome against the errours of *John Bishop of Hier.* Not onely *Nilus* was turned into bitterness, but also the rivers and fountaines of *Thracia*, *Hellepont*, *Bithinia*, and the whole continent region: in all which places the *Arians* expelled out of the Churches all that were of a right iudgement, and punished them shamefully, *Sozom. booke 4. 27.* More over the poison was powdered forth on all men from the borders of *Illyricum*, even unto *Thebais*, as *Basil* coplayneth in his *Epist. 69.* And what *Wormewood* was at any time more bitter, then for Christians to be beaten with stripes to death by Christians, to be deprived of their goods, and priviledge of the cities, to be burned in the fore head with a hotte iron, and to be handled with noe lesse cruelty, *yea*

ty, yea rather more cruelty of brethren, then before time of most fierce & outrageous enemies? Yet all these things and many mo suffered the orthodoxe at the handes of *Macedonius of Constantinople*, and others his fellowes in office, not *Bishops*, but *fiendes of Hell*, as *Socrates* writeth in his second booke, chapter 27. This mischief vexed and over ruled a long time that third part, both by it owne selfe, and also by the unhappy birth of the *Macedonians* and other wretched offspring of that sorte: nevertheless whē *Valens* was dead, this flame also decayed, the matter of which was consumed, as of a lampe, which hath noe more oyle. Those *Wormewood waters* did wonderfully provoke the calamity of the haile with which nowe at length they mixe themselves, and hindred that the burning flame of ambition in the *West* could not be holpen. For nowe the three *Trumpets* came on with rage together, which molested at the first asunder and mor lightly.

11 *Therefore the third part of the waters became:* The Second effect shewing the fruit of the falling *starre*. The Teachers and Bishops almost all, of that third part, who should be the springs of learning unto others, forthwith infected the wholesome waters with the bitterness of that wicked opinion: but they made this deadly mixture not onely to themselves, but also all which drunke hereof, and suffered themselves to be infected with the same opinions, got to themselves destruction, as hath ben declared by us before.

12 *Afterward the fourth Angell blew the trumpet:* Here is mentioned one effect onely of the fourth *trumpet*: otherwise then in the former. Neither that without cause, but for this intent, as farre as it seemeth, because the former evils came from *them of the household*, and that it was therefore needfull, not onely that it should be shewed which was done, but also the *Authors*, whereunto the first effect pertained especially. But this calamity should come altogether from the *Enemy*, and from men that were strangers from the *Church*, any fall of whom there was noe neede to rehearse. Wherefore he cometh to declare this *trumpet* noe otherwise then to the relating of the former calamities, which the spitefull *Heathen Tyrants* did bring in before time, as in chap. 6. 12. 13.

This onely effect smiteth the third part of the *Sunne*, of the *Moone*, of the *Starres*, of the *Day* and of the *Night*. The *Sunne*, *Moone*, and *Starres* wee interpret as before, to be the chiefe ornaments of the purer and true *Chyrch*: So as that the *Sunne* should be the *Scriptures* themselves, the fountaines of light. The *Moone* the doctrine borrowed from thence, which is compared sometime to the water, and also sometime to the light for a divers respect.

The

the *starres*, the Ministers: the *day*, ioyfulness and mirth in the Church from the enioying of this *Sunne*: the *Night*, a sorrowfull condition, either in regard of affliction, or of darkenes and obscurity which is cast upon the truth, or of both: whereupon there shall be noe night in the full happines of the Church, chap. 21. 29. Neither are the Ministers *starres*, because they are servants of the *night*, but because they put away the darknes that is in others, them selves in the meane time being inlightned wholly by the light of the *Sunne*. The meaning therefore is, that a most grievous calamity, common noe lesse to the *false*, then to the true Church, shall invade the third part of the world: as the History witnesseth it to have come to passe. I passe over the tempests of those warres, which the most obscure nations *Goths, Suevius, Hunnes, Heruls, Vandals*, and the other confederates of these, inferred: which scarcely repressed of *Constantine the Great*, at length when he was taken from the earth, overflowed all *Europe*: I thinke that this forth sounding of the trumpet, is to be referred especially, when *Genfericus the Vandal*, about the yeere after Christ is birth 438. passed over from *Spaine* into *Africke*, sent of *Bonifacius*. For what *Decius* or *Diocletian* is to be compared with this man in cruelty? The divine goodnesse delivered from their iawes *Augustine*, a few dayes before the city *Hippo* was takē. What torments endured not the rest of the saints? The Tyrant commandeth all holy bookes to be burned, every one without regarde to be killed, that they should not spare the innocent, but suckling children being pulled from their mothers breasts, to be partly dashed against the stones and the ground, partly to be cleaved asunder in the middes from the crowne of the head. And they were better dealt with all, then the rest which remained alive, many Ministers of the word, and famous men being laden with huge burdens in steade of Camels and beasts, and compelled with goades of iron to hasten their going, as often as through wearines they stayed. Proclamations from the King are set forth, that all in generall should be destroyed, who had holy orders. And *Victor of Uica* who wrote the History of this persecution, maketh mention, that of an hundred and three score Bishops, which lately were in *Zengetana* & the provinciall iurisdiction, three onely were left alive, at what time he wrote these things: and that one of these three escaped persecution and lived as a banished man at *Edeffain* in *Macedonia*. Verily the third part of the *Sunne*, of the *Moone*, of the *starres*, and of the *day* was smitten; seeing the *Africane* Church, the third part of the world, lay wholly quenched, as farre as man could iudge. Especially when as *Humorichus Nundrus*, and at length *Gulimer* made a gleanings with greater cruelty (if any thing can be greater) then *Genferichus* used in reaping the first harvest. Neither was the *Night* untouched, but the third

part

part of it was likewise smitten, that is, the whole false Church also, which is wont to be more populous then the true, and to cover it over with her darkenes, was partaker of the same calamity. For the Vandals desired to roote out all at once every one of the Christian name: farre otherwise then the other barbarous nations in Europe, which sought onely places to dwell in for themselves, and bare noe such hatefull mindes against religion. For which cause wee thinke, that this fourth sounding of the trumpet, doth properly belonge to the *Africane Vandals*. And so much the more, because by their meanes it was brought to passe that the Sunne in those countryes did go downe alway to this very day: for after that horrible darkenesse, which the Vandals brought in, God by his fearefull iudgement gave up those nations to the Mahumeticall madnes, whose hellish darknes at this time suffereth noe comfortable Sunne beame to shine upon them. Howe is it to be lamented, that that part of the world, which afore time was beset with most famous lights, *Tertullian*, *Cyprian*, *Augustine*, and others almost infinite, is nowe altogether become blacke, and doth not shine with one little sparkle? But so is thy will most holy Father, who hast compassed about us Europeans left alone, and most wickedly abusing thy holy name, with very sorrowfull spectacles of thy wrath, both toward the East & South. So therefore are the foure first trumpets, *Contention*, *Ambition*, *Heresy*, & *Warre*: those foure Angels, which *Constantine the Great* for a time restrained. But the first and third trumpet belongeth to the East: the second to the West: the fourth to Africa. The Prophecy of this chapter conteineth about two hundred & thirty yeeres, to wit, from the beginning of the reigne of *Constantine* unto the yeere of *Christ* five hundred thirty and three, at which time *Belisarius* carried away captive *Gilimer*, and destroyed the name of the Vandals in *Africke*, *Evag. booke 4. 16*. Yee may fetch a larger declaration from *Euseb.* upon the life of *Constatine*: from *Socrates*, *Theodoret*, *Sozomene*, *Evagrius*, *Procopius*, of the warre of the Vandals: and *Victor of Vrica* touching the persecution of the same men: whose Commentaries God would have to be extant, for the light and credit of this Prophecy.

13 And I sawe and heard one Angell: Nowe he cometh to the three last trumpets, much more troublous then the former, as appeareth from the common preparation in this verse. For as though the usuall sounding of the trumpet were not of sufficient force to cause feare, a common Probeme to these three full of terrour is prefixed: every severall afterward is declared by their transitions. As touching the wordes, some reade for an Angell an Eagle, as *Aretas*, the Complutent Edition, and the common translation: brought hereunto as it seemeth, because the fourth Beast was like a flying Eagle.

chap. 4. 7. But the word *one* being adioyned, maketh against it. For it was wont to be the limiting of a thing uncertaine and indefinite. But the *Eagle the fourth Beast* was onely one: wherefore it had ben superfluous to say, *I heard one Eagle*. Therefore *one Angell* agreeth better: which word is general, and by right may be limited with some addition, as *Andreas* readeth, and some other *Greeke Copies*. Furthermore he is called an *Angell which flyeth through the middes of heaven*, after in chap. 14. 6. But this one Angell is some one man alone, picked and chosen out from the rest, to some peculiar office. *Mesegivna* is not the middes of heaven, as the *Astronomers* call it, who call *midday* in this wise, but the *middes betweene Earth and heave*, to wit, the *middes of height*, not of *lenght*, as the *Angell* appeared to *David*, 1 Chron. 21. 16. But seeing *heaven* is the holy Church, and the earth the false and counterfaite, which carrieth the name & shewe onely of the true: this *Angell* being seen betwixt both, seemeth not to have attained the purity of *char*, and yet to have flowne somewhat aloft beyond the dregs and filth of *this*. He cryeth with a lowde voice, that he may be heard of all men, that there shall come farre greater calamities, fro the three trumpets that are to come, then yet have gone before. But that these shall come upon the inhabitants of the earth, who doe counterfait holines, whereas in very deede they are withered branches and rotten members. The time and congruency of the matter doe make me to thinke that this *Angell* is *Gregory the Great Bishop of Rome*: he was one, as it were taken out of the rable of many *Bishops*, whose labour God would use to profit his Church. But although he sat unwarres in the chaire of wickednes, yet God knoweth to plucke his out of the iawes of Hell. And significantly doubtles is he called *one*, as though it were a miracle for any one of any goodnes to be founde among that degenerating route. This *Gregory* did fly in the middes of heaven, pressed downe with many superstitions and errours, that he could not be enroled a citizen of the heavenly city. Whose neverthelesse singular good will, care, diligence, right iudgement in many thinges lifted him up on high farre above the rest of the common sort, and that company of superstitious ones. He cryed with a lowde voice, denouncing to the world a great calamity by *ANTI CHRIST* who should come straight way. The King, saith he; of pride is at hande, and which is unlawfull to be spoken, an army of Priests is prepared: booke 4. Epist. 24. Againe, the King of pride is at the doores, in the same booke, Epist. 38. In the same place againe, where is that *Antichrist*, which chalengeth the name of universall Bishop. and for whom is prepared an army of Priests to attende upon him? He is at hand, sayth he, and at the doores: yea he was farre neerer then he thought, in whose chaire he sate even himselfe, but.

CHAP. 8 A REVELATION OF THE APOCALYPSE 237

but by his account he could not be farre of. Neither is it lawfull to diminish the *Popes* credit, who could not be deceived, especially avouching the same thing so often and in earnest. Seeing therefore that this *Gregory* next after the fourth trumpet, that is, the Vandalike persecution, so expressly cryeth out aloude, that *Antichrist* is at hande, then whom noe greater plague and calamity could befall the earth: and that a fewe yeeres before, that the Monster borne longe agoe, broke forth into the open light, it must needes be that he was this *Angell*, who is shewed almost so playnly by this type, as if he had ben named.

CHAP. 9.

THEN the fift *Angell* blew the trumpet, and I sawe a starre fall from heaven into the earth, and to that starre was given the key of the bottomelesse pit.

2 He opened therefore the bottomelesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace: and the Sunne was darkened, and the ayre, by the smoke of the pit.

3 And there came out of the smoke Locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

4 But to them it was sayd, that they should not hurt the hay of the earth, neither any greene thing, neither any tree: but onely those men, which had not the Seale of God in their foreheads.

5 And to them was commanded, that they should not kill them, but that they should be tormented five moneths: and that their torment should be, as the torment of a Scorpion, when he hath stung a man.

6 Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to dye, and death shall fly from them.

7 And the formes of the Locusts were like unto horses prepared unto battell: & on their heades were set as it were crownes, like unto Golde, and their faces like as the faces of men.

8 And they had haire as the haire of Women, and their teeth were as the teeth of Lyons.

9 And they had habergions, as habergions of iron: and the sound of their wings was like the sounde of charrets, when many horses runne unto battell.

10 And they had tails like unto Scorpions, and stings: and they have power in their tails to hurt men five moneths.

11 And they have a King set over them, which is the *ANGEL* of the bottomelesse pit, whose name in Hebrew is *Abaddon*, but in Greeke *Apollyon*, that is, Destroying.

12 One Woe is past: and behold yet two woes come after this.

13 Then the sixth Angell blew the trumpet, and I heard a voice from the four hornes of the Golden Altar which is before the eyes of God, saying to the sixth Angell, which had the trumpet.

14 Loose those foure Angels, which are bound at the great river Euphrates.

15 Therefore those foure Angels were loosed, which were prepared at an houre, & at a day, and at a moneth, and at a yeere, to slay the third part of men.

16 And the number of the army of horsemen was two thousand times an hundred thousand: for I heard the number of them.

17 And I sawe the horses in a vision, and them that sate on them, having fiery habergions, and of jacinth, and of bristone: and the heads of the horses were as the heads of Lions: and out of their mouthes went forth fire, and smoke, and brimstone.

18 By these three was the third part of men killed, that is, of the fire, and of the smoke, and of the brimstone, which came out of their mouthes.

19 For the horses power is in their mouthes, and in their tails: for their tails are like unto serpents having heades, wherewith they hurt.

20 And the remnant of the men, which were not killed by these plagues repented not of the workes of their handes, that they should not worshoppe devils, and Idols of Gold, and of Silver, and of Brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Neither repented they of their murthers, nor of their sorceries, neither of their fornication, nor of their theft.

Analysis.

SVCH hath ben the common Proheme, as was said in the last verse of the former chapter: The speciall effect of the greater trumpets followeth: two of which are handled in this chapter: The Fifth, unto the verse 13. The Sixth in the rest. The first effect of that is, the fall of a starre from heaven, ver. 1. The second effect is the opening of the bottomelesse pit, the smoke coming out of the pit, darkening the Sunne, ver. 2. and the ingendring of Locusts: of which afterward there is a description, first in respect of their power, like unto scorpions, ver. 3. over whom, ver. 4. of how long continuance, ver. 5. howe great, both from the degree of paine, which should not be unto death, but onely for torment, ver. 5. and also from the esteeming of death, as a lesser evil, ver. 6. Afterward there is used a lively description of them, both of what sorte they are by themselves, and that partly in summe: That they are like to warrelike horses, ver. 7. partly by every member in regard of their heades and faces, in the same verse, of their haire and teeth, ver. 8. of their

habergeons and wings, ver. 9. of their tails and power of hurting to continue, ver. 10. and also lastly, what they are in respect of their King *Abaddon*, ver. 11. So is the *first trumpet*. The two next are set forth by transitiōs, ver. 12. The former whereof, that is the *sixt* containeth both the calamity in the rest of this chapter, and also a consolation of the Saints in the two following. The calamity first is *commanded*, the *anhour* of which commandement is declared, ver. 13. The *Minister* to whom it is given, and the *summe* of the commandement, ver. 14. Afterward it is *performed* in very deepe, both by the *Captaines*, to whom a space of tyrannising, and the number of them that are to be killed, is prescribed, ver. 15. and also by the *souldiers*, the number of which is shewed, ver. 16. and fierce and terrible dispositiō, ver. 17. The event of all which is double, the *killing of the third part of men*, ver. 18. 19. The hardening of the rest, ver. 20. 21.

Scholions.

1 *Then the first Angell blew the trumpet, and I sawe a starre:* The first effect of the first trūpet is the *fall of a starre*, as wee have sayd in the Analysis, which starre is not any good Angell, they are never sayd to *fall from heaven to the earth*, which alwayes in this booke is takē in the worse patt: but to descēde, as chap. 10. 1. and 18. 1. and 20. 1. Furthermore, this starre is the *Angell of the bottomelesse pit*, of which in ver. 11. who is called *Destroying*, not onely because he shall destroy others, but also because *he himselſe shall goe into destruction*, chap. 17. 8. Who hath come from the same bottomelesse pit, from whence he hath caused destruction to others, in the same place: It is well true that a Holy Angell hath the key of the bottomelesse pit, chap. 20. 1. but that is a key to shutte onely the bottomelesse pit, after that the Devill is put in: this on the other side is onely to open the same. Neither is that firme, that the key is never given to others, then our friends: for what other thing is the Key, then a power over a thing? Which wee knowe is granted to the fowlespirits; whereupon the *Devill* is called the *Prince of the world*, Iohn 14. 30. the *Prince of the power of the ayre*, Ephes. 2. 2. the *Prince of the darkenes of this world*, Ephes. 6. 12. Therefore this starre by an usuall manner of speaking in the Scriptures, is some wicked *Man*, to whom wee have heard before nowe, that the name of *starre* is given. That Ambrose, which not very long agoe Tonstall published, will have him to be some *Arch-heretique*, who as a starre in heaven, before he fell, shined brightly in the Church with learning and wisdom: Ioachim Abbas, that it is some *Clergie man* endued with knowledge of learning: Well and according to the meaning of the Holy Ghost, as wee

shall see by and by. He is said to have fallen in the time past, which fell before nowe. For this starre fell not first at this fift sounding of the trumpet, but departed longe before from her soundnesse by certen degrees, & was tumbled downe into this pit of ungodlines. Although this preter tence noteth not onely the thing which is nowe past, but also after the maner of the Hebrewes, a continuing action. Of which sorte are those, *This is my beloved Sonne in Whom I have ben well pleased*, Mat. 3. 17. So before, *Beholde sayth Christ, I have stood at the doore and doe knocke*, chap. 3. 20. Of which sorte are many in other places. *It fell from heaven unto the earth*, by revolting from the holy Church to a degenerating company of ungodly men. But this fall nowe first began to be marked, after the sounding out of the fift trumpet. For that which is done leisurely and privily, is not perceived to be a doing, before that it be manifestly come to passe. *The key of the bottomelesse pit given*, is a power granted over infernall darkenes, which was shutte up in the bottome of the pit of hell, for that is the bottomelesse pit. Now first this power was granted to sende forth the smoke, howsoever the fall from heaven was before that the trumpet sounded. Nowe that wee may finde out who this starre is, the thing is not to be measured by one or two circumstances (for so wee shall finde very many to have fallen from heaven) but all things are to be taken together: which surely whomsoever they shall fitte, he doubtlesse is that very man whom this Prophecy painteth out unto us: it cannot be that the holy descriptions should be generall and common, so as they may be applyed to divers things contrary to the meaning of the Spirit. But it is to be observed, that this trumpet is not limited within any certaine boundes of the third part, as the former, but to have free liberty to spread farre abroad in what place soever it will, as in the common propheme the Angell cryed out in the ende of the former chapter, *woe to the inhabitants of the earth*: as though the calamity should be contained within noe other limits then of the whole earth: from whence it cometh to passe that the latter trumpets exceede the former, not onely in the very kinde and continuance of the evils, but also in the space and largenes of the countries themselves, to which they should bring dammage. These things being thus layd, wee shall finde that this trumpet sounded immediately within three yeeres after that Gregory died (whom eve nowe wee shewed to be the Angell flying from the middes of heaven) about the yeere from the birth of Christ, fixe hundredth and seaven. At which time Boniface the third obtained of Phocas the parricide, that the Bishop of Rome should be universall: then also Atabumet in the East (whom Robertus Cetenensis and Bibliander refer unto the same time in the eleven table: albeit I thinke that others more truly doe refer him

him

CHAP. 9 A REVELATION OF THE APOCALYPSE 241

him to a fewe yeeres after: as touching the summe of the thing there is noe difference) was belerued of his owne people to be a greate Prophet. Both starres fell from heaven before this time. The Romane defection is manifest in the Idolatrous worshipping of reliques, & in attributing that to the Saints, which is proper to God alone: that I may not recite many other wicked superstitions, when as it would aske a long time even for to number them. Gregory that middle Angell, whom by right thou mayest call holy in comparison of many other that were to come: in howe plaine words doth he bewray the impiety of this seate herein? *The holy Martyrs*, sayth he, *our defenders are present, they will be asked, and they require to be sought. Therefore in your prayers seeke yee these helpes, finde yee out these defenders of your guiltines: in his Homilies on the Gosp.* Againe, *Which Holy Peter of late could be your helper in all things, and more over he is able to forgive your sinnes,* booke 4. Epist. 34. Againe, *let him put his trust in the grace of the omnipotent God, and in the helpe of the blessed Apostle Peter, in the booke 4. chap. 39.* Moreover, *from the crosse, in which is the wood of the Lords crosse, and the haues of John Baptist, wee have alwayes comfort of our Saviour, through the intercession of his fire runner,* booke 7. Epist. 126. Neither was he the first authour of this Idolatry: neither did they which followed indeavour to overthrowe it, but rather increased it with all their power. And not without cause indeede, the fall of this starre became the first knowne, when the Bishop began to be called *universall*, then yet the eares of all men might ring with the late crying out of Gregory, *He is Antichrist, who chalengerth to himselfe the name of universall Bishop.* Fro which also it is manifest, howe both they deceive and are deceived, who require instantly the testimonies of *Ambrose, Hierome, Chrysostome, Augustine*, or of any other Father, by which expressly it may be proved that the *Pope of Rome is Antichrist*, seeing his fall could not be so plainly discerned before the blowing of the fifth trumpeter: which doubtlesse founded not, before these holy men ceased to be among the living. *The fall also of Mahomet from heaven is evident.* The *Saracenes* had received the true faith of Christ by the instruction of *Moses* a certaine Bishop of that people, when *Mavia the Queene* reigned, as in *Socrates* booke 4. 36. or *Mania*, as *Sozomene* calleth her, booke 6. 38. At which time *Valens* governed the Empire of Rome in the East.

From this beginning, or peradventure from *Zacamus the Prince*, who flourished a fewe yeeres before, the trueth seemesh to have ben spred among them unto the times of *HERACLIVS*, corrupt without all doubt with much filth, and corruption, as is wont to come to passe in proesse of time, yet not quite abolished, as it is cleare fro *Mahomet* himselfe:
who

who acknowledged the Scriptures, and tooke to himsefve companions, or rather had for maisters *Sergius of Constantinople, a Nestorian Monke, and Iohn of Antioche an Arian*, Wherefore it is plaine that both of them had fallen. The key was given to the Bishop of Rome in that manner which I have said, For an ordinance of the Emperour being established, that the Bishops of Rome should have full power to assemble generall Councils and to dissolve them, to confirme and disanull the things which should be decreed in the Councils: and that the City of Rome should be the heade of all wholesome life, when before Constantinople was so esteemed because of the seate of the Emperour (as writeth Pomponius on Phocas) what could not this key open? Doth not the Pope worthily boast of the Keyes, and carrieth them an ensigne for his armes, least perhaps any should be ignorant, that he is the same, whom Iohn sawe should come? And this is that difference betweene the other superstitious men, and the Pope of Rome. Many others did give more to the Saints departed, then was meete, and defiled themselves with the most grievous sinne of Idolatry, yet to noe other was given the key to open the pit, but to this universall Bishop. Let noe man therefore to hide the *Antichrist*, call forth the defense and fellowshippe of others that erred, but let him ioyn together all the properties, not iudge of him for one alone. But as touching *Mahomet*, what could not he obtaine of the simple multitude, being counted of all a great Prophet? Whose sowning from a discase the rude multitude beleevd to have bin a conference with the Angell Gabriell. Surely a mighty Key and fit to open the pit of Hell. Therefore the respect to the time, the greatnes of the matter, the changeableness of all things, which shall more appeare in the explication: finally the large boundes of this trumpet doe cause that as well *Mahomet* as the *Romish Pope* are to be contained under this starre. Neither is it an unmeetee thing that many persons should be noted by one type: whom the likenes doth compoſe and make to be some one thing.

2 Therefore he opened the bottomelesse pit, and the smoke ascended; Such was the first effect. The second sorte of effects doe arise one from another in a certen order. For first, he openeth the pit: from the pit opened smoke ascendeth: out of the smoke, beside the darkening of the Sunne, come Locusts. And the Smoke is Heresy in doctrine, and superstition in worship. For what other thing can breath out of the Hellish pit? Before time indeede by many cranyes it sent forth a foule vapour, but nowe through the doores opened by the helpe of these men, it began to goe out hastily. The Sunne and ayre are darkened, after that errorrs growed in use, and the light of the trueth was quite put out. Neither is it a darkenes of one place onely, such as the high tope of some mountaine doth cause, but the whole ayre is filled with black

nes

nes differing nothing from the darknes of the night. And certainly after once the Primacy was obtained of Phocas, Bonifacius the next both in name and order, consecrated to all Saints, Pantheon a Temple of Heathenish Idolatry, practizing the same ungodlines, which the Ethniques did before, but under an other something more glorious name. Whose holy day also he appointed, that the wickednes of worshipping an newe army of Gods, might not be Romes alone. Theodatus his next successeur decreed, that the parents who had received even through ignorance, their owne children from baptisme, should not live together any more in the society of wedlocke: but that there should be a separation made, and the woman should receive her dowrie, and be married to another after a yeeer. A newe kinde of incest by spirituall kindred, which God knewe not when he made his lawes of incest and unlawfull marriages, Lev. 18. Bonifacius the fift added, that wee by Christ are delivered from originall sinne onely: that the Lawe requireth noe more of us, then that which wee are able to performe by our owne strength, or at least by the helpe of the divine grace. Vitalian, that all things ought to be done in the Church in the Latine tongue. Finally, that I may not reckon up an infinite thing: the matter at length came to this point, that all must necessarily submit their neckes to this yoke: That every soule that wilbe saved, must confesse the forme of the Romane tradition: and that all her decrees are to be received, as if they were stablished by the divine voice of Peter himselfe: as Agatho in his Epist. among the Acts of the sixth Councill at Constantino-ple: This smoke which at the first opening of the pit, was but thicke, became every day thicker, almost by infinite degrees. And the maner of Worshipping God, began to be noe lesse corrupted, which did consist wholly in Masses, Altars, Garments, Images, Chalcices, Crosses, Candlesticks, Censers, Banners, Holy Vessels, Holy Water: in a multitude of Prayers, Pilgrimages, Fastings, and an exceeding great company of not onely idle, but also ungodly ceremonies, the most pure ordinance of God forsaken in the meane time, and troade under foote. Howe longe before, and howe farre this smoke spread it selfe in the West, one alone Boniface Venosride an Englishman may be instead of many witnesses, who being the Legate and Apostle of Gregorie the second, brought into bondage under the Pope the Franckes, the Noriques, the Boies, the Thyrigates, The Cattes, part of the Saxes, the Sclavonians, the Frises. How great a multitude of slaves by one mans travell? But this was nothing to the whole West, covered in a shorte time after with the same smoke. For the Princes being made to beleieve, that, that Church was founded of Peter, and this Peter left the keyes and power given him of Christ to his successors at Rome, and in no other place in the earth: so as he that should cut of himselfe from the Church of Rome, should become a banished man from the Christian religion (as Adrian in his

Epistle to the Spaniards:) it is noe meruayle if by this darkenes the *Sunne* was taken away from all Churches every where. But this darke night became yet much more thicke, when at length the holy Scriptures being wholly layd aside, and all good learning being banished, sophisticall Theologie was onely in account, the unipure Decrees and Decretals, held the gouernance. Then the *Egyptian* darkenes was not thicker, thē that which came upon the whole West. *The Easterne smoke* sent forth by *Mahomet* was grosser at the very first beginning, so as it might be felt with the handes. He unto three holy Scriptures, as he speaketh, that is, the *Lawe of Moses*, the *Psalmes of David*, and the *Gospell*, ioyneth his *Alfurra*, an horrible Chaos of all blasphemyes. And as if the Easterne people had not receiued hurt enough frō the dotages of *Mahomet*, *Heraclius* the Emperour spread also amōg them the errour of the *Monothelites*. So then about these times, every man may see abundance of smoke coming out of the opened pit. As touching the wordes, instead of a great furnace, *Aretas*, the Complutent edition and some others reade a burning furnace, peradventure both are to be ioyned together, but the sense is cleare.

3 *And out of the smoke went Locusts:* An other effect of the second sorte, the procreation of *Locusts*: that is of men, who resemble their dispositiō most fitly in their multitude and slouthfulness. The wordes may not be understood of some venomous creatures indeede: whose offspring doth not require à man falling from the truth, of which sorte wee haue shewed the starre to be which fell from heauen: neither are the true *Locusts* bred from the smoke of errors: but the offspring must be of the same kinde, of which his cause is. Wherefore frō this ignorance & most grosse errors there came forth in the East the *Mahometist Saracens*, a cōpany of vile persons by troupes running violently to robberies, living not so much of their owne as of others: a natiō borne to eate up & deuoure the goods of other men, which hath wasted the whole East in a fewe yeeres: afterward spoiled miserably the West & our Europe. The Westerne *Locusts* are *Monkes*, *Nunnes*, the yong brethren the innumerable route of religious, the *Cardinals* with the whole *Papish Hierarchy*. All these beetles sprūg out of the same smoke, or dunge of ignorance & error. For after that men did attribute their saluatiō to their workes, what measure could there be of newe religiōs & newly devised superstitiō? Al doe feruētly thirst after saluation, which whē they understāde to be in their owne power, & to consist in the obseruatiō of such thinges, there was no superstitiō frō which they could stay themselves. Surely a man is scarce more begottē of a mā, thē these *Locusts* frō that smoke. Whatsoever pleasant thing was any where, in any cōuntries, flying thither in troupes, & placing themselves there,

there, they devoured it wholly: neither was their living more dainty then secure, as though all the rest of mankind had bin created for to be the cookes of these banketers. Howe great troupes there have bin in time past, any man may coniecture from hence, that a certaine Generall of the *Minorites*, which one secte filled fourey Provinces, promised to the Pope towards his expedition against the *Turkes*, out of the Seraphicall family of the *Franciscanes*, thirty thousand Warriours, who could performe valiantly Warlike offices, without hindring at all the service of holy things: Sabel. Ennead. 9. booke 6. Howe huge a multitude must there have bin of all the religious men, considering that one family of them minitred so copious an army? To which is to be added Polydore Virgill, affirming, that there was never any ordinance of humane godlinesse, that grew more in a short time: for this alone family of the *Franciscanes* filled the whole earth: so as the common people astonied did suspect, that godlines was not so much regarded of many, as idleness and slothfulness: of Invent. booke 7. chap. 4. Behold the Locusts, even by the iudgement of the common people. There were *Monkes* indeede of olde time, but such as lived by their labour: neither were they at all of any Ecclesiasticall degree: but this newe generation sowing nothing of their owne, devoured other mens harvestes: and that it might be evident whose offspring they are, The *Monkes* are inrolled by Boniface the 4. among the tribes of Priests, and power is given to them to preach the word and minister the Sacraments. Boniface the fift added the power of binding and loosing. Nowe therefore they are made the creatures of the Pope, of whom alone they receive their dignity and authority, which before they could obtaine no further, then the opinion of their godlines would procure unto them. And not without cause it is noted of learned men, although minding nothing as it seemeth this Prophecy, that in this age three great miracles came to passe, the Monasteries of Monkes were builded, Kinges themselves became shaven Monkes, & daily fornication was amongst the holy canonized state, Beleus Centurie the first on Vitalianus. Surely the Monkery of this time had some peculiar thing, which did cause astonishment unto men, although they had litle regard to this Prophecy.

¶ And power was given them, as the Scorpions of the earth have power: Nowe followeth hereafter a description of the Locusts: and first from the power given them, which they obtaine like to that, of the scorpions of the earth. This creature is of the insects, it hath five armes, toothed with forked claves: the cruell plague of the poison of serpents, as sayth Plin. They are of an angry disposition, whence the proverbe, thou provokest the eight-footed scorpion: and Scorpio among the Greekes, is to exasperate, to stirre up, to make very angry, after the manner of a Scorpion.

And as it becometh their outrageous madnesse, they carry alwayes a drawne and ready weapon to inflict a deadly wound. The rest of the insects have their stinges hidden within: the scorpion alone is armed with a longe stinge hanging out, which is not idle, but alwayes striking, giving himselfe noe reste at any time, that he may not be wanting at any occasion: his going is with a winding steppe, by which he striketh the more unwarres. Such doubtlesse is this *smoky breed* in the power of hurting, which at the first were *Locusts* in multitude and sloughfulnes. The thing is cleare in the *Saracenes* a furious nation, prompt and ready alwayes to kill: which by stealth & privacy is wonte to assaile men, and to come on with rage in those places, in which it was least of all feared. Also our *Religious Locusts* in the west, which seemed to breath forth no other thing then charity, gentlenesse, courtesie, were as quickly moved, as the Scorpions. If a man did offende but one even the least of that shaven heard, he stirred up the whole troupe, neither did he carry it away scotfree, although placed in the highest estate of nobility

*Don Pluto dares not to assay, though he be Prince of Hell,
So much as dares th' unruly Monke, & crafty belldame sell.*

In which two verses Pope Pius, who before his Popedome was *Aneas Silvius*, was not afraide to pronounce, that the rage of the Devill is milder, then the monkish: They carried their weapon standing out and knowne to all men, the terrible lightening of excommunication: but they gave a blow for the most part *feeling a compasse*, & secretly, and they pretended alwayes fained causes of their furie. Although if they pleased not to drawe this weapon, at the least way, they tormented with feare of Purgatory, and Hell, whither they thrust downe all their enemies. Nowe therefore was the time, *when men dwell among scorpions*, as in time past, Ezech. 2. 6.

4 And it was commanded them that they should not hurt the grasse of the earth: These things shew over whom power is given them. First, all *Hay* is excepted simply; secondly also in part *the greene and trees*: onely men unfeared, as left to their lust. As touching the hay (for so may the Greeke worde with the olde Interpreter be well translated, specially seeing that the word *green* followeth next after) it is the dry grasse cut of from the earth, which seeing it is the company of the wicked, as wee have often shewed, *the grasse cut of from thence*, shalbe men separated of God from the society of other wicked, by certaine playne and knowne markes. *The Locusts should not hurt these*, not because there lacked will and endeavour, but because they should loose all their labour in attempting their destruction, whom God would defende by his mighty arme against their violence. As wee read that it came to passe in the *East*, when *Constantine Pogonatus* was Emperor, about the yeere

674. For then the *Saracenes* with great armies, by lande and sea invaded *Thracia*, they assaulted *Constantinople* the very seate of the Kinge: but after that by the space of seven yeeres together they could effect nothing by violent assaults, at last many shippes being burnt by a fire newly found out of one *Callinicus*, and the rest of the navie being partly drowned through a storme, partly dashed against the rockes, they were discouraged and weakened, so that having lost all hope, they desired peace for thirty yeeres: which they redeemed by a yearly tribute of a thousand poundes of Golde, and 40 men prisoners. But doe you aske the cause why the *Saracens* fought here so unprosperously? There was a certain Hay time in those countreyes, when *Constantine* abandoned the impiety of *Heracles* and *Constans* his Father, & rooted out utterly *Monotheisme*, the sixth Council of *Constantinople* being assembled. Indeede *Martin* & *Agatho* Bishops of *Rome*, condemned also the same Heresy: who yet cannot be counted among this haie, being tied to the earth by other veines, to wit a most fowle *Idolary*: of which the Church of *Constantinople*, was more pure, which received not true and expresse Images before the *πενθέκωστή* Council a few yeeres after under *Iustinianus* second, as sheweth *Antoninus* Contius, in the third part of the Decrees, in the third chap. of distinctions, the sixth holy Council: and Polydor. Virgil. in his 6. booke and 13. chap. concerning the *Inventours*. In the times of *Leo* *Isaurus*, the same Locusts came flying againe about the yeere 719. with a farre greater number of shippes, and more hurtfull armies. But God suffered them not to hurt his haie, which he himselfe doubtlesse had moved in stirring up *Leo* to prohibite that wicked *Idolary*: which haie time became yet more evident, when *Gregorie* the second excommunicated the Emperour, and deprived him of the Empire and of his fiewshippe, that is cut him off from the wicked earth, because he had ordayned that holie images and pillars should be throwne downe and destroyed. Therefore the Locusts are driven away by battaile, by famine, by a sea-fire, by tempest, and haile mingled with fire, that they might acknowledge God to be the defender of his haie: and the whole navie of shippes, tenne onely excepted, did perish: of which tenne, five also were intercepted of the Emperours souldiers, the rest at length arriving at *Syria*, that they might be tidings bringers of that horrible slaughter. It was Doubtlesse a manifest example of the haie saved from the iniurie of the Locusts. Besides these Locusts, the whole East was also full of Monkes: but as the scorpions in some landes doe not hurt, as in the *Ilande Pharo*, in the *Norike Alpes*, and elsewhere: so in very many places they bring death without any remedy; and as the Locusts destroy very often whole nations with famine, some time also they are for meate: so the poison of the Monkes was more

sharpe in the *West part*, in that it did not enter into the *East*: neither were they much hurtfull in the *West*, to the cut grasse. Discreete men, to whom the trueth did shew it selfe more clearly, despised the hypocrites without feare, and suffered not themselves to be deuoured of them, as the other unskilfull multitude, which through a shewe of Godlines became a pray.

¶ Neither all greene thing, neither all trees, but onely those men, which have not, &c. The meaning is, that some greene thing, and some trees should be delivered from this vexation of the Locusts, all the rest being yeelded up to their cruelty, who had not the seale of God in their foreheades. In the former chapter and seventh verse, *the third part of trees was burnt, and all greene grasse*, to wit, *of that third part*, because all that part of grasse, and of trees, should be of the companie of the cast awayes. But unlesse some trees should be counted in the number of the elect, the foure *Angels* should not have bin forbidden before to stay their rage, even for one moment of time, ch. 7. 1. Here therefore a few are taken out of a great number, as the naturall force of the wordes doth shewe sufficiently. The wordes doe beare doubtlesse that interpretation, which the most learned Theod. Beza bringeth, thus, *neither any greene thing, nor any tree, but onely the men &c.* For the universall signe, *all*, is taken some time for any, as chap. 7. ver. 1. *neither upon all tree, that is, upon any*: where the Complutent edition readeth *upon any tree*: and chap. 21. 27. *any thing that defiled, or any defiled thinge*, as hath the Common translation. Also the particles *ἐκ μὴν*, may be understood by way of opposition, *but onely the men &c.* as, *but they onely which are written in the booke of life of the Lambe*, chap. 21. 27. But here I thinke that it is rather to be translated according to the proper signification of the wordes by way of exception, thus, *except onely the men, which have not the seale &c.* The difference is, that *exception* is alwayes of a thing of the same kinde: *opposit^oon* may be of any diuers thing whatsoever. And this placeth *every greene thing, and every tree* in the number of the sealed: that attributeth the same thing to some certain trees, and onely to some greene thing, counting the rest of the grone in noe place of those that are to be saved, more agreeably to that which wee mentioned before. chap. 8. 7. Neither is it needfull in the other places alledged to departe from the naturall property of these particles, if wee shall consider the matter diligently. From these things then it is proved that there are some within the compasse of the false Church, whom God chalengeth to him selfe by a privie sealing: and that this *greene thinge* and *trees* are *men*, as wee have interpreted, chap. 7. 1. the exception requirin^g it, which noteth expressely men sealed, that also the *greene thinge* and *trees* should be *men*, out of the number of which men are excepted. And surely there

were

were many men, yea some Kingdomes *England, Denmarke, Germanie &c.* whether *the rage of the Saracenes* came not: and in those places where they raged, did they exercise tyranny over any other, then those men, who had not the marke of salvation? What other strife doe the History-writers of those times and places report, then about the sepulchre and the crosse of the Lord, and such vaine things wherewith Christians were bewitched? Neither did *superstitious Locusts* vex any other men but those which were addicted to their superstition, as even now wee said.

5 And to them was commanded, that they should not kill them: Howe great is their power, wee may perceive from the degree of torment, from the continuance of it, & estimation of death, as a lighter thing. As touching the first, it was not permitted them to kill, but to tormente. Howe may this agree to the *Saracenes*, who shed so much Christian blood? These things seeme to be spoken, not simply, but in comparison. Yf consideration be had of that slaughter, which in the next trumpet was to come, the *Saracenes* may well be thought, not to kill. At their first beginning the *Christian* name was not so much hated: neither was there neede of any great murder, when the nations which they set upon gave out their vanquished handes, yielding almost of their owne accord to have fellowship in that ungodlines. In the latter times there was a more fierce and bloody victory, by howe much the battell was more eger. But the Spirit did purposely chose out that kinde of speaking, which might agree very well to both the troupes of *Locusts*. For those in the West should not be so fierce and cruell in killing the bodies. But this comparative speech noteth both the censing of these in this respect, neither taketh from the other all killing, though farre lesse then that which was to come.

¶ But that they should be vexed: To wit, the men that were without the marke. There is a defect of the relative *they*. *Sarawitz* or properly signifieth to be tryed, here it is used for to be afflicted, tormented, or any way to be vexed, as every where in the holy Scriptures, & elsewhere. Montanus and Plantines edition read, that they should vex, which they seeme rather to take, that the sentence might be lesse harsh: but Aretas and the Common translatiō have it in the passive, as also Theod. Beza. Neither is it in vaine that there is made so sudden a passing frō the verbe active to the passive, but to shewe that this sorrowfull time is not to be measured by the furie of them that tyrannize, but by the calamity of the sufferers: which thing bringeth great light to understand the continuance of the torment, of which, in the next wordes which follow.

¶ Five monethes: Primasius readeth *sixe monethes*: but the Greeke copies with

with one consent, and the Common translation have *five*. This place is indeede very darke, and such as hath alwayes much troubled the Interpreters. For howe may so small a space agree to the Kingdomes either of the Sarraenes, or of the Papists? Let every day be counted for so many yeeres, that five monethes should be at least as much as an hundred and fiftie yeeres, after the manner of the Scriptures in other places, as in *Ezechiel forty dayes, every day for a yeere* & give thee: and according to the continuall custome of this booke (as hereafter wee will shewe God willing) yet neverthelesse what is this so small and short a distance of time, to these so longe continuing tyrannies? Wherefore Bullinger and some others of our countrymen doe thinke that this number is assigned as it were of the hotter monethes, in which especially the *Locusts* are wonte to be in chiefe strength, for all the graunted space of tyrannizing, how great soever it shall be. The which opinion seemeth to mee like to be true, unlesse that the very great care of the accounte, which is used in other places, required here also some certen and limited thing. The Iesuites, being like unto the *Cutnell*, doe purposely as I thinke, powre out here their darkenes, to the ende that all things being confounded and disordered they may lurke the more safely: they will have so many common monethes to be signified, as though that *woe* had ben in vaine, which the *Angell flying through the middes of Heaven* had sung before the three last trumpets. Did he not foreshewe by the same that the plagues to come, should be more grievous then those which were past? What greater thing shall this trumpet have then the former, if the *Locusts*, in who lieth the whole force of it, neither are endued with power to kill, and also that the power which they have is of so short time? It was a great destruction which the former trumpets brought in, and full of terrour, neither passing over in a moment, yea not in a fewe yeeres, as wee have shewed: but if this calamity be so shortened, neither shall it compare with the former evils in grievousnes of torment, and also in respect of the shortnesse of the paine, it would be found much easier. But I will not stand long in refuting the toies of the Iesuites. It is most iust that they who will coyne figures at their pleasure where they are not, should not see the same, where they are in very deede, having as it were their eyes blinded. The thing peradventure may be somewhat more apparant, if wee observe certaine positions: the first of which is this, *whole Kingdomes and their Kings are not spoken of here, but onely the Locusts and their exceeding great power: which wee see to rise up by certen degrees. First, they come forth out of the smoke: the smoke out of the pit opened: the pit is not opened before the key be given: neither is the key given, as soone as the starre fell, but some long time after.*

From

From which it is necessary that the Angell be farre more auncient then the infernall generation. For who requireth the issue of ones body to be equall to the parent? Wherefore that is not to be cast upon the *Kingdome* it selfe and *Kings*, which is proper to the *Locusts*. Whose age is not to be regarded from hence, but onely the sommer time & vigour of this overflowing company of vile persons: The sommer time, I say, because neither the first originall of the *Locusts*, nor the last ende seemeth to be limited in this space. For they must needes have a beginning to growe, before they have a power to hurte. But after their power should be diminished, they should hurt noe small time through the stinke of their rotten carkeises. The seconde, the time is not to be counted from the bringers of the paine, but from the sufferers. Whereunto have reference that verbe passiue, that they should be vexed, of which we spake even now. For it importeth much from whether of them wee make the accounte: if the reckening be from the *Locusts* themselves, they should have power to vex in noe place of the world, but for the space of these five monethes onely: but if respect be had to the sufferers, the same distance of time shalbe given to certaine countries, and shalbe esteemed according to the diversity of places, howsoever the continuing of the *Locusts*, in some place it may be shalbe longer. Fro which followeth a third position, that the five monethes are not once onely to be numbred, but so many to be understood figuratively, as there are countries, which were to undergoe the same calamity for so greate a space of yeeres. Which foundations being laid, we shall see noe small consent of the History. The first troupe of *Locusts* was of the *Saracenes*, who beginning about the yeere 630. to fly about, Mahomet being their captaine, in the first five monethes, that is, the first hundred & fifty yeeres afflicted most miserably the whole *Arabia*, *Syria*, *Mesopotamia*, *Armenia*, *Persia*, they tooke likewise *Egypt*, spoiled *Afrique*, and at length entered into *Spaine*. True, wilt thou say, but they have helde all these places, except peradventure *Persia*, *Armenia*, and some parte of *Arabia*, not onely for an hundred and fifty, but more or lesse foure hundred yeeres. I deny not, but in the meane time it is to be considered howe long they were trouble some to men of the *Christian name* in those places. It is certaine that there were congregations of *Christians* in great number, when first the *Saracenes* invaded: and that they were not utterly rooted out by and by, but after a long continuing misery, at length they were wholly destroyed by death, by slaughter, by falling away to that impiety waxing strong, which became every day more confirmed by an accessse of newe strength. By which things it came to passe, that the countries which before time pertained to the worshippers of *Christ*, in the space of those five monethes, became all to the infidels,

either noe Christians at all, or very fewe being left there. In the next ages wee shall finde the History very silent as touching the making mention of *Churches* in those places. But wee doe limit this first invasion within the space of an hundred and fifty yeeres: not because at the ende of this time, they were dispoiled straitaway of the countries which they subdued, but because afterward they fought with ill successe against the *Romans*, often times vanquished, killed, put to flight, hardly keeping that which had ben gotten, much lesse getting any more. At the yeere 780. about the ende of *Leo Copronimus*, that is after the hundreth and fifty yeere, since which time they first grewe stronge, their insolency was restrayned by almost continually received slaughters, & by domesticall discordes: *Leo hanodraco* brought them under in *Asia*: *Constantine* who raigned with *Irene* his mother put them to flight. *Nicephorus* was beaten by *Leo Armenius*. The same did *Theophilus*, *Michael* the sonne by *Basilus*, *Petrus* and *Andreas* Capt. times: and the other following *Emperours* founde noe lesse good successe against them: so that nowe there being a manifest decay of their former prosperity, not without cause their flourishing sommer may be thought to have ended in the East, they began to braunch out in the Mediterrane Ilands, in *Italy* & *Peloponnesus*, all which places by the space of an other hundred and fifty yeeres they cruelly spoyled and destroyed. The inhabitants of *Cyprus* being thrust out of their dwelling places, and transported other where about the yeere 807. at length by the prosperous conduct of *Zimisca*, recovered their native countrie after an hundred and three score yeeres. This space is greater by a fewe yeeres: but some weakening and infirmity is wonte to goe before the last destruction, so as the *vigour* may agree very well unto the number set downe. They bring in subiection to them all *Sicilia* assailed often before about the yeere 867: neither could they be expelled wholly from thence, before that *Georgi^{us} Maniaces* destroyed them utterly about the yeere 1060 more or lesse. *Zonaras* reporteth that not longe after they returned under the power of the *Agarenes*, but *Ambustus Catacolon*, many thousandes of them being killed, repressed them so, that they neither durst nor could bring much hurt to the Christian inhabitants. This space also is longer then the determined monethes, unlesse peradventure the dwelling of the *Saracenes* was not so troublesome to the inhabitants, in those yeeres numbred over and beside. But in *Italy* the thinge is more cleare. About the yeere 830 the *Saracenes* being called out of *Babylon* for aide, shee felt destruction by and by from them, whom shee sent for to be her helpers: for they brought a very grievous desolation upon the chiefe part of that country: neither was there any pause of the vexation, *Otto second* being *Emperour*, in the yeere

980, that is by a plaine accounte, in the hundreth and fifty yeere after the spoiling begun, killed them with so great a slaughter, that from thence he got a name, and was commonly called *the Death of the Saracenes*. Here is so great a consent of the time, as if the *Spirit* had respected this country alone, and in it had ordained an example of his wrath, in delivering her up for to be spoiled of these Locusts, which was the teacher of impiety to the whole earth, and out of which an other kinde of Locusts did spring noe lesse noisome then that former. But touching them wee shall see by & by: let us prosecute those thinges which remayne concerning the former. Therefore this first company, which by a limited space of an hundred and fifty yeeres did robbe and slay in sundry places by a certen interchangeable course, at length newe troupes of Turkes followed. Who at first were troublesome not so much by the dammage which they brought by themselves, as that in taking by force the countries of the *Saracenes*, who abode in heapes together in the *East*, they drove them forth more into all the *West*. But after the poison of the *Agarenes* waxed olde, least the *Christian* name should enioy even a very little peace, the Turkes tooke upon them their of fice, which they performed more cruelly, then they themselves whom they succeeded. For beginning at *Romanus Diogenes* in the yeere 1073, who being taken of the Turkes, and againe sent away, having his eyes first put out, was killed of his owne people. The Turkes not enduring that their good turne should thus be nothing regarded of the *Romanes*, vexed and tooke away the whole East: untill a newe invasion of the *Scythians* made them feare, and constrained them to devise howe they might defende themselves, rather then to molest others: wherby they were brought to seeke peace of *Iohannes Duca Emperour of Rome*, who then lived at Nice, Byzantium being lately taken of the *Latines*. Which fell upon the yeere 1223. see Niceph. Gregoras in the second booke of the *Romane History*. For so it pleased God the supreme governour, that the *Turkes*, as *Locusts* & *Scorpions* should vex, before that after the manner of cruel Lions, they should make horrible slaughters without any difference of sexe or of persons. And therefore worthily their assayling untill the yeere 1300, was called robbing by the *History-writers*, rather then warre: undertaken rather with a minde to take booties, then with anie hope to possesse the places, which they had taken.

This rehearfall hath ben some thing full of wordes: but my desire is to bring light unto the *History*: which that I may doe, I regarde nothing my owne trouble.

The other kinde of *Locusts* are our Religious ones in the *West* part of the world, who as long as the *Saracens* were in their chiefe strength, had not yet attained their perfection. They overflowed indeede before through great abondance, but the sommer was not yet very hotte, wherein they should most of all tyrannize, untill in the times of *Innocent the third* the *Dominicans*, *Franciscans*, the *Poore*, *The Penitent*, the *Observants*, the *Trinitaires*, the brethren of the *Holy Ghost*, and other infinite offcowering of that kinde, arose with full power to vex men at their pleasure. There was noe age so abounding with religious, as *Polydore Virgil* and other learned men have observed. Neither did some writers thinke, that all the orders were even to be reckoned up, both because they would have regard to brevity, and also because they were wonte often to spring up after the manner of tod-stooles, as saith *Polydore Virgil* in booke 7. 3. And certainly nowe was the Power of darknesse, the *Locusts* being armed with their stinges. *Hildegardis the Abbesse* sawe from God and bewayled a fewe yeeres before, the misery to come by the begging Fryars and hungry *Locusts*, and not longe after experience taught the world, that her sorrowe was not in vaine. This plague dured longue, neither left it any thing uncat up wholly, untill about the yeere 1360, to wit, and hundred and fifty yeeres after their power received, at length a *West winde* began to blowe by *Wickleffe* and other godly men: which shaking them of from the boughes, ceased not to blowe, untill they were driven in to the *Skarlated Fathers*, as it were into the *read Sea*. But that none may obiekt that their stinking carkeises doe even hitherto infect the aire: noe man can deny but that since that time they have lost their stinges, which thing onely this Prophecy respecteth.

¶ And their paine should be as the paine of a *Scorpion*: Not that they should kill as *Scorpions* (for this was forbidde them before), but that they should inflict a wound causing noe lesse sharpe grieve, then the stinging of a *Scorpion*. It is likely that some great inflammation of blood, striking & pearsing throughly doth thereof arise: especially seeing it is a chollerick creature, as wee have declared before, ver. 3. But what torment is to be compared with that, whereby men are spoyled of their goods, are pulled asunder from their wives, are berefte of their children, the chiefe comforts of this life: neither this by any necessity of death, the grieve whereof is forgotten with the time, but wherby the living & strong are separated away from the living, that the grieve may be renewed dayly, and a man onely left alive for misery? That men suffered all these things at the handes of the *Sarracens*, is more knowne, then that it needeth examples: and wee shall see that they endured noe lesse the same at the handes of the begging fryers, if wee shall well
marke

marke somewhat more diligently. For these heires spoiled of their inheritances, in sitting by their parents ready to dy, and wringing from them, partly by threatens of Purgatory, partly by an hope to be delivered frō thēce through their singing of masses for their soules, and by their prayers, possessions of great revenew, farmes in the country, lands, Lordshippes, and great summes of money. For which thing any word of the sick man halfe dead was sufficient, or if the breath were gone, yet any sigh uttered at their demaundes. It was a grievous thinge to the heires for to be dispoiled of their goods by this fraude: but it was more grievous to be bereaft of their wives and children. What was it else but under colour of a vowe to breake marriages, to withdraw children from the government of their parents, that against their willes, they would keepe themselves close in their Monasteries? And here are to be referred those most famous decrees: *If any shall say, that a ratified marriage, is not broken of by a solemne profession of religion of one of the two yokefellowes, let him be accursed.* This decree is of the Councill of Trent: but it was in use in former times, chiefly whē these *Monkes* abounded. And many exāples doe proove that not onely marriages ratified were undone, when as it is wonte to be a hotter fire, and greater torment not to obtaine the thing desired, but also those that were accomplished, which examples being sufficiently knowne, I doe passe over purposely. More over *that it is lawfull for children to enter into a religion against the will of their parents.* An other torment of miserable men. They tooke then away husbandes, and wives, and children from those, to whom *God and Nature* had conioyned them. Whom when they had in their keeping as pledges, what could they now be afraid of their most loving mates, and most tender parents, who durst not to attēpt to doe any thing against it, least they should be cruell towards their owne bowels? yea rather what should they not hope for and carie away? This tyrannie therefore brought noe lesse wealth and security to the spoilers, then vexation to the spoyled. That I may not say, howe greatly it did molest the Priests and Bishops that the fickle should be thrust into their harvest of the *superstitious Locusts*, and that they are wiped both of all estimation and also money with the people, while the *Fryars* bare the sway in hearing confessions, and doing other things, which by right pertained to the secular Priests, as the *Archbishop of Burium* complaineth in an *assembly of the French Bishops*, Maidenburg Centur. 13. chap. 9. colum. 964. But peradventure this was a more easy torment, consisting wholly in thinges of this life: that was farre greater, which did cast a snare upon the consciences, by enioynning a necessity of confessing all their sinnes with every circumstance. *Innocent the third*, to whom the *Westerne Locusts* owe their stinges; pow-

red the first poison and strength of vexing into this superstition. *Whosoever*, sayth he, *confesseth not alone all his sinnes faithfully at least once a yeere to his owne Priest, let him both living be kept from entring into the Church, and also dying let him want Christian buriall*, in the Councill of Lateran, canon 21. The Locusts armed with this sting, afflicted men with most grievous torments. And certainly what racke could be more painfull? Not to confesse was to betray their salvation, as they were made to beleve. But to confesse was all one plainly, with this, for a man to offer his throate to the tormenter: when as those holy hypocrites would absolve most readily *the wolves & Foxes* from great sinnes: and would devour the poore *Asses* for one bundle of litter stollen away, as a certen man wrote pretily in the *Penitentie* of the *Ass*: *The iniury which thou hast done to a stranger in taking away the litter from him, is an exceeding great wickednesse*. Such then is the torment, so farre as may suffice to manifest the trueth: the full declaration wherof would be longer then would fitte our purpose.

6 *Therefore in those dayes*: Men shall be so weary of their life, that they shall seeke death, even as a thing which they desire very earnestly, that is, Death shalbe esteemed a lesse evill, then this torment. Hence it came that the *Mardaita* did fortify *Libanus*, flying from the *Saracenes*: to whom assembled many captives, servants, and that were home-bred, because they were not able to endure any longer the tyranny of the *Saracenes*. Although the safety which they sought by falling and flying away, did runne from them; who were compelled againe by force and armes to their former bondage, as saith Zonar, in Constant. Pogonatus. Our *England* was so grievously vexed and polled by these *Westerne Locusts*, that it complained in vaine, that shee was more miserable then *Balaams Ass*: clubbes & spurres did pricke their sides, and suffered them not to rest even a very little while: but to go forward, and to obey their most unjust exactions, which the *Holy Pope* did urge continually by these *Horseleaches*, was nothing else, then to goe willingly into certain destruction, set before their eyes. Certainly during the reigne of *Henry the third*, men by the iust iudgement of God being given up to the lust of these *Locusts*, were sicke of a disease more grievous then death. Neither did this misery belong to one Kingdome alone, but also the neighbours, *Scotland, France, & Germany* groined under the same burden. From whence not without cause *Iohannes Camotensis*, as he is alleadged of *Agrippe*: in the booke of the *vanity of sciences*, said, the *Legates of the Popes of Rome* did so play the *Devill* in the *Provinces*, as if *Sathan* had gone forth from the face of the *Lord* to scourge the *Church*. But chiefly men sought death, and founde it not being terrified of these locusts with the feare of Purgatory. They would willingly

willingly have died the common death of the body, which all antiquity iudged alwayes to be the Haven and ende of all miseries; but when the Locusts thundred out that the flames of Purgatory were not inferiour to hell fire in torment, they quaked for feare being about to die, and felt themselves to be spoiled of all confort of death. From hence it was that for to be freed from this their feare, they did give to the Locusts, whatsoever they would aske, yea often times when they did aske nothing at all. Yet nevertheless howe of necessity did the miserable soule stagger and was vexed, when even common sense did teach, that sinnes cannot be purged by any corruptible price: Though therefore & anguish of minde did presse them downe on every side, considering that a bought confidence did free them from paine little or nothing at all.

7 *And the forme of the Locusts:* A description of the Locusts, which first in cruelty are like unto horses prepared unto battell. There is a great alacrity of this beast unto fight: he diggeth his feete in the walley, and reioyceth in his strength going forth to meete the Weapons, he mokeneth at feare, and is not made afraid, & turneth not backe through feare of the sword: Iob. 39. 25. There should be no lesse promptnesse in the Locusts.

Famous are the invasions of the *Sarracenes* in all the Histories: the warlike prouesse of the *Popes bande* hath not peradventure ben so observed of all: which yet is as cleare and famous, if wee consider the thing neerly. What souldiers used *Innocent the third* to roote out the *Albigeneses*? Besides *Dominicus* the mourning trumpetour and Heralde of this warre, who a little after, was made one of the foure Princes of the *Begging Fryards*, he mustered an army of the *Crosse-bearers*: by whose aide, as it were of horses running to the battell, he hoped to repress the heresy, as they call it, & to abolish it utterly. This order had indeede their originall before now, but shortly after being brought almost to utter decay, *Innocent* restored it for this warre: that the mischievous persons, as it were halfe dead, might be brought againe from Hell, by the authority of the same man, by whose meanes they should have power to tyrannize and to vexe the world a freish more spitefully, see *Polydore Virgill*, of *Invent.* in the third chapter of the 7. booke.

Neither did the *POPE*, whose manner was to confounde all things, and to set *KINGES* together by the eares (as *PROBUSTULLEN SIS* sheweth in an assembly at *Wirizburg*, under *Honorius* the fourth) afterward use any other incensours to raise up hatred.

Yea

Yea as often as the *Popes* were to make warre (for the *Pope* is martiall, & not without cause, when as the *Locusts* his subiects are so warlike) a full armie of Crosse-bearers was at hande to fight for their King. *Hildegardus* shewed worthily that these Hypocrites should be sowers of privie grudges, who reioice in nothing so much, as in cōtention and bickering of men.

¶ And on their heads were set as it were crownes: The first proprietie was generall: nowe he followeth on the thing he began by every mēber. The Crownes on their heades like unto Golde, are the shaving and rasing of the head, which in time past was of great estimation among men, even as a crowne of Gold: so called doubtlesse, because the crowne of the head being shaven, seemeth to appeare in the middes like to a crowne. In howe great account it hath bene some time, *Bellarmino* sheweth out of *Hierome* in an Epistle to *Augustine*, which is the 26 among the Epistles of *Augustine*. I pray thy crowne, saith he, that thou wouldest salute in my name, thy brethren, my Lord *Alipius*, and my Lord *Euodius*. And *Augustine* in an Epistle to *Procullian* a Bishop, Epist. 147. Yours doe adiuue us by our crowne: ours doe adiuue you by your crowne. Mee thinke I heare, yea by this Scepter: *Homer*. *Iliad* 1. Both kinde of *Locusts* was notably knownen by these crownes. *Herodotus* in *Thalia* maketh relation to the Arabians, that their haire is shorne, as *Dyonisius* himselfe was wont: And they are shorne beneath like a globe, shaving their temples. But the shaving of the Monkes & religious men was of all other most famous: *Polyd.* *Virgil* speaking of the *Benedictines*, They are shaven, saith he, with a rasour from the crowne of the head lower then halfe of the skull: the haire beneath cut of after the forme of a small circle about the eares and the temples compasseth the head like a crowne, from whence the crowne of the head it selfe being shaven, is called a crowne, booke the 7. chap. 2. See howe fitly he interpreteth *Herodotus*, minding noe such thing, but onely moved with the conveniency of the thing it selfe. For that which he saith, they are shorne belowe rounde, he hath translated elegantly, The haire belowe cut of in the likenes of a little circle, a thing longe agoe forbidden to the Iewes: you shall not cut rounde the crowne, because of the Arabians neighbours as it seemeth, who were shorne after that manner: that in noe thing they should be like the *Idolaters*, *Levit.* 19. 27. But it is meet, that these Monkes, who differ onely in name from the ungodly Gentiles, should agree with them in the likenes of polling their heades. The golde of this crowne, that is, the authority and dignity of this shaving, wee may see from hence, that they were wont to make obtestations by their tonsure, as even nowe in the Epistles of *Hierome* and *August.* Yf the dignity thereof was so great when yet the superstitiō was very yōg, of what gravity and authority was it, after it came to a perfit ripenes?

Frances

Frances de Ribera will have *σέφανον* to be an *Helmet*, after the māner of speaking of the Greekes: but he is deceived, *σεφάνη* indeede sometimes is used in that signification in Homer, as Νύξ ἰδὲ σεφάννῃ δόρυ δι' ἡέθεε καλκροῖσθαι, but never *σέφανον*, as may be understood from Plutarch, Sump. 8. Problem. 6. The Latines, sayth he, doe call τὸν σέφανον a crowne from the head: as Homer by similitude have called *σεφάννῃ* an helmet. So Hesychius describeth *σεφάννῃ* to be, ἑλμ. *περικεφαλίας ἐξοχὰς ἐχέουσ.* But there is noe such thing concerning *περὶ σεφάνου*: To that, saith he, *Servius* affirmeth upon that of Virgill, all according to the custome had shorne haire, bid with an helmet: on which place *Servius* writeth thus: a crowne, that is, an helmet, and he hath used the speech of Homer, for he called an helmet *σέφανον*. I doubt not but *Servius* knewe that *σεφάννῃ* is in Homer, and not *σέφανον*: but because of the likenes of the wordes, the Printers have erred, and given to us the one for the other. Seeing therefore that the Grecians doe distinguish the use of these two wordes, the signification of the one is not to be transferred unto the other.

¶ And their faces, as the faces of men: Of an alluring forme and full of humanity, but wherein there is noe trueth nor syncerity. What wonderfull cunning men are the whole rable of those superstitious in this thing? Who did they not passe in tayned courtesie? But well spake Hildegardis of them, They are gentle, saith shee, but great flatterers, false traitours, holy hypocrites &c. There need noe witnesses in a cleare matter. Also howe could the barbarous Arabians have brought under them so many countreyes in a short time, unlesse by a certen counterfait humanity, they had allured them to a willing apostacy? Where fierce cruelty plainly sheweth it selfe, men had rather die in fighting, then in serving miserably.

8 And they had haire, as the haire of Women: Haire are given to Women for a covering, saith the Apostle 1 Cor. 11. 15. Therefore this superabundant groing of haire, sheweth that the Locusts shalbe covered with the names of women, as it were with longe haire, and shall glory very much in this ornament, counting it a very great honour to themselves. What is more apparant? It is knowne that the Arabians were called *Aqarenes* of Agar, Sarahs maide, and this name is often in Zonaras, Nicetas, Gregoras, and other Grecians, who were necessarily to report the things that were done of them, this name being given them for a reproch, as writeth Sabellicus, Ennead. 8. booke 6. leafe 177. b. but most auncient, and in their opinion most glorious, 1 Chron. 5. 10. 19. & 27. 31. & long before the booke of Chronicles was written, Psal. 83. 7. from whence also it is evident, that the name is honourable, and by which they would have themselves to be

M m

principally

principally called. For why else are they distinguished from the Ismaelites, wholly of the same offspring, unless that they inhabiting toward the South of Iudea, rejoiced more in the name of their father: these toward the East and Southeast, and being nigher to the Jewes themselves, rather in the name of their mother? Which name also at length passed the other in glory, it being very famous with forraigne writers, at last being made a name Patronymicall even to the Ismaelites themselves in stead of that former. But from whence at length were they called Saracenes? From Sarah her selfe, as farre as it seemeth. For after their offspring from Agar seemed more vile, then that it could fit their enriched estate (for when the Jewes were destroyed, both their stinacke and wealth grewe) the maide being refused, they passed over into the name of the mistres, and afterward would be called Saracenes. For so Hierome on the 25. of Ezechiel writeth, that by the Madianites, the Scripture meaneth the Agarenes, who nowe are called Saracenes, taking to themselves falsely the name of Sarah, that forsooth they may seeme to be descended from the free woman and the Dame. From whence often times in other places he saith, that this is a wronge name, because, that it was chalenged of them selves wrongfully & uniuersally. Which things doe cause, that it may not seeme to have ben derived from *Sarak*, which signifieth in the Arabian tongue *thievish* or *robbing men*. For what any one man, much lesse a whole nation, would take unto them a reprochfull name? Neither was there any cause that Hierome being neere to the originall thereof both in time and place, skilfull in the tongues, and very diligent to learne such things, should envie them that name, or call it perverse being doubtlesse most fit and farre the meetest for them. Yf it may be lawfull for mee to gesse, I thinke it was made of Sara, and the putting of an other word *Qedar*, whose first letter, as the Hebrewes maner is, concurrerth unto the composition of the word, as if it had ben writen *Sarahqedar*, & by contraction *Sarah*, and in Chaldee *Saraq*. As though they should call them *Saream Arabians*, for a distinction from the Jewes, which are *Sarian Israelites*: not that they would faine themselves to be descended from Sarah, but when as the maides children were their Dames, Gen. 16. 2. why should not the children take to themselves the names as well of the Dames as of the maide? This indeede might have some colour, if they had ben boundmen, but being borne out of the family, and so many ages after they put upon themselves this name impudently. I have rehearsed these things some what at large, for to search out the trueth of a doubtfull matter, if peradventure my labour can doe any good. The summe of all cometh to this point, that the Arabians gave themselves this name from a woman for
their

their reputation. Were not also the Westerne Locusts proude of the name of *Marie the mother of Christ*? The *Carmelites* were named the *Munkes of the holy virgine*: from whom *Honorius III* taking away their garment of sundry colours, gave them a white one, and called them the *family of the Virgin*, that the name of virginity might agree with the white robe, which colour is not spotted, see *Polyd. Virgil booke 7. chap. 3 of Invent.* Afterward sprung up a newe family of *Servants of the Virgin Marie*, *Philippus Florenticus Medicus* being the founder of it, see in the same place chap. 4. But what are these few to the whole swarme of those *Religious*? Yea *Dominicus & Francis*, from which fountaines flowed an infinite company of vile persons, gloried in the same *Marie their Patronesse*: I bring for Witnesse the *History of Lombardie*, which they call the *golden Legende*, which is able enough to convince their ungodlines, and to approve the trueth of the Prophecy: but then which, there is nothing more vaine, as concerning the trueth of the thinges which are reported. Thus therefore it is written in the life of *Sainct Dominicus*, pardon mee, I pray, if I relate a Fable unto you: When *Blessed Dominicus* being at Rome, was instant With the Pope, for the confirmation of this order, he sawe in the Spirit *Christ* being in the ayre, and holding three speares in his hande, and shaking them against the world, whom his mother meeting quickly, asked him what he would doe: and he said, behold the whole world is full of three vices, to wit, pride, conuetyousnesse, and lust, and therefore I will destroy it with these three speares. Then the *Virgin* falling downe at his knees said, most deare Sonne haue thou compassion and moderate thy iustice With mercie. To whom *Christ* answered: dost thou not see what great iniuries are done to mee? Staie thine anger my Sonne, and waite a while: for I haue a faithfull seruāt and stout champion, who shall vanquish the world wandring euerie where, and shall subdue it under thy dominion. I will giue also an other seruāt to him for an helpe, who shall fight with him faithfullie. To whom her Sonne said, beholde I bin pacified, and I haue accepted thee, but I will see Whome thou wilt appointe to so great an Office. Then shee presented to *CHRIST* *Sainct DOMINICUS*: To whom *CHRIST* said, in deede he is a good and stout Champion, and will doe carefully all the thinges of which thou hast spoken unto mee.

Shee presented also *SAINCT FRANCES*. And *CHRIST* commaunded him likewise as the former &c. In the same place after. And blessed *DOMINICUS* continuing in prayer, and intreating the *Blessed Virgine MARIE*, to Whom as a speciall Patronesse he had committed the whole care for his order &c.

From which wee see, what haire these fryars had. And not these onely, but also the whole nation of the Papists, who hold not Iesus Christ to be favourable to them any otherwise, but so farre as Marie by her intercession procureth them favour. But it shalbe superfluous to wring out that thing by witnesses, which they confesse at this day of their owne accord. But thou wilt say, howe now doe I attribute longe haire to the fryars, whom of late I had sayd to be shorne and shaven? To be shaven and to glory in the name of a woman, are not contraries: which to be signified by these allegories, and not any proper covering of haire, I suppose to be manifest enough. So before, chap. 4. *Four and twenty Elders are said to sit upon thrones crowned: who yet afterward fall on their faces, and throw downe their crownes at the voice of the Beasts, giving glory to God continually: which seeme so repugnant, that they cannot itande, if they be taken not figuratively but properly.* Christ also in the parable, from one that had not on a wedding garment, and cast into utter darkenesse, inferreth, *that many are called, and fewe are chosen*, when as the proper application would make the contrary, *that many are called & fewe are reelected*, Mat. 22. 13. 14. But the favourable readers will unloose these things easilie of themselves.

J And their teeth were as the teeth of Lions: The well knowne rage of both hath sufficiently proved to the world, *their teeth to be as of Lions*, seeing the Saracenes assailed with sword and fire: they *devoured widowes houses under a colour of prayers and godlines*.

9 They had also habergeons: Both the one and other should be fenced nobly, and should be noe lesse safe, then if they should have ben covered with iron corselets: labour should be undertaken in vaine, either for to subdue them by warre, or restrain them by any force, as long as their time of reigning should continue. How unprosperously did the *Romanes* warre often times with the *Arabians*, untill their fore appointed time of tyrannizing was passed over, is related by Zonaras in *Constans the nephewe of Heraclius*, in *Iustinianus Rhinormeta*, and others. The same also is evident in the friars: one example shalbe instead of many. The Universty of Paris, accused to the Pope, a certain blasphemous booke patched by the *Dominicanes*, which they called *the Eternall Ghospell*. The Pope disallowed the booke, yet he would not have it to be condemned publicly, that nothing might be diminished of the estimation of the *Monkes*: neither would he correct any further their wicked impudency: Maidenburg Cent. 13. chap. 8. col. 776. Therefore he that did strike them with any weapon, it was as if he had cast it against an iron corselet, or rather against a brazen wall.

J And the sounde of their wings: The huge noise of the Locusts, whē they should

should even move themselves to make an assault against any. I will speake nothing of the *Saracenes*, whose hostile inroades, howe great terrour they brought to men, who is ignorant? Was it not a thing worthy of feare, unto all Kingdomes and Dominions whatsoever, that almost an infinite host of most strong men did remaine in the middes of them, who were wholly addicted to the faith of a *forren Pope*, and did altogether depend upon his pleasure alone? By what cunning could the Pope more terrify the *Kinges*, then by the clapping together of these winges? It is noe mervaille that the *Popes* cherished so greatly this bande of men, whose labour was so profitable unto him.

10 *And their stinges were in their tails:* The Complutent edition & some other bookes read otherwise then the translation of Theod. Beza: *And they have tails like unto scorpions, and stinges; and in their tails they have power to hurt men five monethes.* Aretas agreeth with the same. And so indeede the declaration of the thinges in order set forth requireth. For that which was set downe before undeterminatly, verse 3. and 5. as though the power to hurt had ben common to all the Locusts, in this maner is drawne more distinctly and expressly to one certē kinde. Nowe it is shewed that the chiefe fiercenesse shalbe in the *tailes*, to which also the *five monethes* should properly belong: but the *taile* is every worst and filthiest thing in his kinde. Doth not the thing it selfe declare that it came so to passe? Who of the *Saracenes* did chiefly bring misery upō our men? Certēly the *taile* of the *Saracenes*, the basest route, the rascall sorte and company of vile persons, which having noe resting places of their owne, rāne hither and thither into *Cypr^o*, *Creta*, *Sicilia*, *Sardinia*, the two *Ilandes* *Baleares*, *Spaine*, *France*, and *Italy*, to seeke a place to dwell in. The other multitude, whose tyranny was more stable and which continued longer, kept the countries more quietly, and with more estimation, which they had once possessed. Also of all the *Religious*, the *Begging friars* are the *tailes*; to whom especially the *sting* belongeth, & the *five monethes* of tyrannizing. For taking their beginning from *Innocentius* the third, they grew into almost an infinite number, untill the yeere one thousand three hundred and fiftieth, that is untill *Gerardus Ridder* wrote a booke against them, which he intituled *the teares of the Church*, in which he proved that that kinde of life was farre from a *Christian* perfection: that it is against charity, that they doe feede of other mens labours, when a man should be able to get his living with his owne handes: that they are hypocrites: that they live most filthily: that for mens sake and for lucre they mixed fables, *Apocrypha*, & most vaine dreames with the sincere truth: that they devoured widowes houses under a colour of long prayers: that they did trouble the whole Church many wayes, by their confessions,

sermons, and sollicitudes at mens burials, and therefore that it belongeth to the Bishops to restraine and repress this immoderate libertie and abuses of the Monkes. Those are his wordes: the summe of which I have mentioned, because it agreeth wonderfully with this description of the Locusts. Neither doe I attribute it to him alone, that this plague was quailed and repressed: but many couragious men desirous of true godlines wer about that time, who with ioint forces did put to flight the same. From hence therefore it is more apparant which wee said at the fiftie verse: *That the whole Kingdomes, either of the Saracenes, or of the Pastists, is not to be gathered into that space of five monethes: but this time belong to the Locusts enely, and chieflie those, which have the consideration of tiales, as wee have declared.*

II *And they had a King set over them:* Here the articles have an expresse signification of that which is intended: *That Angell of that bottomlesse pit,* as it is wont to be done in certen and knowne thinges. Yet wee have had before noe mention of this *Angell of the bottomlesse pit* in expresse words, unlesse the same be hee, to whom the key of the pit was given. And soe indeede it is needfull. For who rather should be the *Angell of the bottomlesse pit*, then he that had the key given him to open the pit & to send forth the smoke? By which argument wee have shewed that the *starre* which fell was an evil Angell. That King to the Saracens is *Mahumer*, or the *Mahumetish Calipha*, whom they obeyed. But to the *Superstitious Locusts* the Pope. For as *Bonifacius the 5.* chose the Monkes into his cleargie, wherby it was made manifest, whose creatures they are, as was said at the 3. ver. so *Innocent the third*, that it might become known to all men, that the tiales of the *Locusts*, that is, the *begging fryars*, doe acknowledge no other King then the very Pope, decreed in the councill of *Lavr. can. 13.* *That no man from hence forth should invent any new religion; but whosoever would be converted unto a religion, should chuse one of those that were approved.* Which is not so to be understood, as though he would prohibit simply any newe religions, but that afterward no newe order should be instituted, without the approbation of the *Apostolicall Chaire*, as is founde in the ende of the chap. concerning the religion of Dom. Which decree, *Gregorius the x.* renewed in the Councill at *Lions in France*, in chap. *The diversity of Rel.* From which decrees, that was made necessary, which before was free, as *Bellar.* himselfe confisseth in his 2. booke of *Monk. chap. 4.* And what is this else, but to be a King? To whom it appertaineth to tie men with the bondes of lawes, & upon things which are at our choise to lay a necessity: wherfore the *Papists* are holden with their owne iudgement, & wee neede no other arguments. But this King is signified by name, & that two waies, in Hebrew *Abaddon*, & in Greeke *Apollyon*, after a maner of speaking usuall with

with the Hebrewes, the participle being put for the substantive. And certainly *that aduersarie*, is called, *the childe of perdition*, 2 Thes. 2. 3. But it is noted by the name of both nations, because that King shalbe comon as well to the Gentiles as the Hebrewes: diuersely indeede in the sounde of languages, but one & the same in very trueth. Even as Augustine from the wordes *Abba Father*, argueth a consent as well of the Gentiles, as of the Iewes unto one true God. The Hebrew word fitteth the *Saracenes*, because they are neare a kinne to the Hebrewes, & bordering on them by their countreyes. But the Greeke word *Apollyon* after the manner of the Scriptures, noteth the rest of the Gentiles whatsoever, which fetch their beginning from any other stocke then the Hebrewes. With howe nigh friendship therefore are the *Romish Pope*, and the *Mahumetish King* ioined together in trueth, albeit that they pretende warre and an hostile minde? The Spirit giveth them rightly one name, which doe one thing, although in a contrary shewe. So then wee have a most cleare description of the *Locusts*, so as noe man can be in doubt nowe, either who should be that *Angell of the bottomelesse pit*, or who is *his infernall armie*. Hath not therefore Bellarmine notably deceived both himselfe and his hearers, who in a certain oration which he made in the Schooles, draweth wrestingly all these thinges against the *Lutherans*? Doth he respect the time, when this mischief should overflow the world? It is that doubtlesse which followed next after that desolation, which the *Vandals* executed upon that third part of the Christian world. What other Locusts were there at that time besides those which I have spokē of? Where shall one finde *the shaving the protection of a womans name*, *the utterlie undone*, & *undoing Prince*, and every of the other markes any where else, then in that same heard, whereof languishing nowe a long time and giving up the last breath, he himselfe is one? But that the matter may be yet more apparāt, if it be possible, I thinke good to adde here in stead of a cōclusion the prophecy of *Hildegardis* the Abbesse, both because I have made often mention of her, & also because I thinke that a copy of it is not easily gortē, & it doth much set forth the thing it selfe. The notable man of blessed memory, our countrey man Iohn Foxe, placed the same in the Acts & Mon. of the Church turned into English, which he had by him in *Latine* written in parchment with old characteres thus:

THE PROPHECIE OF HILDEGARDIS.

In those daies shall arise a people blockish, proude, covetous, faithlesse, & craftie: which shall eate up the finnes of the comō poeple, holding a certē māner of foolish superstition, under a faigned covering of beggerie, by a forged religiō, preferring it selfe before all other.
Of an

Of an arrogant disposition, and fained devotion, voide of all shame and feare of God: a strong and ready authour and inventour of newe abominations: but all wise & faithfull Christians shall detest this order: they shall flie Labour, and shall give themselves to idleness, esteeming more a living by flatterie and beggerie: endeavouring With all their power everie meanes, whereby they maie perverslie resist the teachers of the truth, and hinder them, ioyning to themselves for that purpose Noble men. Then also Who shall deceave the great States of Realmes, and drawe them into error, that they may minister to themselves necessarie sustenance and the pleasures of this World. For the Devill shall grasse into their hartes these foure chiefe vices, Flatterie, Envie, Hypocrisie, Backbiting: Flatterie, whereby they maie get to themselves manie great things: Envie, when they shall see benefits to be bestowed upon others then themselves: Hypocrisie, that they maie please men with a fained pretence: Backbiting, that they maie extoll and set forth themselves with praises, but derogate from others, to the ende that they maie be had in estimation of men, and deceave the simple. They shall preach indeede diligently, but without all sense of godlines, and not after the manner of the Holy Martyrs before time. They shall derogate from the Secular Princes, they shall take awaie the Sacraments from the true Pastours, and shall receive almes of the needie, sicke and miserable, winding themselves by little and little, and stealing into the favour of the common people: they shall have familiaritie with Women, teaching them how With flattering and fained wordes they maie deceave their friendes and husbands, and rob them of their goods, to give to them. For they will receive whatsoever hath ben gotten by theft, robbrie, or anie evill cunning, and they will say give us, and wee will pray for you: So that labouring to hide other mens sinnes, they shall wholly forget their owne. And, o grievous thing: they will receive anie thinge from vagabonds, pilferers, extortioners, thieves, and robbers by the high waies, from church-robbers, usurers, adulterers, Heretiques, Shismatiques, revoltors, harlots, bawdes of Noble men, periuied merchants, corrupt iudges, souldiers, tyrants, and such as live in trades contrarie to the lawe of God. They are perverse and wicked, embracing the persuasion of the Devill, the sweetnesse of sinne, an easie and delicate life, and a certaine abundance of thinges even unto eternall damnation. All these things shall appeare manifestly in them all, & everie daie they shall growe more wicked and more hardened in their hartes. And when their fraude shall be founde out, and their naughtinesse, then gifts shall cease, and they shall goe about to houses hungrie like ravening dogges, their countenances cast downe upon the ground, and their neckes made short, as doves, that they maie be satisfied with bread. Then the people shall persecute them with an outcrie, Woe be to you wretches, children of sorrow, the World hath deceived you, the Devill hath ruled you hitherto by his power: you have a fraille flesh, and hart utterly without wisdom and unstable, wavering mindes, and eyes delighted with much vanity and folly, your idle paunches have coveted dainty dishes of meate, and your

fete

fiere have ben swift to wickednesse. Remember the time when you were openlie blessed, but secretlie envious, abroad poore, but rich at home, curteous in shew, but in verie truth great flatterers, false traitours, perverse backbiters, holie Hypocrites, supplāters of the truth, iust beyond measure, proude, unchast, unconstant teachers, delicate Martyrs, confessours desirous of much lucre: gentle, but false accusers, religious but covetous, humble, but yet proude, mercifull, but shamelesse liars, pleasant flatterers, peaceable persecutours, oppressours of the poore, bringing newe sects inuented of your selues: counted mercifull, but knowne by experience to be wicked, lovers of the world, conspiratours, drunkards, ambitious, patrons of wickednesse, robbers of the whole earth, unsatiabie preachers, men pleasers, beguiling simple women, sowers of priuie grudges. Of whom Moses that excellent Prophet spake well in his Song, a people without counsell and understanding: Oh that they would knowe, that they would understand, and consider their latter ende. Yee have built indeede on high, and when it was not graunted you to rise higher, yee have fallen downe together, even as Simon Magus, whom God cast to the ground, and smote with an huge blowe: so at length you haue ben throwne downe from your false doctrine, naughtinesse, lyes, slaunders, villanies, out of the cloudes unto the verie earth. Then the people speaketh to them, get ye hence, you teachers of abominations, destroyers of the truth, brethren Shunammites, fathers of heresies, false Apostles, who counterfained the life of the Apostles, the followers of whom you haue ben in noe sorte. You are the children of iniquitie: Wee will not follow your maner of courses. For pride and arrogancie haue deceived you, and unsatiabie covetousnes hath wrapped in her snares your erring mindes. And after that yee would clime higher then was meete and reasonable, by the iust iudgement of God yee haue fallen downe headlong into eternall shame and reproch.

These things Hildegardis foretolde about the yeere 1146, three score yeeres before the begging fryers were bred: whom notwithstanding shee painteth out so cunningly and lively, that shee may seeme not so much to have foretolde a thinge to come, as to have reported a thing past. Who can describe more clearly the beginning and disposition of these Locusts? Who can speake more plaine of their destruction? even of us, who haue seen the thing declared to be true by the event? Neither onely treated shee of those which should spring up next after her age, but also of the *Icquites* of our time, and the other company of vile persons of that sorte, which doth annoy in these dayes. For all these Locusts belonge to the same pit, are of the same manners, and shalbe in the same destruction.

12 *One Woe is past; The first of the three more grievous.* For the second followeth in chap. 11. 14. as it hath ben observed before, that *one* with the Hebrewes is as well a nowne of order as of number, in chap. 6. 1. This *woe* is past, not because noe remnants should remaine when the next trumpet

should come after the other, but because the heate of it should be much cooled againe, so as it wanted but a little, but that it might seeme to have ben utterly quenched. For this *Angell of the bottomelesse pit shall not be abolished wholly, together with all his servants before the bright coming of the Lord,* 2 Thess. 2. 8. There is the same meaning of this word chap. 11. 14. For the vexation of the *six trumpet* should not vanish away altogether forthwith at the first sounding of the *seventh*, but should tarie after that for some longe time. Bat the space of this *trumpet* is of sixe hundred yeeres and more, to wit. from the yeere 406. unto the yeere one thousand three hundredth and fiftieth, or there about.

13 *Then the sixt Angell blawe the trumpet:* Nowe the *sixt trumpet* followeth, and the *second woe*: of which first is declared the *commandement*: secondly the *Execution*. In that is to be considered the *Authour*, the *Administration*, and the *meaning* of the *commandement* it selfe. The *Authour* is, *one voice from the foure hornes of the golden Altar*. Wee have shewed at chap. 8. 3. what manner of altar this is. Properly it signifyeth Christ, in whom, & by whom onely our prayers doe please God: as once was shadowed out by the golden Altar of incense set before the vaile, upon which alone, it was lawfull to burne the holie incense. *This Altar had foure hornes, upon which onelie once a yeere reconciliation was to be made of Aaron, and with the blood of the sacrifice for sinne in the day of reconciliations:* Exod. 30. 10. For albeit the daylie prayers were sweete and had also a good savour, the incense of which was dayly offerred on the altar, yet these yeerly prayers, which were made upō the hornes of the altar were most fervent, & of chiefe moment. But it is to be observed that the *voice* which is heard, coming from the hornes of the altar, is not a *praying*, but a *commanding* voice, saying, *loose those foure Angels*: From whence this voice is not of the *faithfull praying*, but rather of *Christ hearing their prayers*. For therefore it is made from the hornes of the altar, both that hee may teach that this voice is an answer given to the supplications of the saints, and also that wee may knowe that by him alone is obtained that, which wee aske, by whom & in whom onely wee offer up our prayers to God. Therefore when the godly desire earnestly, that God would provide for his Church being troubled, this of loosening the 4 Angels cometh from the hornes of the altar: that while they should handle the stiff enemies of sincere religiō according to their desertes, the trueth in the meane time might spring againe, & enjoy a more quiet seasō. Wee have learned from those things which have ben said before, that the pure religion had ben oppressed wholly and overwhelmed, partly by a deluge of *Locusts*, partly by other infinite corruptions, chiefly by the tyranny of *Antichrist*

christ. But when it seemed good to God about this time to beginne the restoring of the trueth, it pleased him to trouble *Antichrist* and to disquiet him with the feare of the foure loosed *Angels*, lest he should destroy his growing trueth in the first blade, and not suffer it to come to that ripe state which wee see now. Wherefore this commandement came in good season to the Church, for whose sake alone all the alterations come to passe, which wee see in the world.

14 *Saying to the sixt Angel*: To him, to whom the commandement is given. This first is appointed the effectour of the worke, the former only denounced the evill: peradventure the contagion of the sinne letted them from putting their hand to the worke, but here should be a cleare separation of the punishment and the fault, that the minister thereof should not neede to feare the infection of this.

¶ *Loose those foure Angels*: The meaning of the commandement of loosing the *foure Angels*: who stood prepared in readines, expecting onely when a signe should be given them. But what manner of Angels were these? were they properly so called, and bounde to a certē place, that they could not stirre from thence, untill some speciall leave was given them? Certainly it is read that *Asmodeus* was exiled into the desert of the uppermost Egypt, Tob. 8. 3. But this worthily may be counted to be of small credit, because of the Jewish lyes, unto which that people was so given, that also Iosephus a man doubtlesse learned and eloquent, durst affirme, *Salomon* either first to have invented, or at least by his bookes to have encreased the Druchish art of conjuring a spirit, booke 8. chap. 2. of Antiquities. This, I say, had ben vaine by right, unlesse an authoritie of greater waight out of this very booke of the Revelation agreed unto it, chap. 18. 2. Where it is signified, that the uncleane Spirits are shut up into certen places, as into a prison. Which yet neverthelesse seemeth not to be common to all, but onely to some certen. For howe can all be tyed to limited places, when it is free for some to compass the whole earth? Job 1. 7. Of which also some walke about as roaring Lyons seeking whom they may devoure, 1 Pet. 5. 6. They rule also in the aire: & the spirit that now we worketh in the children of disobedience, Eph. 2. 2. And they are the governours of the world, yea the Gods of this world, blinding the mindes of the infidels, Eph. 6. 12. 2 Co 4. 4. Can they performe these things being absent? Therefore some doe seeme to be cast into certē places, as into a prison. Some to have more free liberty to walke abroad. Yet neverthelesse the impiety of the Magicians is nothing holpen from hence, who thinke that they are able to constrain the Devils with a certen necessity of abiding within a circle, in a smooth stone, in iron, Steele, in a looking glasse, in the nayle of a man, or any like thing. For God

Car. Gal.
pag. 56. &
duravit us-
que ad ann.
1191 & c.

hath reserved this power to him selfe alone, and to his holie Angels, whom often he useth for his ministers in this thing, he hath given noe authority any where to such men. Neither are these *Angels* onely *Devils*, but also *men*, who are ruled by their power, whom nowe it is a common thing to be called *Angels*. For the army is made of men, as is manifest frō ch. 20. 7. Where againe he intreateth of the same thing. *Sathan goeth out to deceive the nations, and to gather them together unto battell.* But the Captaines are of the same kinde with their souldiers. Wherefore seeing the order of things hath brought us unto the yeere one thousand three hundredeth, it is not to be doubted, but that they are the *Turkes*: of which iudgement are a great part of Interpreters: they are *said sure*, because there were foure chiefe families of them. For after the slaughter received of the *Scythians*: *Iconum* the Princes Palaces being lost, and after some yeeres spent in robberies, at length they retiring backe, they recovered themselves againe, and divided among their Princes that of *Asia*, which in short time after they tooke frō the *Romanes*. The first of which was *Carmanus Arisurius*, the second *Sarchanes*, the third *Clames & Cerasus* his sonne, the fourth *Atman*, as he is written in Gregoras, or after others *Ottoman*: to which the same Gregoras addeth the fifth *Anurius*, booke 7. 1. And so many they seeme to have ben at the first: but afterward to have ben brought to foure. *Laonicus Chalcocondylas* saith, that in the beginning there were *seven*, booke 1 of the *Turkes affaires*. But he ioyneth a certaine man called *Teciem* with *Ottoman*, and reckoneth the children asunder from the fathers. But it is not a thing to be mervayled at, that this confusion of barbarous people could not be represented certainly by the History-writers, albeit Gregoras lived in the same time, and had the charge of keeping the rolles of the Emperour Andronicus the elder. This nation came some ages before from Armenia & the countries bordering on Euphrates. From which places they did repell easily the *Romanes*, which were wearied longe agoe, and wasted with many calamities. But about the beginning of the reigne of Andronicus Paleologus the elder, before the yeere 1300. it spred her selfe abroad through *Asia*, even unto the Sea *Ægeum*. But that they should not breake forth frō some other place, then from their fore appointed lists, to wit from Euphrates, at that time, when the raines were let loose unto them, God by the helpe of the *Catalani* drove them againe unto Euphrates. These men their Captayne being Ronzerius, were souldiours in pay under Andronicus, the prowesse of whom was such, that for feare of them, the *Turkes* fledde not onely from Philadelphia, which then they besieged, but also almost beyonde the auncient boundes of the *Romane Kingdome*, as Gregoras

goras testifyeth, booke 7. 3. This feare therefore did drive them into the countries about the river Euphrates, & did as it were lay fetters upon the for a time. Neither was it a small bounde tying them, that they could not rage as they would, in that their forces being devided unto many Princes, every one a part were too weake, that they should dare to attempt any great thing. Both these impediments were taken away at the time of the power granted them. For first of all the *Catalani* followed not on the victory began, but shortly after went away returning home. Secondly about the same time, to wit, about the yeere 1291, whatsoever by lawfull warre the Christian Princes tooke in Palestina, and in the countries adioyning in twelve expeditions, and after the possession of 196 yeeres, they had lost nowe all that, so as those landes being given over, every one went their way home. Finally all the families of the *Turkes*, whether of their owne accord, or compelled by force, submitted themselves to that one family of the *Ottomans*. By which meanes the *Turkes* being free from all feare of the enemy behind them about *Euphrates*, neither having any before them, that could set against them sufficient forces, renewed their assault against the *Romanes*, whom in short time they overwhelmed wholly, as it were with a deluge.

¶ *Bounde at that great river Euphrates*: So called properly, that famous river of *Armenia*, running to the West part of *Mesopotamia*, where the *Turkish* nation abode many yeeres before it entreprised this warfarre.

15 *Were therefore loosed*: The execution of the commaundement, lighting upon the yeere 1300, by one consent of all History-writers; when their domesticall dissentions being appeased, and all consenting to the Empire of the *Ottomans*, they might freely bende themselves with all their power to enlarge their boundes, and some time at length creepe out of their narrow straightes. Howe longe time this power given to the *Turkes* should continue, is declared in the next wordes, *prepared at an houre, & a day, & a month, and a yeere*, which so exact description pertaineth to the conforing of the godly, whom the *Spirit* would have to knowe, that this most grievous calamity hath her set boundes, even to the last moment, beyond which it shall not be continued. Which indeede seemeth to be the space of three hundred ninetie and sixe yeeres, every severall day being taken for a yeere, after that manner which wee interpreted the monethes before. But the yeere set downe here simply is meant to be the common and usuall *Julian* yeere, of three hundred three skore and five dayes, and some fewe houres. All which time counted from the yeere one thousand three hundredth, shall end at length about the yeere one thousand sixe hundredth ninetie & sixth:

which is the furthest bound of the *Turkish name*, as also other scriptures by a merveilous consent doe proove, unto which now to run, is not permitted unto mee, but a fit occasiō shall be given at another time, if God will. In the meane time wee must knowe that the power of the *Turkes* shall not remaine whole unto this ende, but shall threaten their ruine before or about fourty yeeres, before that last destruction of them shall come: but of this matter at some other time more at large.

¶ To slay the third part of men: Not without cause doth he make mention of the power granted to kill, because more blood should be shed by these *Angels*, then by any enemyes before spoken of. A great number were killed of the *Saracenes*: and the *Romish Antichrist* is wholly berayed with the blood of the *Saints*: as after chap. 17. 4. 6. But the slaughters made by them were none in comparison of these, neither therefore doe come into any account. The rage of the fierce enemy is limited with the boundes of the third part, as wee have seene that it hath come to passe in the *East*, partly in *Asia*, partly in *Ewopa*: from whence it is not to be feared that it shall be extended much further. And surely it is kept backe by the force of the same prohibition, wherby the violent waves of the sea are kept by the limites of a small sende. For what barre is there in the *West* to slay them, when the Christian Princes endeavour one an others destruction? Albeit there may be granted an excursion beyond those boundes for a small time to punish some men, as wee have observed in the *Sarden Church*, chap. 3. 3.

16 And the number of the horsemen was: of the armies of a horseman, for of horsemen, unlesse peradventure it be set partitively, as though he should say, and the number of the armies, of that of horsemen was two thousand hundred thousand: I heard also the number of the armies of footemen, which things need not to be stood upon, considering that any may easily gather fro so great a nūber of the n. that these were almost infinite. The Comp. & the K. bible reade, of an horse. A certē olde copy hath of horses, & ten thousand times ten thousand. The word two being put out, which Aret & the Com. transl. hath. The Interpreter of Aret. & the Com. declare this number by the parts, *twentie thousand times ten thousands*: which Th. Be. in the whole translateth *two thousand times an hundred thousand*. In the clause following the Compl. & the K. bible doe omit the copulative, &, read by Ar. & the Com. transl. Beza hath it by a rational coniunctiō for I heard the number of them, as if the number expressed pertained to the whole army, which yet is referred expressly to the army of horsemen, but the indefinite number of the rest of the armies, should have respect unto that of footmen: unlesse peradventure all the hosts are of horsemen, because of the swift increase wherby the *Turks* should waxe strōg, as also

as also is signified in the verse following. But these are smaller things, yet not to be neglected. Wee understand that their armies shalbe exceeding greate. And in many expeditions it hath ben knowne for certen, that the *Turkes* alone did bring moe souldiers into the battell, then all the *Christian* Princes ioyned together.

17 And more over I save the horses: Such is the number of the hosts, their disposition is declared in this verse. Which, of what sorte it is, is shewed from the horses, from the armour of the sitters on them, from Lions heads of the horses, and from that which cometh out of their mouth. They are Horses in their alacrity and promptnesse to warre, as before ver. 7. The habergeons of the sitters on them, are fire, of Iacinth, and of brimstone: altogether of the same qualitie, of which that is, which cometh out of the mouth of the horses, which breath out fire, & smoke, whose colour is of Iacinth & brimstone: which three at the instruments of killing men, as after shalbe said. Seeing then they are armed with these three on their breasts, it is even as if he should say, that they are armed fully with the destructiō of mē, as who suppose that all their safety & defence lyeth in slaying of other. How lively doe these things pourtray the *Turkish Empire*, which is sustained with no other holde the tyrāny? But further the fire habergeons are cleare to all men, evē as the fire cānot be hid. Which is another marke, by which properly this route may be challenged to belong to the *Turkes*, not to the *Saracens*, or *Romanes*. For the *Turkes* doe vexe with open warre, neither is there any of the *Christiā* name, but he may behold a farre of their hostile minde in their habergeons & breasts. The *Saracens* also were noisome, but they invaded as it were by skippes & unexpected flying upō mē privily, & as craftily as they could. Also the *Romish Locusts* so deceived with their vaine shewes, & doe yet deceive, that they whō they kill, cānot be perswaded that they are their enemies. For they hide their habergeons & cosselets, neither make shew of any hostile thing, but lurke as *Scorpions* under a stone. The lions heads of the horses doe note great cruelty, wherby the wicked nation was brought to notable infamy above all whō wee ever heard of. Moreover in this point they passe the *Locusts*, who had lions teeth onely, but these have the whole head, that unto the hugeness of their teeth maie be ioined the strength of their iawes, & sternnesse of their countenance. That which cometh out of their mouth is threefold, fire, smoke, & brimstone: which three seeme to note one thing, to wit, the ordināces of warre, whose originall was not lōg after the beginning of the *Turkes*, which they use with a more furious affectiō the other men. The greatnesse of that gunne was almost incredible, which *Mehmetes* used in assaunting *Constantinople*, to the drawing whereof were used seventy yoke of oxen and two thousande men, as sayth Laonic. Chalcocond in his 8. booke of the *Turkes* affaires.

And

And those twelve thousand *Ianizaries* whom they have to their ordinary guard for the safegarde of their body, are all gunners. See also if any thing could be spoken more fit to declare the nature of the ordinance. First here is mention made of fire: but least a cōmon fire should be understood, there is adioyned a double differēce, *of smoke & brimstone*. For the fire of the ordināce is notable for an abūdāce of smoke, which ariseth frō a suddē kindling & quēching, as cometh to passe in the noise of discharging ordināce. Where the fire burneth continually, and with a shining flame, there is very little smoke, being swallowed up by the flame. More over this fire is Brimstone. Is not the gunpowder made of salt peter, coale, and Brimstone? The Spirit therefore describeth this enimie to us by those weapons, which should take their beginning almost together with his tyranny. But this fire cometh out of their mouth, because they doe sende forth this fire as easily, as a breath: Yf onely that chiefe robber shall commande desolatiō to be brought upon any countrey, most quicke handes are readie, which forthwith doe his commande, and bring all thinges into a wilderness.

18 *Of these three*: Thus farre of what qualitie the *Captaines & Souldiers* ar, now he cometh to the event: which first is the *slaying of the third part of men*. Wee heare, o lamentable thing, dayly massacres: neither is any almost ignorant, howe farre and neare their cruelty goeth on with rage. But whereas he saith, *of these three*, it is to be understood of these three together. For smoke and brimstone asunder have no harme in them. He reckoneth three, as distinct, because the former descriptiō of fire required such a reckening. Although men shall not be consumed by gunnes alone, but one kinde of watlike instruments is put for the whole.

19 *For their power*: The Complutent edition and the Kings Bible reade thus, *For their power is in their mouthes and in their tayles*: Aretas and the Cōmon translation agreeth: and so it seemeth that necessarily it ought to be read: otherwise the reason which followeth agreeth not with those things that goe before: *For their tayles &c.* From hence therefore, an other differēce betweene these horse men and the Locusts cometh to minde: For these did beare their stings in their tayle chiefly, that is the dregges of the Saracenes, who had noe proper places of their owne to dwell in, and did flie about hither and thither seeking habitations, and turning others out of all their goods, when in the meane time the chiefe *Calyphi*, *Scriphes*, and *Sultans* followed their pleasure at home in *Babylon*, *Persia* and in *Egypt*. Soe the *Begging Fryars*, the tayles of all the religious sorte did sting vehemently. But here the head and the taile are even like: the same destruction cometh from them both. The chiefe *Turke* himselfe, the *Basse*, the *Beji*, and the other Ministers of their tyranny, doe

doe all breath forth and exercise the same cruelty. More over these very Princes were the causers of the other to tyrannize, & ministred unto them weapons for their furie.

g Having heades wherewith they hurt: The tayles also have heades and mouthes, by which they sende out the same destruction. They are all of them frō the highest *Emperour* to the lowest slave serpents with heads at both endes, as the most learned Franc. Iunius hath written very well.

20 *But the rest of men:* An other event is the *obstinacie* of the other men, who are nothing moved with those miseries, neither gave themselves to any amendement of life. But who are those other? Are they not *Westerne* mē, the third part of men being killed lōg since in the *East*? *Afrique* being so gotten through the invasion of the *Saracens*, that it would yeeld unto the *dominion of the Turkes* without any bloodshedding. But the sinnes which sticke so fast to them, are against the first table, to wit, *Idolary* in this verse. The exceeding naughtinesse whereof is declared, first from the *Authour*, in that it is an humane invention: secondly, because it is a *Worshippe done unto Devils*: thirdly from the *Wretched and doting affection*, which appeareth from so manifolde sortes of Idols, of golde, of silver, of brasse, of stone, and of wood: last of all from the notable folly of worshipping thinges void of all sense. Frō all which it is more cleare thē the Sunne, who amōg the *Westerne* people, are the cause of this most grievous calamity frō the *Turkes*. For where shall wee finde this *Idolary*? Surely the *Protestants*, as they call them, & the *reformed Churches* have banished away unto hell, from whence it first came, all worshippe, reverence, and sacred honour of Images. Wherefore shee that boasteth her selfe to be the *Catholike Church*, whose head is the *Bishop of Rome*, whose *Temples glister with images of Golde, Silver and Brasse*: yea which hath not refused the worshipping even of those that are of stone, and wood: shee, I say, is that other multitude, which wresting the Scriptures, corrupting the testimonies of the Fathers, faining miracles, and defending to this very day the *Idolatrous* worshipping of images, by whatsoever force, falsehood, fraude and subtill devises shee can, will not be awaked with this most sharpe scourge. Doth shee not impudently and stubbornly affirme, that *Images consecrated unto true names, are by noe meanes to be counted amonge Idols*? But what other speaketh the Spirit of, then such, which after the third part of men slaine of the *Turkes*, are defended stiffly in the Christian world? What other doth he call deviliish? What other worship of Devils? The matter is plaine, it can not be denied. At length therefore o thou *Rome*, cease to seeke out foolish crafty shifts. Deceive not thy selfe. Thy adoration before the image of the *Virgin*, is as if thou shouldst supplicate unto *Venus*.

The worship which thou performest before the graven image of the Father, is done to the Devill, not to God himselfe. The Spirit causeth mee to use this boldnes: cry thou out as much as thou wilt, that these speeches ar blasphemous, and after thy manner accuse the holy truth of God of ungodlines. But it is not to be expected that wordes should teach thee, whom stripes can not teach. Yet neverthelesse, though thou shalt receive noe profit here of, all the godly shall detest thee, who by these abominations, bringest a most cruell fiend upon the Christian world. Art thou not ashamed to exhort the *Christian Princes* unto warres against the Turke, whom thou makest invincible by thy Idols? To pretende a minde to fight against a cruell enemy, but to minister privily unto him that aide, wherby all our forces ar made a pray unto him? Yf thou desirest from thy heart, that this spoiler of the world should be repressed or rather extinguished: cast away thy dung hill Gods: forsake thy sacrilegious Primacy: amende the rest of thy corruption according to the rule of true godlinesse, then shalt thou see this mortal and cruell môster, covered indeede with all villanies, to fall of his owne accord: which could not stand surely one moment, unlesse he were holden up by these thy sinnes. But neither wilt thou be admonished, neither can he be overcome, before thou beest overcome, as after shalbe manifest.

21 Neither repented they: An other kinde of sinnes: which are foure, murders, forceries, fornication, thefts: of which he that knoweth: not Rome to be the shoppe, he seeth but a little in the cleere sunne shine at noonetide.

CHAP. 10:

THEN I sawe an other Angell comming downe from heaven, clothed with a cloude, & the rainebowe upon his head, & his face was as the Sunne, & his feete as pillars of fire.

2 And he had in his hande a little booke opened, and he put his right foote upon the Sea, and his left on the earth.

3 And cried with a loude voice, as a Lion roareth: and when he had cryed, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: but I heard a voice from heaven saying unto mee, seale up those things, which the seven thunders have spoken, and write them not.

5 And the Angell which I saw stande upon the sea and upon the earth lift up his hand to heaven.

6 And sware by him that liveth for evermore, which created heaven & things that are therein, & the earth and the things that are therein, & the sea, and the things that are therein, that time shalbe noe more.

7 But

7 But in the dayes of the voice of the seventh Angell, when he shall beginne to blowe the trumpet, even the mysterie of God shall be finished, as he hath declared to his servants the Prophets.

8 And the voice which I heard from heaven spake unto mee againe, and said: goe and take the little booke which is open in the hande of the Angell standing upon the sea, and upon the earth.

9 So I went unto the Angell saying unto him: give mee the little booke: and he said unto mee, take it, and eate it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweete as honie.

10 Then I tooke the little booke out of the Angels hande, and ate it up, and it was in my mouth as sweete as honie: but when I had eaten it, my belly was bitter.

11 Then he said unto mee, thou must prophecy againe among the people, and nations, and tongues, and to many Kinges.

Analysis.

SVCH then is the first part of the sixth trumpet, to wit, the evill: the comfort followeth, consisting partly in the authority of the revealer: partly in the things revealed. His authority appeareth from the power of a certain Angell coming downe from heaven, notable by his clothing, ornament of his head, shining of his face, bright burning of his feete, ver. 1. Likewise knowledge, which the booke open in his hande sheweth, and his presence everie where, declared by so great a pulling asunder of his feete ver. 2. The things revealed are, either to be Sealed up, or to be communicated: Those have their principall cause, the voice of the Angell: their instrumentall cause Seaven thunders ver. 3. Likewise their consequent, which containeth both the endeavour of Iohn in writing, & also the prohibition that he should not write, ver. 4. The things to be communicated are, either touching the finishing of the mystery of God in the times of the seventh trumpet, confirmed by an othe ver. 5. 6. 7. or of the gift of prophecy, restored againe to the Church, the preparation whereunto is set downe in the rest of the chapter. Prophecy it selfe followeth in the eleventh chapter. The Preparation is occupied either about the Signe or about the Interpretation: that before the booke received, hath a commaundement to take it, in the eight verse: and the obedience of Iohn, in the ninth verse. After the same delivered, both a commaundement to eate it up, and also an instruction touching the diverse tast of it, in the ninth verse, and the triall made by Iohn, in the tenth verse. Last of all is added the Interpretation in the eleventh verse.

Then I sawe an other *Angell*: Wee referre these things in the *Analysis*, unto the comfort of the *sixt trumpet*, which is fitly added. For who would not al most faint through wearinesse of so long continuing trouble, hearing noe other thing in the *Church* for a long rowe of yeeres then *violent stormes of haile, burning mountaines, falling starres, the Sunne darkened, troupes of Locusts, & serpents with a head at both endes, casting out flames of fire*, wherby an infinite number of men should burne miserably? Nowe therefore to them, that have ben as it were a long time and much tossed on the maine sea, is the land pointed at, and the haven shewed, in which at length there might be rest from these troubles: neither this onely, but also in the meane time a prosperous winde is breathed forth, which may cause a readier sayling. For which purpose a most mighty *Angell* came downe from heaven, divers frō those, who blew the *trumpets*, or of whom mention was made long age elsewhere. For they were *servants*, this is the very *Lord Christ*: as whose *clothing, countenance, voice, & whole decking*, is more imperiall, then can befall to any creature. Neither doth so strange a forme, and unlike to the true nature of man, hinder: considering that it hath ben manifest from the first chapter, that he taketh upō him that outward shew especially, which may serve most to the declaring, and confirming of the things propounded. Therefore as touching the description of him, he is called *strong*, because he hath strength sufficiēt to deliver the *Church* from those adversities, wherewith it shalbe oppressed. *He cometh downe from Heaven*, because nowe at length after a long distance of time, he would visit his *Church*, from which he seemed to have ben absent now a long time. And about the blowing of the *sixt Trumpet*, when the *four* *Angels* were loosed, in the yeere 1300, as was sayd before, *Christ* began to give a more plentifull leave to enioy his presence, then in the times going next before. Yet howsoever he came downe from heaven, he was *clothed with a cloude*: not knowne indeede plainly to the world, but covered yet with so great darkenesse, that he was to be seene, as it were through a lattice. *He carrieth the rainebowe on his head*, a notable messenger of the olde covenant, and of faire weather, both that wee may understand him to be faithfull and constant in his promises, and also that the former stormes shalbe driven away dayly more and more, by little and little, untill at length a cleare sky shall returne on every side. *His face shineth like the Sunne*, *Christ* indeede being most glorious, at least in that parte, in which he is knowne and perceived of men: *but his feete doe yet burne with fire*, because his lowest members on the earth must burne yet with a great

great heate of affliction. Although there should be noe danger of perishing in this fire, *for the feete are pillars, yea and that also of Brasse*, chap. 1. 15. For these things belong to the same time, see chap. 2. 18. So therefore *Christ* carrieth in his owne person, an image of the present *Church* under the *sixt Trumpet*. Which began to encrease againe about the yeere 1300, yet covered with much darkenesse, which notwithstanding gave hope of a more perfert restoring in due time: & in the meane while revealed the most sweete face of *Christ*, which the world had not seene a long time: although the faithfull in the meane season were troden downe with manie calamities.

2 And he had in his hande a little booke open: To whom fitteth better an open booke, then to him who hath opened the seales of it? chap. 5. 5. Because therefore *Christ* commeth forth with an open booke, it is taught that nowe againe after longe ignorance, leave shalbe given to men to knowe the truth, as wee knowe it came to passe about that time. For at once the *Turkes* began to wax strong in the *East*, and most learned men to arise in the *West*, who maintained the truth boldly. But it is onely a little booke, which he hath in his hande, to wit a small booke, either because the ende nowe approaching, there should not remaine so many alterations, but that they might be contained in a little booke, as after in the sixt verse, *delay shalbe no more*: or rather because the knowledg of men in this time should be slender and small, whereunto pertaineth *the clothing with a clowde*, as wee have shewed at the former verse.

¶ And he put his right foote upon the Sea; This grosse Sea of the inferiour world, is the doctrine of the corrupt *Church*, as chap. 8. 8. No lesse also pertaining to them, whose is the administration of this doctrine. The *Earth*, containeth the rest of the common people, who in name are *Christians*. But the feete are the members of *Christ*, to wit, his faithfull servants, by whom as it were by feete, he walketh on earth. Of these the right foote is the stronger, by which being set upon the *Sea*, it is declared, that *Christ* nowe at length will chuse out some from that vile sorte of *Ecclesiasticall men*, for to be his feete and faithfull members. Also the left foote placed on the *earth*, sheweth that he will take out likewise some from the lay people, who although they could not compare with the *Ecclesiasticall*, those right feete, in excellency of giftes, yet they should be made his true members, & enjoy the same honour with them. Such right feete were *Iohannes de Poliac*, *Martinus Patavinus*, *Iohannes de Gandamo*, *Michael Cicerius*, *Michael de Coriaria*, *Guilielmus Ockam*, *Gerardus Ridder*, *Iohannes Rochetalada*, *Armachanus an Irish Bishop*, *Ioannes Wicklefus* and others. *Christ* drew them out of the salt sea

of the *Popish doctrine*: whom hee tooke out from the company of Ecclesiasticall men, and brought them to sweeter and whollomer waters of the trueth. Out of the lay people, he had for his left feet, *Ludovicus Bavarus the Emperaur, Marsilius Patavinus, Danicm Aligherium*, and many others who defended to their power the trueth scene and acknowledged.

3 And he cryed with a loude voice as as *Lion* roareth: Hitherto hath ben the description of the *Angel*, nowe the chiefe cause of the things that were to be scaled up is set forth, to wit, the crying out of an *Angell* like a bellowing *Lion*, for so the Greeke word signifyeth properly that which belongeth to Oxen and the like beasts. Lions are properly said to *roare*: albeit some times it is attributed to Asles and Camels, as *Hesichius* sheweth: *μυῖα ὄγῃς* to make a roaring like unto Asles, Camels, and oxen. But the *Angell* belloweth, because he must speake softly, and dared not to lift up his voice (for there is joined together with it, *he cryed with a loude voice*.) but that he might shewe that the meekenes and patience of the oxen is nowe to be mixed with the courage of the Lion. And so indeede Christ, as it were revived againe then in his members, cryed out strongly: which crying out neverthelesse carried a shewe of the bellowing oxen onely, neither yet made any man greatly afraid. Those first springing up *Christian Worthies* strove by lamentings and complaining speeches: yet neverthelesse they bare a grievous yoke of bondage, which they could not shake of, whatsoever struggling they made against it.

¶ The seven thunders uttered their voice: Which as an Echo answered this lowing. And these seven thunders are I suppose those *Angels* of which afterward in chap. 14. 6. & c. Surely the time agreeth fitly, as wee will shew at the place: then also their office may worthily be likened to thunder, which sounded againe when this roaring was uttered. For taking their beginning from thence, they made a noise with so great roaring, that such as despised the lowing of the *Angell*, should at length begin to tremble for feare of this thunder. But it is an excellent thing, that the thunders speake not, but at the crying out of the *Angell*, even as also the Echo hath noe voice of it selfe, but onely yeeldeth againe the voice which it hath received; so those restorers of the trueth, howsoever the world condemned them of noveltries, brought notwithstanding nothing, but that which themselves had learned of God.

4 And when the seven thunders, & c. Such were the causes, now is shewed the care of *Iohn*: whom when the seven thunders were heard, being about to write, a voice from heaven prohibiteth, & biddeth to *scale them up*. These mysteries were to be kept secret, as before, the booke could not be read, as long as
it was

it was sealed, chap. 5. For these times knewe not what those thunders did speake, neither did they marke whereunto at length they would come.

¶ And write them not: So Aretas, the Common translation, and other Greeke Copies, as though these wordes should declare, what that *Seale*, should be, to wit, not to put in writing, but to have it secret for himselfe alone. But is any thing revealed privately to *Iohn*, which he might not publish abroad? It is not surely to be thought, especially seeing *Christ* to this ende received this Prophecy, that he might shew it to his servants, as before in chap. 1. 1. Where, to his servants, saith he, not to any one alone, but for the common good of the whole Church. Wherefore these wordes seeme thus to be understood, as though he should say, bring not these voices of the thunders into this place, but reserve them to an other more proper and fit. Which iudgement certaine printed copies doe favour, which read, & hereafter thou writest, or peradventure, shall write: but although *μὴ* might easily be changed into *μή* the first vowell being altered, and the last syllable takē away: yet I scarce thinke, that readings quite opposite one to another are founde at any time. Wherefore when it is heard to iug what sense to take, that interpretation pleaseth me most of all, which alike agreeth to both, to wit, according to that meaning which wee brought even now. Vnlesse some would rather have that these wordes and shalt write hereafter be referred to the next visions which follow: but that the voices of the thunders should be buried in silence for ever. But the former interpretation is more sure, that the Revelation was given for a common solace, and that therefore those things should be disclosed afterward in their place, which now are commanded to be kept close. Albeit I deny not that some thing may be communicated to the *Saints* apart, as to Paul, who heard things that could not be uttered, 2 Cor. 12. 4. But the drift of the Prophecy is to be regarded. More over to what purpose should it be that those things should be overwhelmed with an eternall silence, if at length that were to be brought to passe, which the thunders spake? Therefore let them be sealed for this time, in which they were hidden from the world, as it cometh to passe for the most parte in their first beginnings: afterward let them be written, in the place wherein they shall obtaine their ende, when the things shall become most plaine by the event. That is to say, being perfected they should be understood, but they should not be knowne as long as thy were to be finished.

5 And the Angell which I sawe standing & c. lifted up his hand: Hitherto of the thing that was to be sealed: now it followeth touching the finishing of the mysterie, which first is of things to be communicated. It is confirmed by an othe, that it shall be shortly.

For

For in that he *lifted up the hand*, it was done from the old solemn manner of swearers: *fro whence to lift up the hande*, is often times taken for *to swear*, Gen. 14. 22. Numb. 14. 30. Ezech. 20. 5.

6 And he *swore by him which liveth*: ἐν τῷ ζῶντι, The Grecians speake by the fourth case τὸν ζῶντα, but Iohn after the māner of the Hebeewes. *sware unto me in the Lord*, 1 Sam. 24. 21. But he describeth God by his power, which moſt of all appeareth in creating things: wherby he bringeth into minde, that he is noe leſſe able to put an end to things, then to give a beginning. And that therefore it is not to be doubted, but that he would ſtraightway performe the future worke, who in the beginning made all things of nothing.

¶ That time *ſhall be noe more*: So I tranſlate the word χρόνος, which ſome times ſignifyeth continuance of time, as χρόνος μαλάξει, time, day, delay, ſhall mollifie & mitigate. Whence χρονίζω to ſtay, tarrie, defer, is the ſanie that βραδύνω is in Luke 12. 45. Heb. 10. 37. Aretas and the common ſorte of Interpreters will have it to be underſtood of the abolishing of time after the ende of the world, as if the Sunne and the reſt of the ſtarres ſhould ſtay their courſes, and noe longer finiſh their yeerly rounde courſes: but theſe things are to be referred rather to the ſhortnes of time, then unto the conſummation of the world. For otherwiſe there ſhould be noe ſpeciall comfort, but that which had ben noe leſſe common to all ages. For even from the very beginning of the world, it might well have ben ſaid, *that there ſhalbe noe time after the ende of the world*. To what purpoſe alſo ſhould he ſever the parts which are not diſioyned by the coniunction but in the beginning of the next verſe? *Time ſhall be noe more, but the myſterie ſhalbe finiſhed*. Time after the conſummation differeth nothing from the conſummation. Therefore this is the meaning of the wordes, *that there remaineth a very little time unto the finiſhing of the myſtery*. Which is the ſumme of the preaching of the firſt Angel, chap. 14. 7. For, ſaith he, *the houre of his iudgement is come*: in which is performed that, which is ſignified here by the Angels ſwearing. For they belonge to the ſame time, and the argument of the preaching is one and the ſame. For though they held their peace, the very reſtoring of the trueth would cry out, that the ende draweth neere.

7 But in the dayes of the voice of the ſeventh Angel: He describeth the time of the finiſhing: but that which followeth, *when it ſhall come to paſſe that he ſhall blowe the trumpet*; the common tranſlation hath it not right, *when the Trumpet ſhall beguine to blow*; which thing hath deceived ſome expoſitours, ſo that they thought that *this finiſhing of the myſtery* ſhould be referred unto the firſt ſounde of the trumpet of the ſeventh Angel. But it ſhall appeare
more

more clearly then the light after in this booke, that this ende is not to be expected at the *beginning of the sounde of the trumpet*, but some longe time after. There shalbe noe finall distance of time betweene the *Vials*: the first whereof shall not be powred out before that the seventh *trūpet* shall blow, as after shalbe seen more clearly. What then promisseth the *Angell* touching the taking away of time? Not that the thing shalbe done in that moment, but because the space to come, is nothing to that which is past.

¶ *The mystery of God shalbe finished* *τελεσθήσεται* shalbe finished: So hath the Common translation: the Complutent edition hath *τελεσθῆν* by repeating *ἐν ταῖς* that it is finished, See Theod. Bez. All Expositours which I have seen, doe understande these things of the last coming of Christ to iudgement. Which shalbe in the dayes of this seventh Angell: yet if the drift of this booke be considered, & every point of the last time be diligently examined, it shall easily appeare, unlesse I be deceived, that there is an other meaning of these wordes. The whole Prophecy tendeth to that point to shewe what shalbe the race of the Church, as long as shee must bee as a stranger on earth. Which having ben shewed clearly cōcerning the *Church of the Gentiles*, some mention was to be made of the *restoring of the Iewes*, the which other scriptures shewe that it shall surely come to passe, before that there be an ende of the whole frame of the world. Neither in examining every minute of the *seventh trumpet*, shall wee finde that the *Revelation* goeth any further, then to the restauration of this people, as with Gods helpe wee shall make it apparant in his fit place. Which restoring doubleesse may well be called a mystery, because it is so farre removed from all humane understanding, of which there is almost noe hope in them, to whom the very benefit pertaineth, as in many places the Prophets shew. *Why*, speaketh the Lord by *Isaiah*, should thou say, o *Jacob*, and speake O *Israell*, my way is hid frō the Lord, and my cause is passed over of my God? chap. 40. 27. And againe, *If so be that Sion saith, the Lord hath forsaken mee, and my Lord hath forgotten mee*, chap. 49. 14. Therefore I suppose that this calling of the Iewes is this *mystery*. Doubtlesse it is sure that in the time of *this trumpet*, the last ende shall be put to all things, and therefore wee shall finde noe such conclusion of the *seventh trumpet*, the third woe is past, as of the *fift*, one woe is past, chap. 9. 12. likewise of the *sixt*, chap. 11. 14. for the *Revelation* leadeth not thither, because neither pertaineth it to us to knowe, neither is it to be imperted to any creature, which the sonne himselfe knewe not, as farre as he was a mā, Marc. 13. 32.

¶ As he hath declared to his servants the Prophets. To whom this mystery was revealed plenteously: but which is not understood of our expositours:

wherby it cometh to passe, that the things which the Prophets foreshewe to come, the common sort so interpret as if they were past. *Moses* in his most famous songe about the ende, singeth this *Mysterie*, Deut. 32. *David* every where in the Psalmes: So *Isaiah*, *Jeremiah*, *Ezechiell* and the rest: it would be too long, even to reckon the places. Learned men wilbe content with this bare disclosing: whom it is sufficient to admonish even in one worde, that they would seeke another meaning of many places in the Prophets, then hitherto they have followed in their expositions. If these things are to be understood of the last comming of Christ to iudgement, there are not very many words, or at the least cleare enough in the Prophets touching this thing. But frō hence wee learne that the old prophecies are not to be finished, either in the first comming of Christ, or in the calling of the *Gentiles*, but that they reach even unto the perfite accomplishing of the Mistry. Wherefore they that doe restraîne them into the narrowe straights of the calling of the *Gentiles*, stoppe up to themselves the way to understand them, and take away much comfort from the Church.

8 *Goe thy wyse and take the little booke*: An other thing to be communicated is *Prophecy restored againe to the Church*. For this commandement sheweth what should come to passe to the *Ministers* of the word in the times of this *sixt trumpet*. *John* himselfe for his part seemeth before now to have ben furnished sufficiently for the receaving of the *Revelation*, both by those thinges which he sawe, and heard, and also endued with the *inspiration of the Spirit* extraordinarily. And if the passing from one matter to an other had ben set forth onely for to teach, he would have used the same in their fit places in the rest of the treatise. Wherefore I doubt not, but that here a type is set forth of the *Ministers* of that time, as in many places elsewhere *John* representeth the faithfull. Therefore as here the booke being received from the *Angell*, and eaten up, he should play the Prophet againe: so about these times should be raised up faithfull Ministers, which should declare the trueth to the world. Wee made mention that some godly men about the time that the *Turkish tyrannie* beganne, and the feet of the *Angell* set upon the *Sea*, & the *Earth*, arose forthwith, who undertooke boldly the charge of prophecying. Which was a notable benefit of God: this office had ben banished a long time from the earth: put to flight by the hellish smoke, which the bottomlesse pit, opened by the *Romish Starre*, sent forth: now it came againe by the grace of God, and men were bidden to take the little booke open, which the former times had shutte: the force of which commandement raised up those, which I spake of, and many others which followed: whom unless an heavenly desire had inflamed, they would not have offered their lives

lives to so many dangers, which necessarily were to be undergone in so great envie & hatred almost of all men. But from this comendement, wee draw this comon sentence, *that men are slow & loath to take the paines to Prophecy: & not otherwise to settle themselves to this office, except they be stirred forward of God.*

9 Therefore I went unto the Angell, saying to him, *give mee the little booke:* This gifte is to be obtained by intreatie, even also of them, who have abilitie give them thereunto. Wee must desire earnestly of God with Iohn, that he will give us the little booke, albeit wee be nowe entred into this office. And the little booke is given, when greater abondance of knowledge is ministered, which was most excellēt in this age, now first of all the art of printing bookes being found out by a great gift of God. But further these things declare, *that the men of that time, being awaked once of God from their drownsines, shall greatly endeavour to profit more in the kindled trueth.* And surely their industry was notable, and their increase in all kinde of knowledg, chiefly of divinity, so swift, that thou mayest say not without cause, that they had not so much read, as devoured the bookes. After Wicklief the barbarousnes of the Scholastiques being reiected, the liberall artes were revived through so happie abondance of most famous witters, that there is none, but he must cōfesse that to be the time of devouring bookes.

¶ And it shall make thy belly bitter: The word tasted in the mouth is sweet, but bitter in the bellic, that is, *the knowledge of Gods will is verie sweete & pleasant of it selfe: but the publishing of it, wherby fruite may come to the rest of the members, even like the digestion of meate, when it is concocted in the stomake, is full of troubles and anguish.* Which thing sometime Jeremy tryed and complained of, chap. 15. 16. Likewise Ezechiell chap. 3. 3. And all none excepted, who have runne together in this race: but those newe champions especially, I meane of this time. To whom doubtlesse the word was so much the sweeter, by howe much they came with a more sounde hunger, to wit, having ben stollen away from the world for some ages, and nowe first againe restored by the favour of God: whose Ambassage contrariwise was so much the more bitter, by how much men were plunged in more thicke darkenesse, whom because of the long custome of sinne, they must needs finde more stubborne and spitefull. The condition of that time could not be shewed more briefly and manifestly.

I therefore tooke the little booke: Althoug Iohn heareth, howe great trouble this meate will bring him, yet obeyeth he willingly the Angell, and eateth up the booke as he was commanded. There was a better love in him to Gods word, then any regard of lothsomnesse, or wringing in the belly fro bitternesse.

Such excellent fortitude was in those learned men of that age before spoken of: it could not be, but that they knewe certainly, howe great trouble they should procure to themselves by avouching the trueth: yet nevertheless they laboured valiantly, setting more by the sweetnesse which they received from the ioy of the *Spirit*, then by all the bitterness of perill. By whose example all *Ministers* of the word must goe on boldly: neither is the office to be forsaken because of the troubles. It is noe newe thing for that to be found bitter by experience, which being tasted a little at the tongues ende seemeth sweete. Therefore let every true *Prophet* have this lesson well meditated: least peradventure lighting upon unexpected evils, he be overcome at length through infirmity.

II *Thou must Prophecy againe*: Nowe in fewe wordes he sheweth, to what ende the former signe was used, that it may be understood that *Prophecie* was to be restored againe to the *Church* in those times. The preparation whereunto was the receiving and eating up of the booke, to wit, a burning desire of learning, which gave hope of a more perfit light to appeare daylie. But their opinion is foolish, who will from these wordes have *John* to be expected about the ende of the world with *Enoch* & *Elias*. These things belong not to the last time, but to the *sixt trumpet*, which wee will declare manifestly hereafter to be past. And *John* is set forth only as a type, not described by any office, which in his owne person he should beare in the last times.

CHAP. II.

AND a reed was given mee like unto a rode, and the *Angell* stood by saying, rise, and mete the Temple of God, and the altar, and them that worship therein.

2 But the court which is without the Temple, shut out, mete it not; for it is given to the Gentiles: & they shall treade under foote the holy city two and fourtie moneths.

3 But I will give to those my two witnesses, and they shall prophecy a thousand two hundredth and threescore dayes clothed in sackcloth.

4 These are two olive trees, and two candlestickes, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, which shall devoure their enemies. For if any man will doe them wronge, so must they be killed.

6 These have power to shut heaven, that it raine not in the dayes of their prophesying: and have power over waters to turne them into blood, and to smite the earth with all maner plagues as often as they will.

7 Moreover when they finished their testimony, the Beast that cometh out of the bottomlesse

bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

8 And their corpses shall lie in the streetes of the great citie, which is called spiritually Sodom and Egypt, where also our Lord was crucified.

9 And men of Tribes, of peoples, and of tongues, and nations shall see their corpses three daies and an halfe, and shall not suffer their carcases to be put in graves.

10 And the inhabitants of the earth shall reioice over them, and be glad, and shall send giftes one to an other: because these two Prophets vexed the inhabitants of the earth.

11 But after three dayes and an halfe, the Spirit of life comming from God, shall enter into them, and they shall stande up upon their feete: and great feare shall fall upon them, that shall see them.

12 After they shall heare a great voice from heaven, saying unto them, come up hither: and they shall ascende up to heaven in a cloude, and their enemies sawe them.

13 And the same houre was made a great earth quake, and the tenth part of the city fell, and in the earthquake were slaine seven thousande men, & the remnant were feared, and gave glory to the God of heaven.

14 The second woe is past, and behold, the third woe commeth quickly.

15 And the seventh Angell blew the trumpet, and there were great voices in heaven, saying, the Kingdomes of this worlde are the Lords, and his Christs, and he shall reigne for evermore.

16 Then those foure and twenty Elders, which sat before God on their thrones, fell upon their faces, and worshipped God.

17 Saying, Wee give thee thanks, Lord God almighty, which art, and which wast, and which art to come: for thou hast received thy great might, and hast obtained thy Kingdome.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead that they should be iudged, and that thou shouldest give a reward unto thy servants the Prophets, and to the Saints, and to them that feare thy name small and great, & shouldest destroy them, that destroy the earth.

19 Then the temple of God was opened in heaven, and the Arke of his covenant was seene in his temple, and there were lightnings, and voices, and thundrings, and earthquake, and much haile.

Analysis.

SUCH is the preparation unto the newe Prophecy, as was observed in the eight verse of the former chapter: the Prophecy it selfe followeth in the first fiftene verses of this chapter: which belongeth either to the whole bo-

die of the Church, or some chiefe members of it. As touching that: The Church is either true, or false: the true should lie hid this whole periode of fourtie moneths small, very secret, narrowe, which is shewed by the temple measured, ver. 1. the false in the meane time very ample and spacious, ver. 2. The chiefe members are two Prophets: whose diuers condition is shewed according to a threefold difference of time: the first, by a thousand two hundredeth & threescore dayes: all which space being black they should goe in mourning appavell, ver. 3. Who yet in the meane while should belike Olive trees, & Candle-stickes, ver. 4. neither should be hurt of any, without punishment, ver. 5. and endued with great power, ver. 6. The second time is of three dayes and an halfe, in which being slaine, ver. 7. they should be unburied in the streetes of Sodome and Egypt, ver. 8. 9. and should make their enemies merrie with their death, ver. 10. The third time is not determined after the three dayes and an halfe, in which they should rise againe, lifted up by the Spirit, first upon their feete, which should strike a feare into their enemies, ver. 11. Afterward into heaven, at which the tenth part of the citie should fall, many should be slaine, the rest should be made afraid, ver. 13. Last of all a transition is used, declaring the ende of the sixth trumpet, and the beginning of the seventh, whose Analysis shalbe after ver. 14.

Scholions.

I A reede was given mee: After the preparation made, as wee have heard in the first times of the trueth, springing a fresh, and many excellent men bending themselves diligently to the study of good letters, whose fervency was such, that for the space of two hundredth yeeres, after one thousand three hundredth, they might seeme to eat up bookes. After, I say, this preparation, at length about the ende of the sixth trumpet, the matter came to this conclusion proposed in these wordes: That is, the Prophecy did shine more plainly, and a more plentiful knowledge of the times, both past and present, the learned men sawe, by the booke which they had received of the Angell, that the Church nowe many yeeres had bin much afflicted, so as it could not be seen of the world, & then also at that present to be wonderfully vexed of Antichrist. For this Prophecy is a repeating of a long time past: as Moses wrote Prophetically the first beginning of the world: which name, howe great estimatio procureth it to the History? But to come to the matter, this Prophecy, I say calling to minde the time past, containeth all the space of the former trumpets, as it appeareth from the specifying of the time, which is added in the next & third verse. For if wilt coue
backe

backe the two and fourty moneths, in which the Church should be in the temple, they containe not onely that houre, day, moneth, and yeere of the sixt trumpet, of which wee have spoken in chap. 9. 15. but also beside the five moneths of *the fift Trumpet*, in the same place ver. 5. & those fourte times repeated: to all which neverthelesse there remaine yet nine moneths reckoned over and besides, which to what other thing cā they be referred, then to those foure first trumpets of the eight chapter? But peradventure, thou wilt say, these fourtie two moneths take their beginning at the end of that houre, moneth, and yeere of the *four Angels*, chap. 9. 15. & both these spaces together may pertaine to the sixt Trumpet: which thing cannot be by any means. For the whole sixt trumpet is troublesome to the wicked, in which respect it is called the *second woe*, chap. 9. 12. & 11. 15. But if the times be disposed in this manner, it hath little misery for them, who by the space of two and fourty moneths triumphed in all mirth, when in the meane while the Godly are afflicted. What so great hurt should the sixt trumpet bring them, if after that short trouble of one yeere, moneth, day, and houre, they should have a threefold longer felicity and more? It is most certen therefore that this Prophecy reacheth backe even to the first beginning of the trumpets: but that it is set in this place, because the whole race of this time could not be perceived before that it should be brought to an end. And now indeede God raised up learned men, *Philippus Bergomensis*, *Franciscus Guicciardinus*, *Martin Luther*, *John Carion*, *Philip Melancthon*, *Gaspar Peucer*, *Henry Bullinger*, *John Sleidan*, *John Funckius* & others, who linking together the histories of things that were done, represented this face of the Church in their writings. Which Prophecy doubtlesse was to be added at length necessarily. For not without cause some might aske, what was done with the true Church, when the Haile, smoke, the third part of the grasse, the burning Mountaine turned the Sea into blood, the Locusts, and the other fiendes tyrannized? In all these Trumpets hath ben a wonderfull silence concerning it.

Nowe therefore the Spirit sheweth by this Prophecy revived, of what sorte the condition of that time was in the meane while, least that alone should be passed over, for whose sake this writing was undertaken. Therefore this chapter is to be ioyned with the seaventh, where the Prophecy touching the Saints ceased.

To the same pertaineth *that sealing*, and this, that I may so say, *Temple measuring*: and it is the same wholly and all one thinge, except that that belongeth to every severall citizen, this, to all jointly, and to some chiefe members.

Nowe

Nowe as touching the wordes: *the reede given* is the power graunted of the trueth, wherby the Saints should measure the length and breadth of the true and lawfull worship, least in a wonderfull confusion of things, they should swerve from a due proportion. In so much as it is like a *rod*, it teacheth that the trueth shalbe much holpen, and borne up by the authority of head rulers. For *ῥαβδος* is very often taken for an ensigne of honour, the Scepter which Kinges beare in their handes: by which name also are called the roddes which are carried before the Magistrates: likewise an instrument of exercising power, as in the Poete, *Circe* accomplished her charmes with a *rod*, and *Mercure* with his *white wand*. The Temple therefore was to be measured by the labour of some chiefe man, as wee heard it came to passe in the seventh chapter, where *Constantine the Great* was the Minister *offscaling*. For while he provided for the peace of the Church, and maintained the trueth carefully, he procured a safe place of refuge for a fewe holy men, from the contagion of the times.

¶ And the Angell stood by: which wordes are wanting in Aretas, and by that meanes he maketh the reed it selfe the bidder, *arise and mete*. But the labour of Angels conioyned elsewhere, where the like businesse is done, seemeth also to require here, that nothing should be done, but in the presence of the Angell: see Ezech. 40. 3. and after Revel. 21. 16. Wherefore Theod. Beza hath well restored this place from the Compluent Edition.

¶ Mete the Temple: The true Christian Church is shadowed by the type of the olde temple: every severall part of which was described once most exactly and measured by the commaundement of God himselfe: to the ende that men should knowe that this house is framed of God, that it is not of humane building: and therefore they should not take ought upon them in changing things at their pleasure, as though the celestiall wisdom had not sufficiently provided for the most convenient maner of every thing. The things to be measured are *the Temple, the Altar, and the Ministers of the worship*. The Temple was devided into the *most holy*, and the *holy place*, which had the *altar* of the burnt offering set at the doore. He biddeth him to mete these onely, of the whole building: small partes of the whole, and onely the more secret roomes. For the tabernacle before time being *thirtie cubits long, and twelve broad*, was sixteen times and more lesser then the *court*. Afterward the temple enlarged by Salomon, and by the Angell in Ezechiell, had farre more spacious courts. The temple then alone being measured, sheweth that the true Church shalbe brought into very narrowe straights, limited with small boundes, and remooved wholly from the sight of men. For the holy place was not opened to the people, but the Priests

Priests alone ministred in that place, of which sorte here all true Christians are counted, as before chap. 1. 6. Therefore when *Constantine* came to the Kingdome, the Church began to hide it selfe in a secret place, by going f^ro the sight of the world into a certen more inward roome. Wherunto pertaineth that *sealing*, chap. 7. Wherby a few of many were seved by some privie marke. Neither ought it to seeme mervailous that this separating of themselves from others, was made in so great glory of peace, and desire to advance the *Christian name*. For when some raised up contentions, others covered much to get honours, many travailed with heresies and brought them forth, all did bend themselves with all their power to heape up superstitions: was it easy in that state of things for any pure, syncere, and sound thing to abide in his place? But the obscurity of the Saints indeede, grew more every day, by how much more those foure mischiefs increased. The which thing Rome also her selfe granted unwares. For doest thou demãde where our Church was before Luther? Therefore thou knowest not. But understand thus, where thou Rome wert not, to wit, in the hidden holy place of our God: whither shee had runne for succour with all the rest of the Saints from thyn infection. But when thou boastest, *that thou art a Cister* *on a hill, which never was hidden*, but hath flourished with a continuall and manifest succession, confesse also that thou art not the true Church, and that thou hast founde noe place in that covert of protection.

¶ *And them that worshipspe in it*: Mete is a common verbe, and of a continuall quantity: but here figuratively it signifyeth also, *number thou*, as if he should say, put into the number of nine those fewe, who in trueth worship me secretly: for there was a certen number in sealing the elect, chap. 7. which same thing is declared here in other wordes, when he biddeth him *to meete the worshippers*. All the Saints are sayd *to worship on the Altar*, because they put all their hope and trust in the death of Christ: which kinde of sacrifices, pertaineth nor to the *Tribe of Levi* alone to offer, but to *everie true godly man* likewise. And this onely is that thing which discerneth the true Christian from the false and counterfait. But that the most in those times, *worshipped not so on the altar*, wee must thinke not without cause, when it is to be seene clearly from their writings, that many who ought to have shined before others in all knowledg, attributed to much to their voluntary workes, and to their owne holinesse.

2 *But the court that is without the Temple*: So Aretas and the Complutent edition doe reade: but some bookes have, *which is within the Temple*, to wit the court of the Priests, in which was the altar of burnt offerings, which he mentioned even now, which court some time is called by the name of the

temple. Neither is this reading to be reiecte rashly. For Iohn is not biddē to mete this court, but onely the *Altar* of this court. And it may be that it agreeth more fitly with that, which followeth, if the *inward court* be cast out, then if that be cast out, which was already without before. But both have respect to the same ende, that it is nothing to be esteemed whatsoever is more then those foresayd *Temple, Altar & Worshippers*. For the court is given to the *Gentils*, that is, to the Christians as for a name: neither this onely, but also the *holy City* (which they should tread under foote, not by spoiling it like anemie, but in frequenting it daily under a colour of worshipping, as in *Iſaiah* 1. 12.) and that for the *space of fourtie two moneths*. These things shewe clearly, what should be the conditiō of the false Church in those times, wherein the *trueth* should be hidden. First it should noe lesse exceed in number and multitude, then the people which once dwelt at Ierusalem, and was wont when the holy things were done to be in the utmost court, exceeded the number of them, who executed their office in the Temple. Good God, howe great difference was there? Exceeding great was the company of the inhabitants, and of them that continually flocked to the temple: howe in the meane time few Priests were there within, in comparison of that great multitude which was exercised without? There should be the same quantitie of fained Christians, in respect of the trae and naturall Citizens. Secondly it should have her counterfait worshippers, dwelling very neere the Temple. For they should possesse Ierusalem, and the whole court should be theirs. How neerly was the court ioyned to the Temple? How did it compasse the same round about? *Ezech* 40. 5. Good God how nigh was this society? Who durst have condemned the court of prophaneſſe, unlesse the Angell himſelfe had commanded it? And the event surely was altogether answerable. For in those first times, when the four first trumpets sounded, what was Athanasius alone unto so greate assemblies of Bishops? What afterward was Basil the Greate, or Gregorie Nazianzene unto almost the whole East? Yf thou shouldst respect the *multitude*, who would not have contemned one or two in cōpariſon of so great a rabble? But if you would respect *holmes*, were they not all Bishops? Did not all desire to be esteemed valiant defenders of the trueth? How easy was it therefore here, either by the *number* or *likenes* to be deceived? In the last times also there is the same boasting of the *holy citie*, and of the *outmost court* against the Temple. Is not the *Church of Rome* spread through the whole earth? Have the Lutherans heresies, as they clatter, ever passed over the Sea? Have they seene at any time eyther Asia, or Afrique, or Egypt or Grecia? Who can doubt of the Holy Catholike Church, which counteth her Bishops

Bishops even from Peter himsele, by a most certen succession? But *Rome* nowe boasteth of her multitude: by how much in time past shee hath flourishd in greater number, by so much the more is shee nigher to the great assembly treading under foote Hierusalem, and further of from this finall number lying hid in the Temple: wee see in this place the whorish Church most furnished both with multitude and neighbourhood. Yf these things shalbe sufficient to get the victory, thou hast overcome, o *Rome*, so well in populous City, as in proximity. But let them looke to it, that are carried away with the name of the *Catholike Church*, how easily here they may be deceaved of the *whore*, which possesseth the *holy City*, and the very *outward court* next to the Temple. Let them in the name of God weigh the matter in earnest, and diligently: and not suffer themselves to be beguiled with vaine boasting. Let them minde, that unto them that looke but of a farre off, they seeme all to be in the Temple it selfe, who are but within, yea the outmost part of the walles: but let them come nigher, and they shall see most cleerly, that those whom even now they thought to be in the most inward roomes, are kept certenly from the holy place with brasen walles. Albeit the discerning now is not so heard, as it was in time past, while the Church had no place in the publike. Read but the writings of our men, & by the grace of God thine eyes shall waxe cleere to perceive the truth. Mayest thou not worthily suspect the Popes craft, restraining thee from buying and selling of our bookes, and of all familiarity? Yet neverthelesse doe thou strive so much the more to knowe the trueth, that thou shalt see the same to be hated of thine, through the conscience of their owne deformity.

¶ Two and forty moneths: The time wherein the true Spouse should lie hid, and the false should rule. But how great darknesse is here? And noe marveile, in so great blindnesse of mans understanding. Wherefore be thou present, who hast received these thinges that thou mightest disclose them to thy servants, to the ende that by thy guiding I may goe safely. For to dispell the obscurity, it is to be observed first, that there is not signified in these *two and forty moneths* three common yeeres & an half going about. I hope that the accord of the things hath proved already, that the *four* *Euphratean Angels* in the 9. chapter, are the *Turkes*. To whom power being given for one houre, and moneth, and yeere: seeing that the three hundredth yeere is nowe slipt away, is there any so obstinate, who will yet avouch that these *two and forty Moneths* are to be restrained together within the narrowe limites and straights of their owne and naturall signification?

Hereunto is to be added, that seeing these moneths pertain to the *Beast*, chap. 13. 5. that the same was not yet borne in the time of the revelation. For Iohn sawe her rising up afterward, chap. 13. 1. which thing no where is either said, or can be said of the Romane Empire, this is certainly that space, in which Antichrist shalbe borne, shall growe, be wounded, and recover health againe: wherein he shall exercise power over every tribe, tongue and nation, & shall make the dwelling place of his tyranny the queene of the whole earth; in which finally both he himselfe, and also all the Ministers of his pleasures shalbe altogether given to exceeding riot, as is cleere from chap. 13. and 17. and 18. But can all these things be performed in three common yeeres and an halfe? Peradventure *Therapontigonus Platagidurus* shall recover life, who conquered the halfe part of all nations well nigh within twenty dayes. *Alexander of Macedonia* is compared to a Leopard, which had *four wings on his backe*, notable tokens of his swiftness, that he should obtaine the Empire of Asia in twelve yeeres, all that time dwelling in tents, neither giving himselfe to any other thinge, Dan. 7. 6. But Antichrist should for iust cause ride on the very Sunne, to subdue all countries none excepted in three yeeres and an halfe, and in the meane while to give up himselfe through idleness to all delights & wretched intemperancie. But it is more plaine yet after in the chap. 20. 4. Where the enemies of the Beast refusing to be subiect to his government, and raining with Christ a thousand yeeres on earth, to with all that space of time in which the Divell is bound and tyed in chaines, and the subiects of Antichrist lie dead before the first resurrection, doe proove necessarily that the *Beast* also Antichrist was through all that time: otherwise how were they able to resist him, not onely commanding nothing, but also not living? The same thing also shalbe manifest from the person of Antichrist, which in his place wee will shewe not to belong to one man alone, but to a certain kingdome and succession, chap. 17. Secondly seeing this account is not common, it is needfull that wee reckon these moneths after the manner of the other scriptures: for almost all things in the Revelation are expressed after the manner of the auncient types. But what is that maner? Shall every severall moneth note seven yeeres, as the weekes in Daniell? It is wholly without all example and reason, to compare the moneths to the weekes. Neither will the wordes suffer it by any means. For the Angell sheweth that every eche day is to be counted, from whence he noteth commonly this space, some time by two and fourtie moneths, some time by a thousand two hundred and threescore dayes, as in the next verse, and in chap. 12. 6. But that way whereby the moneths are brought unto the weekes, and there is made the number

CHAP. 11 A REVELATION OF THE APOCALYPSE 295

number of two hundred ninetie & foure yeeres, numbrell not the fourth part of the daies. Wee therefore thinke that every one is to be reckened, and that so many yeeres are to be assigned, as there are daies in these moneths, which agreeeth wholly unto the manner of the weekes in Daniell. Thirdly that these are not Iulian yeeres. For these two and forty moneths make onely a thousand two hundred threescore daies. But so many Iulian moneths doe effect a thousand two hundred seventie eight daies, & more. Whereupon there wanteth of the Iulian, foure score daies, and some what more: how many yeeres the thousand two hundred and three score daies doe lacke (every one by it selfe being taken for one yeere) of the thousand two hundred three score Iulian yeeres. What moneths then doeth the Angel use here? Not the Lunarie, nor Iulian, but onely the Ægyptiā moneths, every of which consist of thirty daies. He hath shewed, that according to the custome of this nation onely, wee must reckon the moneths, because it was it that should kill the Prophets of the Lord, and in the streete of whose great city they should lie troden under foote, & unburied for a mocking stock, after in ver. 8. After the manner of these moneths wee have limited by thirty daies, every of those *five moneths*, chap. 9. Fourthly, that this account is not to be begun, either from the passion of the Lord, or any other time, which went before this writing. For as wee have told you divers times these wordes, *I will shewe thee the things that must be done hereafter* in chap. 4. 1. will not beare it. Neither by and by after the giving of the Revelatiō. For next after followeth *the dwelling in heaven, the cloathing with the Sunne, the crowne of twelve starres, and the Moone trode under the foote*, chap. 12. 1. For with all this glory shined that first most holy Church, or else wee can not finde to what times wee may referre it. But of what sort I pray you, is this space of two and forty moneths? Namely of a most waste wilderness, of sackcloth, uncleenes, corruption, and lamentable deformity. As touching that the wordes are expresse, *that this wonder appeared in heaven, where afterward the Dragon warred: at length throwne headlong from thence*, chap. 12. 7. & c. But what had the Dragon to doe in heaven, but that he might lie in waite for the woman travailing with childe? From whence also did the woman flee, if shee dwelt in the wilderness before the time of her travell? Whither, from the wilderness into the wilderness? But all the errour is from hence, because the wilderness is not defined by his proper markes. For this wilderness is not the want of humane and extern comfort, but of the gifts of the holie Ghost; with which the first Church abounding most largely, felt not any desert place, although wholly destitute of all humane succour. Shee was indeede very greatly afflicted by the cruelty of the Emperours,

but the Dragon casting the third part of the starres to the earth, tooke not heave from her, neither spoiled her of the clothing of the Sunne, although he deprived almost an infinite number of Saints of their bodies. For her dignity is not to be measured by an outward pompe and shewe, but by true faith and purenesse of the whole worship of God, in both which shee then flourished very greatly in comparision of all other ages. It being now known for certaine to what both time and place, these moneths belong, to wit, to flight, wilderness, privie places to hide in, neither to the first beginning, but after a longe and most grievous battell with the Dragon, in chap. 12. 6. it must needes be that seeing these things are attributed to the Beast chap. 13. 5. that it is also a living creature of some wilderness, (and what other place is fit for wilde beasts dennes? from whence shee is seen afterward more clearly in the wilderness, chap. 17. 3.) and that it is not the first, that is, *the Romane Empire*, but the second enemy, to wit, *An sichrist*, who in as much as he could, would make this place of refuge to the woman, dangerous. From which things it is apparant, howe absurde it is to ende these moneths in the death of *Licinius*, to wit, straightway after their beginning. Which may yet more appeare, if wee shall minde this terme of time being given them, that the whole sixth trumpet also is concluded almost with the same boundes: for when these are finished, there remaineth a very little of this. How then is not the mystery of God finished, as is foretold in chap. 10. 7. yf the seventh trumpet hath sounded nowe to many ages, to wit, these thousand three hundred yeeres more or lesse a very little? Not but that wee knowe, that a thousand yeeres are even as one day to God, 2 Pet. 3. 8. But because it seemeth strange, that when the seven seales and sixe trumpets are finished in one three hundred yeeres, that nowe one of the same trumpets should not finde an ende in foure times three hundred yeeres and more. But there is noe such unequal difference of the sacred Prophecy. This monstrous proportion, whatsoever it seemeth to be, is nothing else but humane folly, & not a right dividing of the times. Neither is that firme, that noe certaine time of domestical calamityes is signified no where in the Scriptures: for Numb. 14. 33-34. 2 Sam. 24. 13. 14. 2 King. 8. 1. and other thelike, which might be added, wil prove the contrary. Therefore that I may conclude the whole matter, seeing the seales doe leade unto Constantine himselfe, and these moneths are of a longer time, then all the trumpets that are past, of right doe wee iudge that they take their beginning in the sixth seale, where heaven departed away, chap. 6. 14. Why should not the woman consider of newe places to abide in, when the former were gone away, & come to nothing?

And

And when Diocletian, and Maximianus gave over the Empire of their owne accord, the Dragon was throwne downe from heaven, to wit, in the yeere of the Lord 304. when the desired peace began to be given to the Church, and the Sovereignty to fall to Constantine, and of an exceeding great company of Christians in name, a fewe elect were sealed, chap. 7. Which things being thus layd, from necessary principles, I hope that now a large entrance is made to the finding out of the trueth of those things which follow.

I And I will give to my two witnesses: Theod. Beza hath, *But I will give it to my two witnesses*, as if the holy city should be given to them, which should appertaine to the *Gentils*, not to the witnesses, who should have place with the rest of the Saints in the Temple. Therefore wee must read as it is in the Greeke, *But I will give to my two witnesses*, & c. In which wordes he turneth him selfe nowe to the chiefe members of the holy Church, when hitherto he had declared summarily the things that belög to the whole body both of the *true & false Church*. Nowe these wordes *I will give and they shall prophesy*, are the same with these, *I will give power, I will appoint, or I will commaunde them to prophesy*, as *Iosuah gave them that same day to be hewers of wood*, that is, frö that day appointed them to hewe wood, Ioh. 9. 27. see the 1. chap. ver. 1. But the meaning is not to be stayed in the office of prophesying, as though they should prophesy in those dayes only, which is their continual duty, but that they should doe it all that time clothed in sackcloth. The old Fathers being farther frö the evêr of these things thought that Enoch & Eliah being these 2 witnesses, should come to fight with Antichr. in the last times. But wee beholding the thing done now long agoe, may surely iudge, that the Spirit hath another meaning. The Papists with great applause receive this opiniö, & make much of it, obtruding it upon the world as an oracle: to it because it carrieth men away frö the present cösideratiö of the things, a thing cömon to them in all their expositiöns, & for the which they sweate much. But the peculiar expositiö of the things will cöfute sufficiently their stiffenes in that opiniö. Therefore that I may dispatch it in a word, wee gather that these two *Prophets are the holy scriptures, & the assemblies of the faithfull*. Wee will render a reason after in the descriptiö. Although everie one may see at the first sight how fit both are for this office. *The Scriptures beare witness of the trueth*, Ioh. 5. 39. And the saints *doe praise the power of God & declare his goodnes*, as every where in the Psalmes. A person is attributed to the Scriptures, after that manner, wherby the adioincts are signified from the subjects, as Moses for the Lawe & c. Then which kinde of speaking, there is nothing more commonly used.

Before

Before the type of them was the Sunne, but seeing there was here mention made of *warre, of death, of the resurrection*, a person was necessary, which should be capable of those things. From whence there is this newe way of signifying an olde thinge. The time how long they should prophecy is limited with a *thousand two hundred and thre score dayes*, altogether the same time with the two and fourty moneths before. To what ende then doth he nowe devide it by little parts into *dayes*, & not declare it briefly by *moneths* as before? To wit because the office of prophecying is such, that they must take paines in it continually without ceasing, not by a stinted labour every three moneths, foure times in the yeere, or peradventure somewhat more diligently once every moneth, but wherein wee must continue alwayes as in a watchtower, least the enemy continually lying in waite, come unlooked for upon us sleeping or being absent. Moreover that wee should acknowledge the singular providence of God towards his holy servants, which at all occasions is ready, both to deliver them from evill, and also to store them with good things. For the same reason he helde the *Angels in his hande*, chap. 1. 20. and the Psalmist singeth, *The keeper of Israell slumbereth not*, Ps. 121. 4. Finally that he may shewe that the moneths are not to be nūbred in a generall maner, but every day by it selfe a part, as wee have said before. Sacks are the cloathing wherein they should prophecy, because they should execute their office, vilely arrayed, clad in mourning apparell, spoiled of all lustre, in the same garment that is wont to be used in lamenting. But whēce was this sorrowfull arraying in that triumphe which the Church made under Constantine? Surely, although great was the glory of peace, honours, dignities, riches, wherewith he endowed most nobly, and adorned the Churches, yet as touching true godlineffe, all things began to be farre worse. The Heaven departed away under Diocletian by an horrible tempest of persecution, but nowe it was corrupted more with tranquility, then when the cruell enemy was at hande to take away their lives. For nowe the simple purity of the Scriptures began to be troubled more and more, the meaning of them not be understood, to be wrested by allegories, and absurd expositions, and any thing almost to be added unto them which mens phantasie would. Did not the Arian faction, which wee heard in chap. 8, 10. 11. infect the third part of the rivers and fountaines with her wormwood, strive to drawe the Scripture to their side, and by their authority to proffer their wicked opinions to the world? So all Heretiques for the most parte are wont to doe, but the governement of the Magistrate was never added before, to the furthering of so wicked opinion. The Scriptures then for good cause did put on sackcloth, when they were constrained

constrained so against their meaning to defende and stablish those errors which they hated chiefly and above all things. Nevertheless they were not covered by and by with this mourning apparell, but they began in that ioyfullnesse to change the garment, which they afterwards did openly weare. That, and the ages comming after had indeede some learned and holy mē: but these were both fewe, and also every one knoweth, how great a blemish the corruption of the times did cast upon them. Indee in their conflict against the Heretiques, they polished the trueth most subtilly: but their other workes being voide of this care, did for the most part much erre from the marke. Although the gowne was then also spotlesse in comparison of those uncleanneses wherewith afterward the trueth of God was stained: the honouring and worshipping of reliques defiled the assemblies also of the faithfull, and religion being put in holy places, and times, and other frivolous & trifling things of that sorte, clothed them as it were with sacke. For the beautifull attire of these, is when they shine in the simplicitie of Gods ordinance. But the ages following did more deface them with dust and ashes, wherewith at length they being wholly covered, they could be knowne to God onely, unknowne altogether to others by their true face. *It is a thing certainly to be wondered at, that the Church should under the persecutions of the Emperours shine with the cloathing of the Sunne, but in the cleere skie of her foster father, should be clothed in sackcloth.*

4 *These are those two olive trees:* There is a double property of the Prophets, one of bountifulnesse towards their owne, that I may so say, in this verse: the other of power over their enemies, as in destroying them, in the fift verse, so in troubling them with other evils in the sixt verse. As touching their bountifulnesse, they are *two olive trees*, and *two candlesticks*: the type being taken out of Zach. 4. 2. 12. and very fit for these things in hande. For ever as then God did preserve his Church, and adorne it with the gifts of his Spirit, and bestoweth them most liberally upon the same, not so much by the ministry of men, as by his alone supernall grace beyond all mens expectation: which thing the oyle signified, gotten not by mens industry, but naturally flowing out of the olive berries into the oyle cruet of the candlesticks: so now he would defende the Church being in danger, and referre to himselfe some burning candlesticks, to which how soever oyle pressed and wrong out of the wine presse should be wanting, he himselfe never thelesse would plant them hard by the olive trees, which of their owne accord and continually dropping out of the berries into the lampes, should minister perpetuall nourishment to the flame which is to be maintained. Seeing therefore that in this type the gifts of the Spirit are shadowed out,

the inward, by the flame of the Candlestickes, the outward by the olive trees, among which, the chiefe is the sacred word, not without cause these olive trees, from whose berries oyle is powred to nourish the flame of the candlestickes, may signify the Scriptures, whose office is to minister doctrine to the Prophets, that they may nourish the flame of Godlinesse in themselves and their auditours. For like raifon, for which they were compared before to the *Sunne*, both being ministers of light: this of his owne, those in stirring up a flame by a fit nourishment. Now they are two, in respect of the old and newe testament: *God spake in olde time by the Prophets, but now by his Sonne*, Heb. 1. 1. There are also two in Zacharie, before the Gospell was written: yet it hindereth not the application, seeing it was always in force, before it was written. For there are two chiefe points of the whole sacred doctrine: the Lawe, and the Gospell, which are those wholesome olive trees, and alwaies have belonged to all times. The Candlestickes doe carrie the candles set in them, by which Christ hath taught expressly that the Churches are noted, chap. 1. 20. To wit, because they shew the office of a candlestick, in the top of which the Prophets being set, not in the high toppe of worldly dignity, doe communicate their wholesome light to the Saints. The Prophets themselves are the *Candles*, not the Candlestickes, as Christ distinguisheth them, *neither doe men light a candle and set it under a bushell, but on a candlestick, and it giveth light to all which are in the house*, Mat. 5. 15.

And before he said that the starres are ministers, where he compared the Churches unto candlestickes in the first chapter, and twentieth ver. But why are they now but two? Doubtlesse most fitly for the present condition of the Church, which had suffered a pitifull losse of the rest. In the first chapter there were seven, to wit, so many as are the branches of one: after the similitude of the candlestick in the temple, which representing the Church *had one shafte onely, but seven branches coming out of the sides*, Exod. 25. 31. & c. For there is one Catholique Church, as *one shafte*: but the particular congregations are many: which comming forth out of that one, and abiding in the same, as the divers branches of one shafte do stay as it were upon the same base. Where those *first seven Candlestickes* shewed that there was then a most flourishing Church, as long as the Apostles and their next true successours did burne as it were candles in the same.

But at this time, wherein the PROPHETS should goe clad in mourning apparell: the *Candlestickes are but two*, which lacke five to make up their full number: because the dignity of it was much diminished, and almost

most brought to an extreme condition. Nevertheless the elect should have some fatnesse as it were of the olive trees, whereby they should cherish the celestial flame in their hearts: neither should a candlestick be wanting, from whence the Ministers should give light abundantly, howsoever the companies of the faithfull should be most rare and very small. These things yet hitherto doe not peradventure content our mindes, especially seeing in this space of a thousande two hundred and three score dayes (which wee have shewed to be so many yeeres, and to have their beginning in the yeere 304) wee have taught that sixe Antitype candlestickes did shine, chap. 2. 3.

So then I thinke, that the three last, the Sarden, Philadelphien, Laodicean, were not kindled, but after a thousande two hundred, and almost twenty yeeres: and therefore worthily not to come into any accounte, to which so small a number of those dayes agreeth.

But as touching the other three, the Smyrnen belonged to the Church decaying, the Thyatiren to the same rising againe: but the Pergamen lying in a most deepe pit of all corruption, from it is neither of any reckening but of set purpose passed over. Not that there should be none at all in that state of things, but because none should be greatly in sight at that time.

5 *And if any will hurte them:* Nowe followeth the power to destroy the enemies. But why are they clothed in sackcloth but for iniurie received? Doe they then destroy the worlde with fire, doing wronge daily unto the? Iniurie is double, one more grievous done advisedly eyther by open force, or fraude: an other lesse of ignorance and lacke of heed taking. They seeme to have worne sackcloth because of this second kinde: in the meane while continually punishing their more deadly enemies with this devouring fire. It is said to come out of their mouth, by whose threatening & prayers such a iudgement is exercised. Even as in olde time at the signifying before of Moses, *a fire coming from the Lord consumed the two hundred & fifty men, which rose up against him with Corah*, Numb. 16. Or as at the prayers of Eliab *fire came from heave, & consumed the Captaine & his 50 men, which Achasai sent to kill him*, 2 Kings 1. God defendeth these Prophets after the same maner, that he did those auncient ones: yea rather he will have these provided for in a more notable manner, by how much he regardeth more his owne trueth, and whole assemblies of the Saints, then singular persons. The Holy SCRIPTURES therefore, pronouncing most certen punishments against all ungodlines, and transgression, doe sende, as it were, fire out of their mouth, whereby they doe utterly consume and devour the unrepentant.

For it cannot be, that one tittle of Gods Word should perishe, Mat. 24. 35. But chiefly they doe vomit fire upon them, who will hurt them, that is, who dare corrupt their most syncre trueth by humane inventions patched unto it, threatening that, *If any man shall adde unto this Prophecy, that God will lay upon him the plagues that are written in that booke,* chap. 22. 18. 19. Not because they doe esteeme the sacred authority of the Revelation onely ratified by so great a punishment: but because there is the same regard of the whole trueth inspired of God, as *Thou shalt put nothing to this word which I speake unto you, neither shall yee take away therefrom,* Deut. 4. 2. Put nothing to his wordes, least thou be reprov'd, & founde a lyar: Pr. 30. 6. Fro hence in time past came the horrible slaughter of the Baalites, 1 Kings 18. 40. 2 King. 10. 25. and so many most grievous calamities, which did come with force upon the world all these two and forty moneths, because almost nothing was done according to the true meaning of the scriptures, but now the whole world was taught by traditions, despising Gods trueth, either altogether, or wresting it, onely for the confirming of their fables and trifles. Therefore these Prophets being so evilly intreated, burnt up the third part of trees, and all green grasse with fire mingled with haile: killed the third part of the creatures which were in the Sea by a burning mountaine cast into it: turned the rivers and fountaines into worme wood, by a starre that fell, and did burne like a torch: yea they gave power to finde the Locusts: and the Euphratean Angells, as hath ben declared already in the trüps: from every one of which, either fire, or hellish smoke did issue forth. All which evils wer no other thing then the flame going out of the mouth of the Prophets, sorely punishing the wicked contemnners of the trueth. There is the same reason of the Candlestickes, that is, of the assemblies of the Saints: For God suffereth not the Churches to be oppressed without rewarding the wicked, but moved with the prayers of it, requireth meete punishments of the oppressours. Diocletian giving over the Empire, determined to spende the rest of his life quietly. But he escaped not so. For his house being wholly consumed with lightning, and bright burning fire that fell from heaven, he for feare of the lightening hiding himselfe, dyed shortly after. So *Constantine the Great* himselfe hath written in his booke, commonly called the *fift booke of Eusebius, of the life of Constantine, lease 168.* Although *Eusebius, Nicephorus,* and others, doe tell of a farre more horrible death. *Maximinian Hercule* his conpartner died his wezand being broken with an halter. *Maxentius* his sonne was drowned in the river Tiber. *Galerius* is destroyed by horrible torment of diseases. *Maximinus* also is taken away in the same manner: *Lucinius* often overcome, and often put to flight, at length is killed. What should I recite others? *Valens* fighting against

against the Gothes infortunately, & flying into a base cottage, was burnt together with the house it selfe, by a fire throwne upon it by the enemies. But these were but alone persons: but also the whole multitude were ofte, and very sorely punished by famine, pestilence, and warre, as might be declared plenteously, but that it would be longe, and not greatly needfull. These things may shewe sufficiently that howsoever these *Prophets* might then seeme to be wretched, raged, and vilely apparelled, were yet notwithstanding armed with a power not to be despised. The same is the condition of the rest of the Prophets

6 *These have power to shutte heaven:* He cometh to another very great power, and wonderfull, wherein they are equall to the olde even the chiefe Prophets. Renowned is Eliah, at whose praiers God did shut the heaven, so that for three yeeres and sixe moneths: the earth was not watered with any showre of raine, 1 King. 18. 1. Luke 4. 25. But wee have not reade any such thing done of these Prophets. It is true it may be, if wee take the wordes properly, but if wee transerre them to spirituall things, after the manner of other things, which have ben spoken before, how great a proportion shall wee finde? That drouth was for three yeeres and sixe moneths at the prayer of Eliah; so the time of this power granted to these Prophets should be for so many great yeeres and moneths. For two and forty moneths, or a thousand two hundred and three score dayes doe fulfill this distance of yeeres and moneths: but great ones as I have said, and hath ben already proved sufficiently before, not those common ones such as were those of Eliah, every one containing three hundred three score common yeeres: and the halfe one hundred and foure score yeeres. How great drouth, and lack of spirituall dewe was there all this time, through want of which, godlinesse withered in every place? But they that bring every thing to the letter, and will have the *three yeeres and an halfe* to be meant of common yeeres, doe they dreame also of such a staying of rayne, which they must needes doe? Surely they get for Antichrist a Kingdome ill favoured, hungerstarven, every way wretched, and unhappy: altogether contrary to that excesse, wherewith the Spirit saith that he should abounde. Neither shall Antichrist have any leasure to carrie about armour to subdue the nations, but rather shall leave droves of beasts and cattell to the water, as wee read that Ahab did long since. But it is no marvell that they fall into many such absurd things, who had rather followe their owne conceived opinions, then the truth it selfe.

7 *And they have power over waters:* As Moses, who turned the waters of Egypt into blood: and as these Prophets have done in very deede, when the

third part of the Sea became blood, chap. 8. 8. For all this power was shewed forth in those plagues, of which wee heard in chap. 8. 9. It is iust with God that all that will not beleve the trueth, should beleve lies, 2 Thes. 2. 11. Which indeede is noe other thinge, then to have their pure and cleare waters turned into blood. The next wordes which follow, and io smite the earth with all manner of plagues, as often as they will, in a short summe comprehend the other plagues, which are not mentioned in this place, to wit, of the Sunne smitten, of Locusts sent, and the foure Angels loosed. From which power is manifest that which wee have taught in the beginning, that this whole Prophecy of the temple measured, of the court cast out, and of the two Prophets, doth appertaine to the same time, of the sixe former trüpers: which doe recite one after an other the plagues in that order, wherein they came to passe. But this Prophecy rehearseth the causes, to wit, the purtie of the Scriptures violated, and Gods worship in the assemblies of the faithfull defiled.

These things call forth scourges upon the world: and come not either by chance or by fortune. *These have power to afflict the earth with any kinde of plague what soever as often as they will.* Because God ruleth and governeth the world according to his will revealed in the scriptures, and all things for the benefite of the Church. In the beginning he delivered the earth unto Adam uncorrupted: and now againe he will have all thinges to doe service to his children, which are restored in their integrity through Christ.

7 *But When they have finished their testimony:* The second limited time, as wee have distinguished them in the Analysis, taketh his beginning after that of prophesying went out, to wit, in the yeere one thousand five hundredth fourtie sixt. Howe farre the thousand two hundred and three score dayes doe extende, every ech one being taken for one yeere, as wee have said at the second verse, and if wee count from the yeere of the Lord three hundred and fourth, in which *CONSTANTINE* tooke unto him the rule of the Empire, as *Cassiodorus* saith, proving that the yeeres of *CONSTANTINE* should be reckened from thence, and as *Onuphrius* having made a most exact account, seemeth to have collected. For a thousand two hundred threescore yeeres, eightene being taken out, how many the counting of yeeres which the Angell followeth laketh of the Iulian, as before at the second verse, doe make a thousand two hundred two and fourty Iulian yeeres: which from the beginning of the reigne of Constantine, doe ende in the sayd yeere 1546.

¶ *That Beast which cometh out of the bottomlesse pit:* So expresse a noting by Articles, sheweth that this Beast knowne, and declared long since, which can be no other, then the Angell of the bottomlesse pit, of whom wee heard

heard in the ninth Chapter and eleventh verse, to wit the Bishop of Rome. For wee read of noe other comming out from the *bottomlesse pit*, when he sent the *Locusts* out of the *pit* being opened, but that hee rose up long before, wee shall understand from the things which follow.

Therefore he shall not be a *Beast* onely of three yeeres and an halfe continuance. He hath gained 5 *moneths* mor at the least, wherein he should reigne with the *Locusts*. From hence there is an other argument also to confirme this Prophecy to belong to the former *trumpets*, because the *Beast* with whom the Prophets have to doe in the last course of their time, pertaineth to the 5th *trumpet*. Furthermore also that of the thirteenth chapter belongeth to the same period of the trumpets. For this and that is the same beatt, and both againe is the same *Angell of the bottomlesse pit* of the nine chapter.

¶ Shall make warre against them: Shall the *Beast* now first of all call unto weapons? He shall assay to doe violence the whole thousand two hundred threescore dayes, chap. 13. 5. But this battell which he shall make when that time is finished, desciveth before others the name of warre, both for the very kinde of preparation and hostile cruelty, and also for the notorious slaughter done to the Prophets. And the thing it selfe proveth that at this very time there was very little warre. For as touching the *Scriptures* the Council at Trent began in the yeere 1546, the 7 day of February, to wit, after those thousand two hundred and three score dayes were ended, in their third session the eight daye of Aprill, pierced and murdered them most pittifully. For here the *Hebrewe* and *Greeke* fountaines were refused, and the *Latine* corrupt translation established for *Authentique*. Here unwritten traditions were placed in equall dignity with the *Holy Scriptures*: Here the Interpretation of the *Scriptures* was taken away from the *Scriptures*, and made subiect to mens pleasure but chiefly to the *Popes*.

Ever since the world began the *Holy* and *Sacred Scriptures* were not so much abused both openly and by publique authority. ANTIOCHVS in deede a good while since inflicted a grievous wounde in commanding the *Holy Bookes* to be burnt in the fire: Likewise DIOCLETIAN, and other Tyrants.

But the iniurie of these *TRIDENTINE FATHERS*, is farre more grievous. For they were *Ethniques*, enemies stricken with a certain fury and madnes, wholly repugnant to all the truth. These alone wilbe counted *CATHOLIQVES*, very great and chiefe friends, the thing a long time, and much consulted of, guided by mature and ripe iudgement, the very *PILLARS* and upholders of the *TRUTH*, and upon whom noe spotte of error can be cast.

How

How must it needs be, that their act was of no authority, and these men of very great? neither is there cause why any should object Marcion, the Eucratites, Cataphrygians, and such monsters, of which some reiected one part of the *sacred Scriptures* and some another, at their pleasure. There is very great difference as touching the greatnes of the hurt, betweene the dogtages of obscure Heretiques, and the deliberat actes and Decrees of an gathered Coancell, especially which chalengeth to it selfe to be credited with out exception. It is therefore a thing especially worthy remembrance and worthy that the Church should be put in minde of by so notable a Prophecy. The event and time doe consent so wonderfully, that every equall arbitratour will easily acknowledge, that I have not willfully sought this interpretation, but that I have ben lead as it were by the hande, to the same by the very order and disposition of the matters. As touching the *assemblyes of the faithfull*, which in these last times did first appeare in Germany, they were assailed with a most cruell warre the same yeere. *The same Beast* made this warre likewise by the help of the Emperour Charles the fift: otherwise a noble man grearly to be comaded, but obeying the Pope too much through the common error of the Princes. From whence not without cause, that is attributed to one, which being proceeded from two or more, yet notwithstanding is done by one ioint endeavour. The overthrowe in this warre was received about the two and twentieth day of Aprill in the yeere following, to wit, 1547, when the armies of the Protestants were put to flight, & Iohn Frederike Duke of Saxonie himselfe, Ernestus of Brunswick the Lantgraves sonne, and not very long after the Lantgrave himselfe were taken. Which calamity stayed not in these fewe, but also afflicted many others, both Governours and Cityes, which partly yeelded themselves of their owne accord, partly were wonne by force. *In one moment*, sayth Beza, bewayling the misery of that time, *seemed to be overthrowne, whatsoever had ben builded up in so many yeeres, and with so great labours: and they onely were counted happy of the most part, whom sudden death had taken away from these hurle burles*, such are his wordes. The remembrance of that time is sorrowfull to all the godly: when the holy and wise Princes inflamed with a desire onely to defende the truth, not themselves alone, but the Churches together with them, which as newly borne, did lament among the weapons, came miserably into the power of the enemies. But now was the time of darkenesse, in which these two Prophets must be killed, and made a mocking stock. Although wee must reioice in the same adversities, which ar a calling to remembrance of the divine Prophecies, confirming certainly the confidence and faith of our hope, as saith Tertullian in his Apologie.

And

8 *And their corpses shall lie:* There is this difference betweene *Antiochus* & the *Romish Beast*. He in burning up the bookes of the Lawe, would not have so much as the karkeises to remaine: This suffered the dead corpses, but onely for a mocking stocke, and for a greater ignominie. The cruell Beast is not satisfied with blood, but desireth some more grievous tormēt. For *their pierced corpses are cast forth into the streetes of the great city*, that they might be a spectacle to all men, and an ornament to the triumphe of the *Romish Beast*. And what other thing of these Scriptures now remained, then a very karkeise, wholly without all authoritie, power, and life, when all interpretation was brought to the *Apostolique Chaire*, neither might they mutter any thing at all, which the Bishop of Rome should not breath into them? The Spirit speaketh so exactly, that he may leave them noe tergiversatiō. He knew that the Pope of Rome, whatsoever he should doe against the truth, would boast neverthelesse, that to him nothing is better, of more account, and more inviolable then the Scriptures themselves. But that noe man may be deceived with a bare name, the Spirit speaketh evidently, that after the *Tridentine Council*, noe Scriptures should be in the possessiō of the Romanes, but a dead karkeise of noe strenght and power.

¶ *In the streetes of the great citie, which spiritually is called Sodome and Egypt;* This great City is that whole dominion of which Rome is the mother City: in which sense the tenth part of the city falleth after in the 13 verse. A street is some part of the Romane dition, wherein this spectacle is exhibited to be seene, the ioy whereof spreadeth it selfe through the whole Empire. But the great citie it selfe together with her chiefe citie is described in the rest of the verse, and that by two expresse names, a notable marke also being added, least any perhaps should mistake the city. And also for a greater assurance wee are admonished that these names are not to be takē properly, but spiritually, that is, ænigmatically, figuratively, allegorically. The first name is *Sodom*, a city once very famous for her filthines, nowe for her punishment, a most fit exemple of the tower and chiefe habitation of this great citie. For is not the city Rome become famous for her horrible lusts, above all the whole world: In the iudgement of all the Poete Mantu an hath truly songe of her in these wordes;

Shame get thee to the country townes, if they als' doo not use

The same corrupted filthines: Rome now is all a Stewes.

Which is no lesse declared by an other taking his leave of Rome, thus;

Rome farre Well nowe I have thee seen, ynough it is to see:

He come againe when bawd, I meane, knave, brothel, beast, to be.

But that you may the better acknowledge Sodome, heare what a certē

man answered to one asking a question touching Rome:

Say, what is Roma? Amor, Love; if backward you it spell:

Rome loves the male kind. Say no more; I know thy meaning well.

Hath not Hieronymus Zeged Mutius declared this plainly in his Cy-nedicall bookes defending this horrible villany, and approved by the Bul-les and letres patents of Iulius the third him selfe. With whom *Iohannes Casu* associated himselfe, being Archbithop of Beneventum, but a bird of the same foule nest, greatly extolling that thing, which peradventure So-dome would have ben ashamed of. But it would be an infinite and irke-some thing even briefly to touch those thinges, which might be spoken of this matter. Thyne opprobrious lusts O Rome, have taken away the re-proch from thy Brothel houses, which the most holy Father cherissheth in his bosome by a wise pollicy, to wit for the avoiding of a greater evill: but while he pretendeth to avoide, by the iust iudgement of God he runneth headlong into more grievous, being *given over into a reprobate sense*: Rom. 1. 26. 27. as it may be manifest to all men, who are not willingly blinde. And noe lesse is Rome a spirituall Sodome, then a corporall mother and a shoppe of all monstrous Idolatry, as of the worship of the breaden Masse God, of Images, of Reliques, & other most wicked impurity of that sorte, as is more knowen to all men, then that it needeth wordes.

The second name is *Egypt*, not any city, like Sodome, but a whole coun-trey and Province. From whence this name is not proper to the mother ci-ty it selfe, but common to that whole dominion, declaring most plainly the disposition of the whole Kingdome of the Papists, on which side soe-
ver her large possessions doe extende. For it sheweth noe lesse the notable spirituall fornication committed alway throughout this whole Empire, then Sodome declareth the bodily and spirituall, practized continually in the city of Rome. It is reported of many, howe great the blindness of *Egypt* was longe a goe, both in worshipping a multitude of Gods, & also in adoring most base & filthy things, to wit, Cartes, Crocodiles, and other things of that kinde. Spirituall *Egypt* with all her provinces aboundeth in noe lesse plēty, nor of more vile Gods; wherto pertained the rehearsing of so divers Images, before chap. 9. 20. and the cleare testimony of daily praīse maketh it manifest. For whither can you turne your eyes, where you may not see windowes, walles, lofts, full of a multitude of their Gods? What temple can you goe unto, where you may not finde such as worship every day their breaden God? And as if Idols inough did not stand out in a publique place, to satiate their spirituall lust, they get privately for them selves Crucifixes, and Agnos Deīses, which they hide in their bosome, that they

they may never be without some thing, with which they may defile themselves in whoredome. It was an horrible thing once *to have increased their Gods according to the number of their cities*, Ier. 11. 13. But in this Kingdome they have multiplied their Gods, according to the number almost of the persons. And whither is it lesse impious and filthy, religiously to worship a certen foreskinne, a shirt, breeches, a little braine, bones, petticoates, girdles, shooes, and infinite such other thinges, then a cowe, a catte, Crocodile & c. The Idolatry is not to be esteemed so much the lesse, by how much the excellency of the thing which is worshiped is greater: for when one hath ben sacrilegious once against God, in attributing to the creature that which is proper to him, it is as well Idolatry to worship the highest Angels as the lowest, vilest, and most abiect creeping thing. Neither is it Egypt alone because of Idolatry, but also for the notable cruelty, wherby the ove and fornace became nothing milder to the true faithfull, then Egypt was once to the Israelites. Such are the names: the *Properity* belongeth to the place where *our Lord was crucified*: but *ubi* being put without interrogatio, sendeth us back to some former thing set downe in the sentence, that is to say, unto *spirituall Egypt*. For the Lord was not crucified in Egypt taken properly, which bringeth those former common names of *Sodome* & *Egypt* to a strieter and sure way. For there are many cities abominable for monstrous lusts. Many also whose outward power over the people, farre and neere, respecteth nothing so much as to practise and stablisch Idolatry. But that *Sodome* which is also *spirituall Egypt*, and that Egypt within whose boundes and Empire *the Lord was crucified*, can be no other, then one definite, most manifest and certenly knowne. From this light therefore any man may perceave most clearly, what that city is, which hath killed these two Prophets, and in whose streetes they lay unburied. For that city which by her chiefe city is *spirituall Sodome*, in her whole dominion *Egypt*, in which dominion *the Lord was crucified*, is the city that hath committed this vilanie against the two Prophets. But noe man can doubt, but that very Rome is Sodome, both *spirituall* and *bodily*: and in her whole Kingdome Egypt, and that under the power of this Kingdome the Lord was crucified. *For they shall deliver him to the Gentiles*, saith our Lord, *that they may mock, and scourge, and crucify him*, Mat. 20. 19. That noe man may thinke, that he was hanged on crosse by the power of the iudges. Which thing also the very Jewes acknowledged saying, *it is not lawfull for us to put any man to death*, Iohn 18. 31. Therefore *Pilate* the Romane Pretor, exercising the Romane iurisdiction in Iudea, condemning Christ unto the crosse and execu-

ring the sentence given by his souldiers, crucified the L. in spirituall Æg. the Rom. kingdome being the heathenish, & defyled with foule Idolatry. From which thinges it is to be observed, that these two Prophets were not to be slaine in the same speciall City, where the Lord was crucified, but in the same spirituall Egypt, an ample and spacious country, containing not onely many speciall cities, but also a great number of Provinces. Fro whence Bellarmine avoucheth foolishly, that the two prophets were to be killed at *Ierusalem*, as if they who are killed in some one most mighty Kingdome, must needs all be killed in one and the same city of that Kingdome. More over thou mayest observe, that the Popish Rome is no lesse spirituall Egypt in her dominion, then was before time that Heathenish, howsoever the Iesuites will have them to be most unlike. But let them now goe, & reioyce greatly in that place: and let Bellarmine bragge, that Chytreus and other of our men doe passe over these wordes with silence, having as it were nothing to answer to these things. I hope that their Rome shalbe founde here farre more clearly, then that either he or any other of his company can be able to take out of our sight by any darkenes of theirs.

9 *And men of the kinreds shall see &c.* The whole Popish nation should triumphe for victory over the Scriptures made feeble, and weake. But where is this company of *Kinreds, people, tongues, and nations* more manifest & clearer, then in the Councils assembled and gathered together, whither they came in flocks from every country to one place. Certainly unlesse the Angell had named in expresse wordes the Tridentine Councell, he seemeth not to have ben able to speake more plainly: By the same providence of God it come to passe, that the *Emperours forces* were gathered from sundry nations, Germanes, Hungarians, Italians, Spaniards, and others, that the corpses of the Prophets should be set for a thing to be looked on of all mé, as it were in the scaffold of the whole world: Sleid. in the yeere 1547.

5 *Three dayes and an halfe:* Some will have this to be the same space, with that of *two and forty moneths, and a thousand two hundred three score dayes*. But the wordes doe shewe plainly that they are diverse spaces. For this difference of *three dayes and an halfe* taketh not his beginning before the thousand two hundred and threescore daies be accomplished. For so before in ver. 7. *And when they have finished:* Afterward, *these three daies and an halfe the Prophets lay slaine and unburied*. But that space of *a thousand two hundred and three score daies, is a time of Prophecying in sackcloth*: so as by no meanes they can be referred to the same time. Let us therefore give unto them their owne place, and set them next to the *moneths*. Which after the likenes of the former dayes, doe signify three yeeres and an halfe: in which the Papists should reioyce in their owne behalfe, for that the Scriptures were vanquished, and

the Churches subdued, as they thought, *to their Angell of the bottomelesse pit*, as it came to passe partly at Tridentum and Bonnonia: partly in Germany. There after the deadly sentence was given against the *Scriptures* in the yeere 1546, the 8. of Aprill, from thence for three whole yeeres and an halfe, the Fathers triumphed in the mixed assembly of all nations, as if the matter had ben executed manfully and excellently, and prepared themselves to suppress the rest of the trueth, untill at length by the death of Paul the third, the Conventicle was interrupted. Which thing fell on the yeere 1549, the 9. of November, that is, on the third yeere and an halfe after *the Scriptures were trode under foote*. The very fewe weekes that remaine hinder not the agreement, seeing the Spirit thought not good to devide the matter into smaller portions, then into three daies and an halfe. In Germany the Church, which by the confederate armies of the Emperour and Pope, seemed to have ben put downe for ever in mens opinion, lay as it were halfe dead for the same space, to wit, from 22. of Aprill in the yeere 1547, unto the first day of October of the yeere 1550. when at Maiden-burg it began to lift up the head againe, being nothing afraid neither of the Emperours proscription, or conspiracie of the Princes, or whatsoever any enemies could doe against them, Sleid. booke 22. and 23. You may observe further, how vaine a thing that is, and in noe place agreeing with it selfe, which every where is spread abroad concerning the *three yeeres reigne of Antichrist*. For *these three daies* beginne not before that the *two and forty moneths* shall be finished: both which spaces yet neverthelesse he shall raigne. From whence after their owne account, that wee may graunt unto them the moneths to note three ordinary yeeres and an halfe, he shall rule seaven yeeres at the least. Although this be small also to cõtaine so great tyranny, as wee before have declared. But wee see how almost every word by it selfe doth disprove that invention.

I And shall not suffer their carkeises to be put in graves: They shall deprive them of all common honour, which wee owe one to another by the right of humanity. And surely when the Ministers of the Ghospell desired earnestly, that all things might be done according to the rule of Gods word, the Emperour obtrudeth to the world that ungodly *Interim*, the *Scriptures* commanded to be silent, and not to mutter against it. But in what a chafe was the Bishop of Artois, when the men of Aufspurg, Trevers and Bassell alledged for their excuse, that they had not receaved the forme of doctrine, because it disagreeeth from the sacred scripture? *Do you thinke*, saith he, *that the Emperour may not make lawes, and prescribe a certain rule, as of civill, so also of holy thinges?* Sleid. booke 23. In the very Councell of Trent, what in the name of the rest answereth Pictavius to the Mâcilane Ambassadors?

For when they required that the same order might be taken for them, which before time was for the Bohemians, according to the forme of the decree of Basell: *That the Scriptures in every controversy might be in stead of a iudge: Pictavius objected to them againe, that the Scripture was a vaine and dūbe thing, as also are the other politique lawes: , and that unto it must be added the voice of the Iudge, that it may bewel understood,* Sleid. booke 23. He graunteth that the Scripture now is nothing, but a vaine and dumbe thing, that is, altogether a carkeise. And why should he not so boast, being privie to himselfe, that it was lately slaine by his labour, and of the rest of the Tridentine Fathers? But while they deny to give this honour to the Scriptures, that they would not suffer them to obtaine that authority, which a few and contemned worshippers would have given them willingly, it was like as if they should forbidde their corpses lately thrust through pitifully, to be buried. Pilate, when Ioseph & Nicodem^o asked the body of Christ, gave them leav that they should bestowe what cost they would upon it. But when the Protestants made humble request that they might at least wise burie the carkeises of the Scriptures among themselves, although not in any solemne grave, but onely under the simple turffe of their cottages, the *Scarlated Fathers* denied it stiffely. The Church was handled in the like manner. For after that the Duke of Saxonie and the Lantgrave were taken prisonners, the cities put to a fine, and very many noble men utterly cast out of favour, the Emperour proscribeth the people of Maidenburge by writings spred abroad, the sentence whereof after the usuall forme is this: *let noe man aide them by any meanes whatsoever, neither acquaint him selfe with their case: they which shall doe otherwise, shall put themselves in perill of their goods and life.* What is this else, then that noe man should dare to make the funerals of the wretched Church cruelly murdered? Maidenburg was left as a remnant of the poore miserable, where assemblies of the faithfull were kept. But might noe man helpe this firebrand reserved from the burning, without danger of his life? Doubtlesse it is apparant, seeing they suffered not the duties touching burials to be performed to their slaine carkeises.

IO *And they that dwell upon the earth shall reioice over them:* The citizens of the false Church, as before chap 7. 1. & c. These should reioice over them and be glad, and should sende gifts one to an other, as in common ioy. And surely not without cause, being now freed from the great trouble, wherewith the Scriptures and the most pure Churches, as tormenters and executioners vexed them while they lived. Nothing is so grievous to the world, as that their uncleane lusts should be bridled, their filthines reprooved, & all their actions tryed by the rule of the same truth. But the Churches be-
ing

ing now tyed to the interpretation of the Scriptures, that is, to the Pope of Rome: why should not the Papists hope, the Pope being of such gentleness to his servants, that they shall henceforth be no more made sicke by the scriptures? Without doubt the most holy Father would smite out their teeth, least perhaps they should reſtraine his little pretie darlings. A iuſt cauſe of exceeding ioy, and great triumphe.

11 *But after three dayes and an halfe:* In the yeere 1550, the firſt day of Octobre, after three yeeres and an halfe from that deſtruction inferred upō the Churches of Germany. For at this time the Prophets revived, and the eſtimation of the Scriptures, & congregations of the faithfull increaſed, maugre Antichriſt: head and all enemies. For the people of Maidenburge, who all this time were proſcribed of the Emperour, and utterly deſtroyed in meſ judgement, a fewe daies before by George Megelburge: at length raiſing up themſelves, or rather ſtirred up of God, by a writing ſpread abroad, teſtify openly to the world, their unquailed courage, and invincible conſtancy. They deteſt the Councell of Trent, and noe leſſe reieſt the decree of Baſil, made by the Princes, and the Emperour himſelfe. They exhorte all to fortitude, and ſhewe themſelves to be ready, if neede ſhalbe, for this cauſe not to reſcuſe death. This ſurely was the Spirit of liſe, who coming from God reſtored againe heart to the Church, ſet up on their ſeete the ſlaime Prophets, and endued them with ſuch courage, that they were ſtraightway a terrour to the enemies. For beſide that boide profeſſion, the authour whereof was the heavenly Spirit given to them, they ſtood on their ſeete in reſiſting valiantly Mauricius, who being ſent of the Emperour, and ordained Captaine in that warre by publique authority, firſt aſſaulted them very fiercely. They tooke alſo that George Megelberge, & kept him in their power in the Citie, who had lately given them a great overthrowe. And at length when they could not vanquiſh them by any force, peace being made with Mauricius, they obtained a very famous name among forraine nations, becauſe almoſt they alone of all the Germanes had taught by their example what conſtancy can effect. So therefore the Church nowe againe ſtood up on her ſeete. Which thing doubtleſſe put the enemies in very great feare. For as Sleidane writeth, *That which was an ende of miſeries to the people of Maidenburg, was an entrance and beginning of warre againſt thoſe themſelves, by whoſe aide and counsell they had ben aſſeſted.* For Mauricius, partly to deliver the Lantgrave his father in lawe, partly to defende the trueth, and to have free leave to walke in it, which he ſawe to have ben holden under ſome ſpace of time by the iniuſtice of the enemies: prepared warre againſt the Emperour him ſelfe.

But

But how great trembling arose from hence? First the *Tridentine Fathers*, who even a false rumour was brought them that the citie Auspurg was taken, scarce taking their leave of the rest of their fellows in office slipped out & ranne away. But when Mauritius proceeded, and approched Oenipous, where the Emperour himselfe abode, he strooke so great terrour into him, that he fled away suddenly with great speed together with his brother Ferdinand. More over feare drove him against his will to give leave to depart to *John Friderike* Duke of Saxonic, whom before wee said to have ben taken prisoner, least the enemy should referre it to his owne glory. Was this a small feare, which made the Emperour, and the King of the Romanes to flee, and disperfed the Tridentine assembly of Bishops? Nowe therefore feare came upon the enemies, that they should fly away as farre as they cā from her sight, whom of late they scoffed at without danger.

12 *Afterward they heard a great voice from heaven; Aretas and Montanus read, and I heard a great voice from heaven saying to them, come up hither.* To ascende into heaven, is after labours dispatched, to be adorned with exceeding honour and glory: after the example of Christ, who after death overcome, was taken up into heaven. But whereas a voice was heard bidding them to *come up*, thereby is signified that the Prophets should not attaine to this honour by their owne power, but should be placed in that dignity, by the authority of other men, that is to say, by some decree of the Princes. As wee knowe it came to passe at Auspurg the seaventh of the Kalendes of October, in the yeere 1555: when by a publique decree the Emperour Ferdinand, the King, and other Princes bounde themselves, *that the religion comprehended in the Articles of the Augustane confession*, should be permitted free for all men: Sleid. booke 26. This decree was the voice saying to the Prophets, that they should goe up into heaven. And not in vaine, but they harkened to the same most willingly, chaunging with most desirous mindes their former miseries for a newe granted dignitie, as is here said, *and they went up into heaven in a cloude*. The enemies sawe this, & were grieved: especially the Pope, as was meete, tooke it grievously, who was thought to sollicite the Emperour, that he would make voide againe that Edict, Sleid. booke 26.

13 *And the same houre there was a great earthquake: Aretas, the Complut. Edition, and other read, and there was in that day.* It is a common thing for an earthquake to signify an alteration of things, as wee have observed at chap. 6. 12. And doubtlesse a great change followed after this decree, all Europe through. The people of Austria require earnestly of Ferdinand their King, that the same should be graunted to them, which was to the confederates

confederates of the confellion : the same the people of Bavaria crave importunately of their Prince Albertus. Which Princes when they sawe, that it was scarce safe to be utterly against so fervent desire of men, both of them yeeld some what to their people, though with an ill will. Like things come to passe in many other places : whence one might see daylie newe defections from the Papistick Kingdome,

J And the tenth part of the city fell: The City in this place is the whole popish Kingdome, which was diminished in a great part of it, when the Germanes forsooke the same. I doubt not but the Pope himselfe will confesse willingly, that by this fall he was deprived of a large part of his city: but together with this ruine and earthquake were slaine seven thousand men. But that which is translated *heads of men*, is in the Greeke, *names of men*: for the men themselves, as in chap. 3 4. But the kinde of speaking is very significant, teaching that God doth not strike men after the manner of *Blinde Fighters*, but to appointe certainly and by name, whom he will have to be slaine by his scourges. These seven thousande Papists are slaine, their bodies being not killed, but they deprived of their great revenues, of Monasteries, Collegies, and such yeerly rents without any hope of recoverie. Was it not as death to those idle bellies to be bereaved of their delights, & that men who lately gave their mindes to feede themselves onely, should be constrained nowe to feede others by word, life, or some profitable labour, or themselves to be an hungred? But by the Angustane decree, the right of such possessions was confirmed to the Princes of the Protestants: and that afterward without danger the same might be bestowed upon the Ministres of the word, Schooles, the poore, and other godly uses without any feare of extortion. This doubtlesse was the thing that slewe them, that nowe they should be brought to poverty in trueth, who before abounding in all riot, onely counterfained the same. But to what ende is the number of the slaine lesse, then according to the certaine portion of the falling city? For seven thousande onely were killed, but the tenth parth of the city falleth: surely because the calamity of the ruine should be greater, then that of the death. For that pertained to the whole multitude of the Popish name; the killing was peculiar to the Ecclesiasticall men, whom this alteration vexed most of all, bringing with it the losse of their goods. The common people who suffered the losse onely of their former opinion, bare it more patiently. Therefore whose griefe was small, noe death of theirs is mentioned. Howe doeth the Spirit declare unto us these events one after an other, and conveniently? He doth all things alone, who before the things come to passe, doth tell the condition of them so distinctly and exquisitely.

quifitely. The reſt of the Popiſh religion before, acknowledging the juſt vengeance of God in the deſtruction and calamity of thoſe Church men, gave glory to the God of Heaven, that is, were converted to the true creator: in whoſe ſtead they worſhipped late Images made of ſome matter, and Idols. And who knoweth not that almoſt an infinite number of men ſtirred up by theſe ſcourges, & opening their eyes to the ſhining light did forſake their former ſuperſtitious? Wee ſee theſe from the beginning to the ende howe this whole Prophecy agreeth exactly with the event. The ſeven laſt bookes of Sleidans Commentaries, doe afforde a more full declaration both of the battell and death and reſurrection of the Prophets. The whole Prophecy is of about a thouſand two hundred fifty Julian yeeres from Dioctetian unto the yeere 1555. how farre alſo Sleidane proceeded both in writing and living.

Analysis.

And thus farre is the *ſixt trumpet*, & *ſecond Periode*: the laſt followeth, declared by the *ſeventh trumpet*, which is declared ſummarily in the reſt of this chapter, afterward particularly through al the reſt of the booke The ſummarie expoſition commendeth the Kingdome of Chriſt, partly by word, partly by a ſigne: that is, both of the *Rulers* of the Chriſtian aſſembly, ver. 15. and alſo of the *four and twenty Elders*, whoſe geſture is mentioned in ver. 16. Secondly their ſpeech, ver. 17. which ſetteth forth the glory of this Kingdome by the rage of the enemyes, the manifeſt wrath of God in ſubduing them, and finally by the rewarding of the good and evill, ver. 18. Laſt of all the ſigne is *the temple open, the Arke ſcene, lightnings ſent forth, and voices*, ver. 19.

Scholions.

The ſecond woe is paſt: A tranſition from the ſecond more grievous trumpet to the laſt. But whereas he ſaith that the *ſecond woe is paſt*, it is not to be underſtood, as though nothing of it at all ſhould now remayne, but onely that the ſtrength of it was broken, and much weakened, which ſhould decay more alſo every day, while at length it ſhould be utterly deſtroyed. For thoſe four Angels of the ninth Chapter, whom wee have ſhewed to be the Turkes, are not altogether deſtroyed at the ſounde of the ſeventh Trumpet, but are onely haſtening to deſtruction. So they came after the *LOCUSTS*, not expecting till not one *Locuſt* ſhould remaine, but when they waxed olde, ruſhing in furioſly: as wee have ſhewed in the ninth chapter at the 12. verſe.

And

And behold the third woe will come anon: Why is the last Trumpet called a voice, which shall give a full and right forme to the Church? In regard of the wicked whose ende now appeareth, and the rewarding of all their finnes, both by punishments begun on earth, and also eternall in hell. It is said to come anon, because of that small delay which should come betwene that resurrection of the Prophets which even now he spake of, and the last sound of the Trumpet: and also because shortly the last calamity of the wicked is brought to passe, which shall not stay so long a time, as the former Trumpets, but shall come quickly with swift winges.

16 *Therefore the seventh Angell blew the Trumpet, and there were great voices in heaven; Blew the Trumpet, to wit, in the yeere 1558. as the events doe make manifest, for then were there great voices in heaven, that is great ioy arose in the reformed Church: for so the word heaven doth signify, as often before: neither are these voices terrible, such as are ioyned with the thunder and lightnings after and else where: but of praise, and thanksgiving, as their argement is shewed in the next following wordes. Whose voices they are, is gathered from that which is said by and by, that when they were heard, the Elders fell downe upon their faces, in the next verse: which they are wont to doe at the voices of the foure beasts, chap. 4. 19. 20. Therefore they are the Rulers of the Churches, who for some notable benefit, which the sound of the seven Trumpet brought, doe provoke their flockes to the praying of God. They shewe what manner of benefit this is, when they say, the Kingdomes of the world are become our Lords, and his Christ &c. What meaneth this? Doth Christ now first reigne? Surely he shall reigne alwayes, even in the middes of his enemies. But now chiefly his Kingdome is to be praised, when he maketh his maiestie visible after a sorte in the very Kinges, in so fashioning and forming their harth, that they cast downe their crownes and scepters at his feete, and wholly doe give their minde to the promoting of his glory.*

But neither is this any newe thing. He raigned so in olde times by Constantine, and other godly Emperours. Also in these last ages, those famous Princes of Germany, had restored this Kingdome long since. Tho whom may be ioyned Gustavus King of Suevia, and Christian King of Denemarke, who in the yeere a thousande five hundred thirty eight, changed away the Antichristian impiety, for the Ghospell. I answered that the Prophecy meaneth not, that the Kingdomes now first became of the Christian name, but onely that they should be greatly encreased, at the sound of this Trumpet: for then especially wee doe say that one doth raigne, when wee see the boundes of his Empire enlarged:

albeit it is proper to this time, that the Kingdome of Christ begun from hence, shall never againe be darkened, as in the former raignes it came to passe, which in pro-
 cess of time fell into utter decay. For so it is said, that he shall raigne for ever more. Therefore the first entrance of this Trumpet should be famous for the ac-
 cesse of newe Kingdomes: as it came to passe in our England, to which Christ at the sound of the seventh trumpet, in the yeere one thousand, five hun-
 dredth fiftieth eight, gave the most gracious Queene Elizabeth, who againe
 gave her Kingdome to Christ, in rooting out through all her dominions,
 the most part of the Romish superstitions, and in restoring to her people
 the sincere and wholesome trueth, that wee might worship the Lord
 our God according to his ordinance. King Edward her brother, as an o-
 ther Iosias, performed the same thing with an upright heart the whole ti-
 me of his raigne, but that his raigne was shorte. For the Angell had not
 yet soundeth the trumpet, when Christ should raigne for ever. Therefore the stor-
 me of persecution in Queene Maries time seemed to cast downe from the
 lowest foundations, that which began notably to be built. After this at
 length appeased, and a faire skie appearing againe, when the comfortable
 and most beauefull starre Elizabeth arose, then the Christian Empire was
 encreased, with England and Ireland: the next yeere was Scotland added,
 that all Britannie with the Ilands might be Christs. Howe famous an in-
 crease was this to be augmented with so great nations? But this glory is
 greater, because it shalbe eternall. For so the voices speake, who shall raigne
 for ever. The former Kingdomes of Christ after a sorte perished, either a-
 bolished by the trouble of warres, or chaunged into Antichristian bonda-
 ge: but after this beginning, Christian Princes shall never be wanting who
 should maintaine the trueth whole & sound in their dominions. For now
 that time is begun, when Christ shall rule in all the earth, his enemies subdued on
 every side; of which Daniell speaketh in chap. 2. 44. and the Prophets eve-
 ry where in so many places so honourably. Wee shall see from the things
 that follow, that this dominion over the Gentiles shalbe continued unto
 him, till it be infinitely encreased an ong the Iewes, and at length be tran-
 slated from hence into heaven. And is it not a cleare prooffe of the eternall
 Kingdome, that so great entreprises of so many and so mighty enemies a-
 gainst one country England and our most gracious Queene doe vanish a-
 way as the smoake? He whose scepter they fight against, laugheth at their
 foolish and vaine endeavours. And I hope that he who hath begun his eter-
 nall Kingdome, will make the Queene also a type of his eternall Kingdo-
 me. Every good man doth earnestly desire it in all their prayers. Onely
 wee must beware, least whose singular power and trueth wee have had ex-
 perience

perience of in defending us, his truth wee suffer to be corrupted, and his maiesty to be offended by Antichristian superstitions brought in againe afresh. Wee have Christ angry with us, because wee are farre from a perfect reformation: but if wee returne to our vomite, how mightily shall he rage against us? Therefore they who favour the Papists secretly, and labour to get liberty for them to pollute the holy Kingdome, by bringing in againe their ceremonies hated of God, they endeavour the overthrow of our Kingdome, and which my hart dreadeth to thinke the death of our most sacred Queene, For howsoever Christ hath begun his eternall Kingdome, yet he hath not bound himselfe to certaine countries: he shall not want a Kingdō, though he shall remove his court to another place, which doubtlesse he may doe at his pleasure. But I hope that this Revelation shall declare by such certen arguments, that *the Bishop of Rome is that Antichrist*, that if, any yet be not perswaded thereof, when the thing at length shalbe more plainly perceived, he will runne away from him, as a most certen and infernall pestilence. But that I may returne to my purpose, wee see now why those voices reioyced, to with, that the Kingdome of Christ was increased by the accesse of newe people. Surely it could not be, but the whole reformed Church should have reioyced soundly for our ioy. Neither can it be doubtfull, but that the first beginning of this Kingdome was farre most pleasant to our country men comming out of Queene Maries raging scourges of persecution: let us gesse by our selves, who although wee have seene noe other Kingdome at any time, yet desire noe mortall thing more then a very long use of this. And therefore according to that regard of our duty, which is meete, wee solemnize that yeerly day, which was unto us the beginning of this benefite, in which wee come together publicly, & with ioint affections, doe give as great thanks as wee can to our God by Chr. After that manner which is foreshewed in this place, where the chiefe Rulers of the wholly assembly praise God in conceived wordes, and the Elders give their consent, who are in the stead of the rest of the congregation. Although, that I may not hide any thing, it came into my minde to mervell why contrary to the manner of other places, as chap. 4. 9. and. 5. 8. and 7. 11. and 14. 3. and 19. 4. in this one onely they are not called *Beasts* by their owne names. Whither is it because the *Beasts* are a type, as wee have shewed, of such Ministers as are approved of God: but our doe erre so greatly from Gods ordinance, that the Spirit of purpose refused to give them the name of *Beasts*? Surely the things that wee have spoken of the *Laudicean Church* confirme this doubt. I wish that this one thing were not wanting to the rest of our happinesse.

16 *Then those foure and twenty Elders.* The faithfull congregation by the conduct of their Minister worshipped God, as in our wonted Ecclesiastical assemblies, chiefly in that yearly assembly where of I have spoken.

17 *Because thou hast obtained thy great might:* For all this time, in which Christ suffered hitherto his Church to be afflicted, he seemed to the world to be weake, and of noe strength: now he would put on his might, and would manifest to all men his supreme maiesty over all things.

18 *And the Gentiles were angry:* This verse setteth before us a short abridgement of the whole last period, which consisteth in three things; *in the wrath of the Gentiles, in the beginning of Gods vengeance, & in the full reward as length of both good and evil.* The wrath of the Gentiles is that rage and furie, wherby they grudge and grinde the teeth together, for seeing the Kingdome of Christ so marvellously to be increased contrary to their desire. In howe great a fume was the Pope, when liberty to enioy a purer religion was granted to the Germane Princes by a publike decree? But because at *the sounde of the seventh trumpet, the dominion of Christ should especially shewe it selfe,* the chiefe wounding of the whole Popish nation was reserved to this time. Which after they heard of our *England and Queene,* overthrowing the *Romish impiety,* burst out altogether, devising for us by what meanes soever they could, a finall destruction. And many wordes are not needfull in this matter. Known to the whole world are the *Popes* curses against us, our people being stirred up often to rebellion, the bloody Iesuites sent privily daily, hired traitours, privie murderers, forcerers, the *Popes* armies set out in Ireland: the Spanish navie, then which there was never any stronger and better appointed: Neither yet with weapons and armour more for fight, then with scourges, and haltars, and things of that sort for torment, the desirous inquiry of Philip the Father (lately wakened almost from very death) concerning our England, as though he were to goe by & by into that place, where the teller of our evil should be noe lesse pleasant to others, then to himselfe. Rages certainly meete for wicked mindes. For these are onely the beginnings of furie although famous & notable: then chiefly the *Papists* shall storme, when Christ shall enter upon his full Kingdome, as after more at large. The *Pope and Turke* shall purpose the last desolation of the whole Church: for which cause they shall gather very great armies. But the rage of men shall turne the greater glory of God, as the Psalmist singeth. For by how much the danger shalbe greater, by so much his honour shall shine the more in delivering his.

As touching the second, Gods punishment begun, which these wordes signify: *and his wrath is come,* that conteineth the summe of the Vials, which therefore

therefore are called *the last plagues*, as shall be said in his place. The *full reward*, and first of *all goods*, as great as can be on the earth, is found in these wordes, and *the time of the dead, that they should be iudged*. Which things pertain to the *Jewes*, yet strangers from Christ, and therefore without salvation, and dead in deede: but at length they shall be iudged, and shall come to the trueth. Which Interpretation I have taken out of Daniell, Ezechiel, and some places of this Prophecy following: of which how great is the weight, it shall appeare after more clearly. *The recompensing of the evill in the last wordes, and shouldest destroy them that destroy the earth*. To wit, The Pope and Turke, and all their servants, yet mighty robbers of the whole earth. And so is the short summe of the things to be declared afterward more plenteously.

19 *Then the Temple was opened*. Therefore it was shut before, when it was measured in the beginning of this chapter, and because the *elect were sealed*. But now it should be *opened*, noe more to be used to the receaving of a fewe faithfull, but that is should extend to an huge multitude of Saints. Neither onely should the *Temple* be opened, but also *the most holy place*, in which was set the *Arke of the covenant*. Into this once it was lawfull for the High Priest onely to enter, and that but once in a yeere. Now it should be gone into of all Saints in likewise, all the mysteries of salvation being as plaine, cleere, and manifest to every one, as before time they were to the learned and skilfull men, all whose study was bestowed in them. And who but a very envious and thankfull man acknowledgeth not a most rich increase of trueth, which is come to passe in these last times since the yeere 1558. in which the *seventh Trumpet sounded*? The doctrine was made lightsome in many points, more clearly known, delivered more distinctly, then hath happened in many ages past. Neither doe I speake this to boast, but to praise Gods bounteousnes, and to shewe forth the trueth of the Prophecy. Surely God hath begun to *consume in his mountaine the forme of that veile which covereth all people, and that covering which is spread upon all nations*, Isay 25. 7. He began, I say, because it shalbe taken away more fully, when it shalbe taken from the Jewes also.

¶ *And there were lightnings*: The third part of the signe, which declareth what should follow after the *opening of the Temple*, great evils should fall upon the world from the Church increased and abounding with so great riches of divine knowledge.

The world waxeth leane throug her prosperity, and by howe much the Sunne shineth more brightly upon it, so much the more are the sick eyes of it grieved.

Therefore

Therefore it desireth that this were abolished, and endeouresth as much as it can, but prevaileth nothing by endeavouring, unlesse to call forth *lightnings* upon it selfe, and those evils which are rehearsed. But this is onely a brieft foreshadowing of the things, the patterne shalbe mote lively set forth afterward.

CHAP. 12.

AN D there appeared a great wonder in heaven : a woman clothed with the Sunne, under whose feete was the Moone, and upon her head a crowne of twelve starres.

2 And being great with childe shee cryed travailing in birth, & was pained that shee might bring forth.

3 And there appeared an other wonder in heaven: for beholde there stood a great red Dragon, having seven heads, and ten hornes, and upon his heads seven crownes.

4 Whose taile drew the third part of the starres of heaven, which he cast to the earth. And that Dragon stood before the woman, being ready to bring forth, that when shee had brought forth, he might devour her childe.

5 And shee brought forth a man childe, which should rule all nations with a rod of iron: and her childe was taken up unto God, and his throne.

6 But the woman fled into the wilderness, where shee should have a place prepared of God, that they should feede her a thousand two hundredeth and thre score dayes.

7 And there was a battell in heaven, Michaell and his Angels fought with the Dragon, and the Dragon fought and his Angels.

8 But they prevailed not, neither was their place found any more in heaven.

9 And that great Dragon, that olde serpent, which is called the Devill and Satan, was cast out, which deceaveth all the world: he was cast, I say, into the earth & his Angels were cast out with him.

10 And I heard a loude voice saying in heaven, now is salvation and strength, and the kingdome of our God, and the power of his Christ; because the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by the blood of the lambe, and by the word of their testimony: and they made no account of spending their life even unto death.

12 Therefore reioice ye heavens, and ye that dwell in them: woe to the inhabitants of the earth, and of the sea: for the Devill is come downe unto you, full of great wrath, as who knoweth that he hath but a little opportunity.

13 When therefore the Dragon saw that he was cast unto the earth, he persecuted the

the woman which had brought forth the man childe.

14 But to the woman were given two wings of a great Eagle, that shee might flie into the Wildernes from the sight of the Serpent, into her place, where shee should be nourished for a time, and times, and halfe a time.

15 And the Serpent cast out of his mouth after the woman, water like a flood, that he might cause her to be carried away with the flood

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed up the flood, which the Dragon had cast out of his mouth.

17 Then the Dragon was wroth with the woman, & went and made warre with the remnant of her seed, which keepe the commandment of God, and have the testimony of Iesus Christ.

18 And he stood upon the Sea sande.

Analysis.

It hath ben spoken summarily concerning the seventh trumpet. The parts of it are a calling to remembrance of the time past, in three chapters, 12. 13. 14. and the Prophecy touching future things, from thence to the ende of the booke. The calling to mind of the time passed, relateth the thinges done, either by the enemies, the Dragon in this chapter, the Beast in the following: or by the Citizens chap. 14. The history of the Dragon is of things which were done partly in Heaven unto the 13. verse, partly in Earth in the rest of the chapter. Those are the persecution and warre. The persecutio hath a description of the persons, both of the woman against whom it is undertaken, ver. 1. 2. and of the Dragon, who inferreth it, ver. 3. 4. Afterward the Event, wherby the woman neverthelesse bringeth forth a Sonne, who without harme and being endued with excellent power, is taken up to God, ver. 5. then also she flyeth without hurt, ver. 6. The warre which is made in Heaven is described by the Captaines themselves and Armies, ver. 7. The overthrow of the Dragon, ver. 8. 9. and the Saints song of triumphe, ver. 10. 11. 12. The things done on earth, first against the woman, is the persecution renewed both against her being present, where the assault of the Dragon is rehearsed, ver. 13. And the escaping of the woman, ver. 14. and also against her being absent. Here the assault is made by a flood powred out, ver. 15. the helpe against it is givē by the Earth, which swallowed up the flood, ver. 16. Secondly against the seed of the woman there is a warre, ver. 17. All which thinges are concluded with a transitiō unto the battell of the Beatt in the chapters following, ver. 18.

Scholions.

Vu

And

I And a great wonder appeared in heaven: As touching that wee told in a word in the Analysis, that the three next chapters together pertain unto a continuall History of the time past: peradventure it may seeme strange to some body, why the Spirit should doe that which is already done, & rehearse againe the former History, set forth sufficiently as it seemeth, in those things that have bin said before: especially in this place after the *blowing of the seventh trumpet*, when *shortly there should be an ende of all things*, as wee have learned from the tenth chapter. There are most iust causes of both: for no man beholding separated and disperfed partes here and there of a building, scarce comprehendeth in minde any fashion of the whole frame, much lesse perceiveth he the handsomnesse, which would be of them ioyned together, every one set in his owne place, and couched together in fit order. The former handling was a certen preparation of devided partes: but this continuall narration doth properly ioine all things together in one, and setteth before our eyes the whole frame, that wee may see to what summe at length that singular building commeth. But it is reserved to this time, because before *the last Trumpet*, there could not be a full comprehending of these things. The events came forth by peccemeale & distinctly: the knowledge whereof the world received a part and by little and little, after the manner of folded tapestry: but all things at length being ended, nowe there was time to behold the whole unfolded cloath, and of appropriating together the universall building. But chiefly by this rehearsall wee are taught, that such an History of all those things under the last trumpet is to be made, as is instituted typically in these three chapters. Which thing came to passe about the yecre one thousand five hundredeth & threescore, certaine learned and skilfull men framing that excellent worke of the *Centuries* at Maidenburge. In which thirteene Centuries, whatsoever from the birth of Christ unto the yecre one thousand three hundredeth is founde here and there among the auncient Churches, or politique writers, is brought into one body, and as a built house all things fitly ioyned together, is placed to be seene at once. From which our countrey man Iohn Foxe, and Iohn Sleidan received a great light, who continued the History unto the yecre 1555. that is to say, unto that time which by two or three yeeres went before *the blowing of the seventh Trumpet*. For this cause, to wit by the force of the restored Church, and of that commandement in chap. 10. 10. 11. the former times are repeated under *the last trumpet*, because nowe at length all things should be declared most copiously by the findings of the learned which had come to passe never before. The like industrie of learned men about the *ende of the sixth trumpet* brought forth that continuall

continuall narration, whereof wee spake in the former chapter: but that was more generall, and obscure in consideration of that time: but this most full and abundant, obtained by a greater knowledge of things, the ever before this time. These things are to be observed touching the order of the Prophecy, to the ende that wee may see the more easily, not as some suppose, these things to be set in an other place, but most wisely and fitly to be reserved unto the last Trumpet, as to their naturall and most proper place.

Yet neverthelesse there is noe cause why in this repetition wee should feare a twice foddren Colewort. For wee shall now beholde that face of things ioyned together by their ioints, of which before time there could be noe looking upon. Therefore, as touching *this great wonder*, it is seene in heaven, a type of the true and heavenly Church, whose condition he set ched from the beginning, to wit, from the beginning of the seales, & the time of the Revelation given, containing in the sixe first verses, what was her state from thence to Constantine the Great, in whom the *sixt Seale* also ended, as wee shewed at the sixt chapter. And it is manifest that the same space of time is reckened up, by the description of *the woman & the Dragon*, with the event of *the persecution*, and of that *open warre*, which is made with *Michaell*, as shalbe shewed in their places. The woman which is seene doth rightly beare the image of the Church, which so often times in the Scriptures is called *the Spouse*. *The cloathing of the Sunne*, is the excellent brightness and purity of that time, as touching the doctrine of Iustification, and the syncerity of the whole faith: for the garment, as wee have shewed in other place, is the imputed righteousness of Christ. *The Sunne* noteth the light of the Scriptures. Therefore *the cloathing of the Sunne*, is such a confidence in the righteousness of Christ alone, as the scriptures teach. Which is a most comely ornament of the first Church, which the opinion of our strength had noe whitygt darkened.

In other places of the Scriptures this *cloathing* is of *white and pure linen*. But the glory of any later time doe not attaine unto this most excellent glory of the Sunne.

The MOONE under her feete: This is commonly and ordinarily referred unto the despised and troden under foote vanity of worldly things, which are as variable and changeable as the MOONE. In which respect the *Woman* hath noe greater regard of such earthly things, then of that which commonly men doe trample and treade upon with the soles of their feete.

But from the former things wee have learned, that the *Moone* doth signify the light of truth and doctrine borrowed from the Scriptures, which now being put under her feete, may shewe that all the steppes of this Church are directed and disposed according to the onely rule of the one of these. For it is not inough to shine rounde about with the *Sunne*, unlesse the steppes be set in the way of Godlines. As therefore the *cloathing of the Sunne* is the doctrine of faith, so the *Moone under the feete* is the doctrine of manners: which are either publike or private. They comprehend the whole manner of worshipping God, and revoking of those that erre, which is called *Discipline* commonly. These private are seen in the common life of every one. Great was the glory then of the *woman*, before whom the heavenly light of trueth went in all thinges, whether publicly or privately. I take rather this latter applying, because it is more fit to abide in the signification once received: albeit I would not have utterly reiected the former interpretation, as being godly and learned. The *crowne of twelve starres on the head* signifieth the shining administers of the doctrine, the *twelve Apostles*, by whose preaching the Church was founded, and also the *Apostolicall men*, who receiving the word from them that sawe the things don their selves, preserved the Church chaste and undefiled. But it is to be observed that the *woman* doth carry the *starres* in an other manner then *Christ*: hee being Lord of all carried them as it were servants in his hande, chap. 2. 16. shee beareth them as her chiefe ornament on the *crowne of her head*. Such then is the particular explication. Which descriptiō, howe well it agreeth to that church, noe man can be ignorant of, who hath ben even but meanly acquainted with the History. She was most glorious by the cloathing of the righteous of faith, in retayning faithfully the doctrine which shee had received from Christ, the Apostles, Evangelists, and other Apostolike men. Neither was shee yet defyled with the uncleaneffe of humane invention, but in the whole worship, discipline, life, manners, shee had the *Moone* under her feete, following the sacred trueth as her North-starre: in all thinges there was one forme of governing in all Churches, the very same which is taught in the *Actes of the Apostles*, and their other writings. Or if any mā will referre the *Moone* to the *vanity of wordly things*, how free was shee from ambition, and desire of honours? How greatly did shee abhorre the coveiting of riches, and contention for dignity? How sincere is the History of that time in Eusebius? The Bishops are reckened by name, excellent for their manners and doctrine: their conflicts, labours, and sufferings are declared; but as yet the proude names of honours and dignities were unknowne to the world: the *burning mountaine* was not yet cast into the Sea: neither

ther had Satan brought in arrogancie and pride: but the Pastors used singular modestie, being very carefull for the good estate of their flocke, not heaping riches and Lordly titles for pompe. One Paulus Samosaten^{us} is called Magnifique Lord and *δοκυνάτης*, as a forerunner of Antichrist, garded with a great company of men servants, whereof some went before, some followed after: see the Synodical Epistle in Eusebe, booke 7. chap. 30. But when this insolency was hated of all the rest, then the time nowe drew neare, when this vaine glorious Bishop rose up, in which the *womā* hid her selfe. I am not ignorant but that pride had sprung up in some other forts; but the Spirit describeth the womā by those markes, which were yet evident, not by those which grew up about the ende of that flourishing estate, and secretly. Such was this Church, & such ought every one to be, but of which sorte none hath ben since that time. For wee shall finde those that followed, not *cloathed* with the Sunne, but with the night: not treading under foote the *Moone*, but the earth: neither having the shining starres on her head, but golden ornaments.

¶ *A Crowne of starres.* This crowne of starres is wonderfull. Among mortall men Gold is wont to be appointed for this thing. But to what ende should she have Gold on her head, under whose feet did lie whatsoever is pretious in this world? The glory therefore hereof is the integrity of the Ministers, noe mortall dignity. The faithfulness of these is the glory of the Church: which is in a mourning estate when these loose their light.

2 *And being great with childe shee cried travailling in birth:* The fourth property: *her travailling with childe, having in the wombe*, as Mat. 1. 18. Aretas & the common translation have *shee cryeth being in labour with childe, pained to bring forth*, that is in bringing forth, or that shee might bring forth, by a syntaxe not unlike to that wherby wee say *faire to see, valliant to fight*. The Church had exceeding great paine for a long time, as it were of a *woman travailling with childe*. And shee desired in all her prayers, to be freed at length from that most afflicted condition wherein she was under the Heathenish most cruell Emperours. Which thing she knew that she should obtaine, if sometime at length shee could bring forth one who should rule the common wealth, and have the chiefe menaging of things. For the *woman* was not barren before this time, but happie for issue in very great number: but one sonne was yet wanting, who might be able to defende her from the injuries of the enemies: whom while shee is in labour with, and prepareth a defender, shee suffered most sharpe paines, before she could obtaine that which she desired.

3 *And another wonder appeareth.* So is the description of the *woman*, the rest

re it of her condition is made apparant from the description of the enemy, to wit the *Dragon*: both from the things *inherent*, in this verse, and also frō the effects in the verse following. Those first are his *red colour, hornes, heads, crownes*: before all which is set the place in which the *Dragon* appeared, to wit, *in heaven*, not so called properly, (for what hath the *Dragon*, that is, the *Devill*, to doe in the heavenly pallace, from whence he is banished for ever?) but in the heaven which is in earth. But this *Dragon* is not only the *Devill* in his owne proper person, but also men being the Ministers of his furie, especially the Romane Emperours, whom from that time in which Iohn wrote, persecuted most grievously Christ in his members, as *Tratane, Hadrian, Antoninus Pius, and Verus, Commodus, Severus, Decius*, and at lēgth *Diocletianus*, open enemies, who make a professed warre, are called in this booke *Dragons*, of which sort is at this day the *Turke*. Others, who in name are Christians, but fight against the truth secretly, and by indirect subtilities, are called *Beasts*, which doe prey upon men onely for to satify their hunger: whereas the *Dragons* forced by noe want of meat, are carried to our destruction because of that hatred which is betweene man kinde and them. This *Dragon* was once in heaven, as long as the open enemies held the Empire of the world, exercising dominion over men named Christiāns, which wer disperfed through all places of their Empire. He is called *Great*, being the highest Prince on earth: and *red* being most furious against Christians, wholly red with their blood. *The seven heads* are seven hilles, and seven Kinges, after chap. 17. 9. 10. unto which place wee deferre the more full handling of these things. In the meane time, for this matter which is in hand, it shalbe sufficient to understand, that by this circumstance of wordes, the city is noted, where he should place the seate of the Empire, to wit, *Rome*, famous for the seven hilles and Kinges. For the *Beast* received the Throne from the *Dragon*, chap 13. 2. Therefore if her seat shalbe at *Rome*, so shalbe his. *The tenne hornes* are so many Kinges, or Provinces governed of Pretors like to Kinges. So Strabo declareth it in the last wordes of his last booke of Geographie: *That Augustus Cesar divided the whole Romane Empire into two partes: the troublous and warlike Provinces of which he tooke to himselfe, the other peaceable and quiet ones he gave to the people. Who divided theirs in ten Pretories, the exterior Spaine and her Ilands: The interior containing Batica, now called Granata, and the countrey of Narbon in France even unto Alexcom: Sardinia, with Corsica: Sicilia: Illyricum, Epyrus being adioyned. Macedonia. Achaia even unto Thessalia: Aetolia and Acarnunia, and certaine nations of Epyrus to the borders of Macedonia, Creta, with Cyrenaica: Cyprus: Bithynia with Propontide, and certaine parts of Pontus.* Suetonius also maketh mention of the

the like disposing of the Provinces, but telleth not the number; to Aug. in chap. 47. Moreover the same Strabo reporteth that *Dicharchies* doe and alwaies have belonged to the Emperours portion. For Cesar held the rest distinguished also in tenne Provinces: to wit, *Afrike, France, Britannie, Germany: Dacie, Mysie, Thracie, Cappadocie, Armenie, Syrie, Palestine, Iudea, and Egypte.* And this is the same thing which Cyprian writeth to Successus: that *Valerianus* wrote an answer to the Senate, that all belonging to the Emperour, whose ever had confessed before, or shall now confesse, should be seized upon, and bound, should be sent enrolled into the Emperours possessions, that is, into those farre countries which wee spake of, belonging to the Romane Empire. Therefore whither wee respect the countreyes which the Emperour held in his owne possession, or those which he yeilded to the people, they were the tenne hornes, the power and strength of the Dragon, in which all his might consisted. Yet the number remained alwaies the same, but was altered according to the present occasion. But it was sufficient for the Spirit to describe the enemy by any certain marke, then which there is none more cleare, then the largenesse of this dominion, and this so notable a decree of the Provinces deviled. But he beareth the crownes on his heads, not on his hornes, because the supreme maiesty did abide at Rome, to which all the rest of the Provinces submitted their dignities.

4 *Whose taile drew:* Considering that the Dragon is of such a disposition, how doth he carry himselfe towards the Church? Two effects of him are hearded, one upon the *Starres*, the other against the *woman*. As touching them, he shall cast downe many from the heavenly profession by sharpe persecutions, who ought to have shewed light to others. For this is to cast the starres of heaven to the earth, see Euseb. booke 6. chap. 41. See also before in chap. 6. 13.

¶ *But the Dragon stood before the woman:* He watched her diligently that noe maintainer of the Christian religion should be borne. He rolled every stone for to cut of this hope. Add certainly as soone as *Maximinus* the Dragon sawe Alexander of Mammiea to be somewhat favourable to Christiā, so as he was thought to have ben instructed in their ordinances, he forthwith devoured him. *Decius* also the Dragon did swalowe downe the *Philips*, both the Father and the Sonne: he himselfe shortly after being swalowed up in a marsh. But the thing is made manifest most clearely in *Cōstantine*. at whome chiefly the Spirit pointed the finger. *Diocletianus* & *Galerius* with whom he lived being a yong man in the East, perceiving his singular towardnes and vertue, left nothing untried, that they might kill him privately. So Eusebius writeth upon his life, in his first booke, Pomponius La-

tus reporteth that he was sent with an army against the people of Sarmatia, most fierce nations, and accustomed to murders: from whom, when contrary to the opinion of Galerius, he brought backe not death but the victory, by the perswasion of the same man, under a colour of exercising his valour, he fought on the Theatre with a Lion. For Galerius sought, to destroy the unwary yōg man, as of olde Euristheus did Hercules. Neither was ther here an ende of the treacheries. Maximian Herculus that *red Dragon*, devoured him almost afterwarde by snares set to intrappe him. But he which laide a snare for an other, through the iust iudgement of God, perished himselfe in the snare. Constantine escaped many other privie assaults, not by humane wisdom, but by divine revelation from God, as Eusebius writeth upon Constantines life, in his first booke. For the Dragon knewe that it concerned him much, that no such a one should arise: whēce it is no marveile if he did labour so greatly, to devoure this childe assonne as it should be borne.

5 *And shee brought forth a male childe;* The event of the persecution: at length the Church howsoever the Dragon strove against her with all his might, bringeth forth a male and strong defender, by instructing Constantine the Great in the Christian faith. For he was that *male childe*, who first of all the Romane Emperours, tooke upon him the defence of the truth. Wee have made mention of the *Philippe both Father and Sonne*, which were both Christians. Although if wee must beleewe Pomponius Latus, fainedly and not truly, but onely that they might cover their wickednesses with a honest name. But is it like, that they were so hated of Decius, for a counterfeit name? But I dispute not of that. This is certaine that they little or nothing helped the state of Christians. The male childe was not borne before Constantine. He was the first of all that delivered the Church valiantly from the tyranny of the enemies, he maintained and defended the same strongly, increased and enlarged it wonderfully, he brought the peace so greatly longed for, established it for ever. How greatly shee laboured before that this Emperour her sonne was borne, all the History both holy and prophane doe tell it.

¶ *That should rule all nations with a rod of iron:* For Christ bestoweth on his people this his peculiar power according to that promise, *If any shall overcome, I will give him power over nations, and he shall rule them with a rod of iron,* chap. 2. 27. The truth whereof shained forth in Constantine. For he overcame the Sarmates, the Gothes, & all the nation of the Scythes in sūdry battles. Yea God rewarding his godlines, as Eusebius speaketh, *he subdued all sortes of Barbarians under his feete: every where he did set up his ensignes of victory, caused* most

most famous victories among all men, and made him to be feared of all adversaries: In the first orat. upon the life of Constantine. Whereupon the Ambassadors almost of all nations ranne together to his Court continually, neither did the distance of place let either the Indians or Ethiopians, *whub two wayes are divided the fardest of all men*: as the same Eufebius writeth out of Homer, that they should not bring their gifts to get his favour. For he ruled with a rod of yron, who so repressed all enemies with force and armes, that no man durst even to lift up his finger against the Church.

¶ *And her sonne was taken up unto God*: How taken up? whether by death wherby Constantine being taken from the earth, was received up into heaven? Or rather by a great earthly dignity, which God bestowed on him, being delivered from the lying in waite of adversaries, and conspiracie of enemies. The thing it selfe seemeth rather to approve this latter: especially seeing the *Magistrates are call'd Gods*; by which proportion the *Throne of Supreme dignity*, is called rightly the *Throne of God himselfe*. Also in the former chapter the *two Prophets* reviving, and recovering their former honour, are said to goe up into heaven, ver. 12. Neither is it like to be true, that he whose power should be so great over the nations, should have his birth & death ioyned together, not any notable great acte being mentionned, that hee might give some shewe of his received power. Therefore to be taken up unto God in this place, is to be placed in the highest toppe of dignity among men, That is to say, be made an Emperour. But he is saide to be *taken up*, because the Empire was not so much fought of him, as given to him thinking no such thing. He had escaped the conspiracies by flying to his Father, whom he found dying assoone as he came. Who at length being dead, he tooke all that power by inheritance, under the shadow whereof he desired to be covered whiles his father lived. Shortly after he is desired with earnest requests of the people of Rome, whom the great tyranny of Maxentius oppressed, they exhorte and beseech him that he would not lurke in a certaine corner of the earth, but would take upon him the government of the whole world being offered unto him. There was added a heavenly token, and a voice commanding him to doubt nothing of the victory. How great was this force from God, taking up a man to so great dignity? Vndoubtedly hee could gladly have ben at rest in his fathers bounds of Fraunce and Britanny, in which he kept himselfe quiet the five first yeeres, unlesse he had ben taken up perforce of God in heaven, to a greater Empire then that which he had purposed in his minde.

6 *But the woman fled*: The other event is in respect of the woman, who by and by after the birth of her male childe fled away. Which flight is declared

red from *the place* whither shee went, from *the condition* wherein shee was in that place, & *the space of time* which shee remained there. All which things are declared somewhat more largely after ward, from vers 13. where a continuall Prophecy of her is made: here they are mentioned in fewe words, as in their proper place, to the ende that wee may the more easilie understand to what time this flight properly pertaine. The place is the wilderness, that is, *the Temple measured of God*, chap. 11. 1. where a fewe elect lying hid, was a mere wilderness, in cōparison of that great assembly which possessed the *holy city and the uttermost court*. Yet this wilderness is a place prepared for her of God, as wee have seen from so exact a measuring of the Temple. For God had a care of her and provided for her a cover to hide in, howsoever hee suffered her to want a publike assemblie. *The condition of her lying hid* is such, that shee should be nourished by the meanes of certain men: so he sayeth, *that they should nourish her there*. But who are these? *Two Prophets* whereof wee have heard in the former chapter, ver. 3. *power given them to prophecy*, was the ministry of nourishing the woman. For as God raining *Manna from heaven*, fed the Israelites once in the wilderness, so he prepared meate in the wilderness for the woman. Furthermore he would rather have committed the office of feeding to the ravens, as we see that he did to Elaja, then that he would have suffered her to perish through famine. This is therefore that time, when they that overcame did eate of the hidden Manna, as we have said in the Church of Pergamus, chap. 2. 17. The *space* wherein she should be darkely known in the publike is *a thousand two hundred and threescore dayes*, the same that those two witness prophesied clothed in sackcloth, chap. 11. 23. The concurring of all which things teacheth, that this wilderness is that *temple*, and that this *sejourning in banishment in the wilderness*, is that *dwelling in the sanctuary*. Whence it is, that the same beginning is to be attributed to both, to wit, *the sixth Seale*, as we have shewed more at large in chap. 11. 2. Vpon which time did fall that *sealing* in chap. 7. All which doe most strongly confirme, that our interpretation, which wee have hitherto given. But why fled the woman being increased with so mighty a sonne, who before being succourlesse, and labouring with great paine to bring forth, did withstande so manfully the rage of the Dragon? Certainly the feare of the enimie did not put her to flight, but the lothing of some domesticall evill.

And so indeede it came to passe, that the security that such a sonne was borne, tooke away all regard of true godlines. For now the tyrants being driven from their neckes, they were at good leisure to follow after contentions and ambition. Now there was leisure to search diligently the reliques of the

of the saints, to consecrate Temples to Martyrs, and to pray in all Temples. No outward griefes did hinder, but that men might freely give themselves to the corrupting of all religion. Therefore that simple integritie, which Christ appointed, the Apostles practised, and which was also faithfully kept, by their next successours, whiles the crosse suffered not their mindes to be wanton, began wholly to be defiled and violated with idle & impure ceremonies mixed with it. The *cloathing of the Sine*, which was wholly wove, as in the warpe so also in the wourse, of the threedes of the sacred verity, began to be altered by the holines of our workes. The *Muone* which governed their pathes, was driven out of her place by the invocation of Saints in the publike worships, and by the violating of the whole sacred discipline. The *shining starres* in the crowne of her head, were changed into honourable Lords. Which the *woman* seeing, endured not the griefe, but by and by getting her selfe away, fled thither, where at least shee might be freed from the torment of seeing, that is to say, no publike assemblies were found, wherein Gods ordinances did flourish entire and whole. For the faithfull one by one are not the woman, but the whole congregations of the faithfull. So the *Sonne* brought more hurt then the enemy: not of a will to hurt, but by the wickednesse of men, which abused shamefully so happy a peace to all impiety.

7 *And there was a battell in heaven:* Hitherto of the persecution, whiles no man through all this space of the Seales, did withstand the rage of the *Dragon*: now at length warre is made *Michaell* being risen, who should take up armes for the defense of the Church, and delivered her from the power of the enemies. But as touching *Michaell*, this name it may be belógeth properly to Christ alone: which yet is communicated to the faithfull, in as much as they are able by the strength of his spirit to carie some image of this name, even as *he giveth to them that overcome his power to rule the nations with a rod of yron.* For the chiefe Captaines doe not make this battell with their armies on both sides, in heaven it selfe properly so called (for howe can the Devill appeare in heaven, which was throwen downe from thence at the beginning, never to returne thither afterward.) But this battell is made in the Church upon the earth, in which sense the *Dragon was seen in heaven*, above in ver. 3. In this wraffeling both the Princes doe exercise their strength by ministers, who are noted by their names. Therefore *Michaell* by communication of name is *Constantine*, the faithfull souldier of Christ, who even now was called *the man child*. But the *Dragon* is *Maxentius*. *Maximinus*, *Licinius*, by whose tyranny the Devill powred forth his hatred against the Church. The *Angels* are the armies warring under the

ban ners of both the Captaines. Wee have shewed before in the 6. chap. ver. 15. that Christ began the warre against the Dragon, when he did cast downe from the high Empire Diocletian and Maximin Hercule, by a shew of a voluntary giving over, and drove Galerius to a recantation by an horrible torment of diseases. But then Christ fought by his owne strength alone, bringing a wonderfull helpe from heaven: but in this warre wherein a lawfull victory was to be gotten, & the *Dragon* to be thrown altogether from heaven, it seemed good to him to use the labour of his *Servant*. This therefore is that warre, which first Constantine tooke upon him against Maxentius the Sonne of Maximinus Herculeus. Afterward which he made against Maximinus in the East by Licinius: & lastly which he made against Licinius himselfe, endeavouring the same things, which the other tyrants did. For that wee may understand under whose conduct these warred, Constantine miraculously is appointed the Emperour of the holy warre. *For behold the heavenly signe of a most bright crosse, which he sawe in heaven about mid day: by this doe thou overcome;* the meaning of which, a vision in the night when he was at rest, opened more fully. Wherby it was plainly testified that he was not made Governour over this expedition, so much by the election of the people, as by the voice of God himselfe. For I like not to take away the credit of the miracle: Constantine himselfe confirmed the thing by an oth to Eusebius. Although there is no matter of weight from hence to establish the Romish Idolatry: for the impiety of *worshipping the Crosse* was not yet knowne: neither was this signe given to that end, that it should be worshipped religiously, or that it should be any religious thing: but onely as a token of the faith, and a certaine pledge of the victory, wherby Constantine yet a yong Christian, might goe forward more cheerefully, and fight with greater hope against the enemies of the death of Christ. But the craftines of the Devill, & the corruption of mans minde, turned this signe given, not long after, into destruction, as of olde also the *Brasen Serpent* commanded by God. Maxentius contrariwise made warre under the conduct and power of the Devill onely, *he being a most wretched worshipper and consulter of Devils, ripping women great with childe, that he might looke into the bowels of the children not yet brought forth* Maximinus & Licinius were Princes of the same impiety, so as there is no man, but beholding these Captaines set in the place of them that were dead, may easily see Michaell to stand on the one side, and the Devill on the other.

8 *But they prevailed not:* The event of the warre; the happines of the former time, did now forsake the enemies. Before they trode under foot the Church at their pleasure: now fighting *with her man childe* they are slaine with

with a finall destruction. Maxenti⁹ the Dragon was drowned in the river of Tiber. Maximinus prevented a banishment by Licinius through a suddē death: Licinius himselfe more then once or twife being put to flight in often battels, was at length beheaded. So the Dragon was now utterly overcome and driven out of heaven, where lately he held a place by tyrannie. For their place was found no more in heaven, the open enemies being subdued and destroyed, much more removed from the government of the common wealth, without any hope to recover it afterward. For from this time the Devill was bound for a thousand yeeres, as in chap. 20. 2. Neither then being loosed shall he have rule over the Christians, but the hurts which he shall doe, shalbe onely the bitings of the heele: in the meane while that it should be manifest to all men, that now the Dragon was wholly conquered and throwen downe from heaven, God governing every thing by his eternall providence, would that a token should be set up openly in the eyes of men of this most excellent victorie: from whence Constantine before the gates of his Court, provided that a table should be set up on high, where in a Dragon was painted, thrust thorough with a dart, and layd under his and his peoples feete: see Euseb. upon the life of Constantine, in the third oration, leafe 137. a.

9 And that Dragon was cast into the earth: That is beind the boundes of the true and holy Church, not onely among the prophane nations, but also all other people altogether without true godlines, howsoever peradventure they pretended a shewe of it, and are marked with the names of Christians. That which is here called *the heaven and the earth*, was in the former chapter called *the Temple and the Court*. In that, the Church lay hid, in this the Gentiles ruled, a people who because of their vicinitie, did take to themselves the name of the Church. Therefore the Devill being cast unto the earth, he is thrust out together with his Angels into this court, having receaved power to vex the whore, who lately exercised all his strength against the true spouse.

10 And I heard a great voice: The Song of triumphe of the Saints, celebrating God for his great benefit: which first of all is declared by those things wherein the benefit it selfe consisted, in this verse: afterward it is set forth by his causes, ver. 11. & by his effects, ver. 12. The benefit it selfe in respect of men, is safety, the tyrants being destroyed, who did labour to satisfy their hatred with the destruction of the Christians: in respect of God it is the glory of his might, of the Kingdome and power of Christ. For then his power doth appeare when he utterly destroyeth & abolisheth his enemies. Also his visible Kingdome is seen after a sort, when he placeth godly Princes in the govern-

ment of the common wealth: from hence likewise the power of Christ was much declared, which before seemed weak, being so troden under foot by the enemyes, neither punishing them according to their deserts. But Christ now by taking unto him the Kingdome, declared sufficiently that the former want of punishment and sufferance came not from imbecillity, but onely from patience. In respect of the Devill, this benefit was a iust reward of his ungodlines, who continually accuseth the godly before God. But we must observe that the servants are noted with the same names, wherewith the Prince himselfe is named, because there is an equall good will to hurt in both, although his power be greater. But this accusation, are those taunts, reproches, & railings, with which the spitefull enemies overwhelmed the Saints continually, obiecting unto them the suppers of Oedipus, incests, adultery, mutuall lusts, murders, conspiracies against Princes, pestilences, famine, burnings, and whatsoever publike calamity there was: of which and the like things the auncient History is full. Surely the children learned of their father the Devill, that auncient false accuser, so as it is not to be wondered at, if wicked men doe excell in the same arts.

11 But they overcame: Who? The Angels of Michaell: for now the strength of the souldiers is commended, the praise of the Emperour being celebrated in the former verse. But as touching the causes of the victory, the principall is the blood of the Lambe: the instrumentall is, the synceritie of the faith, and a very great constancy, even unto death. The blood of the Lambe is the fountaine of all the benefits, which the elect enjoy, either in this life or in the life to come. For his sake alone God both delivereth his people from all the miseries of this life: and at length will make them ioyfull with eternall felicity. The integrity of faith is shewed in the next wordes, by the word of his testimony, that is, by the truth of the Gospell, which they professed freely & boldly. Before it was alwaies called the testimony of God, or of Iesus, as in ch. 1. 2. 9. ver. & c. here it is called the testimony of themselves, which kinde of speaking neverthelesse commeth to the same ende. For it doth not respect the subiect of which, but in which. In the last place is their constancy, because they esteemed more of the truth and faith in Iesus, then of their owne life. It seemeth to be a comparative speach, as if he should say, they loved not their soules even unto death, more then God. But this last member of the comparison is wanting, lesse perhaps they loved not, be put for they despised. But even so the force of the comparison remaineth, to witt, they despised, in comparison of the truth. This is a notable constancy of the Saints, that by no tormets they could be remooved from faith in Christ. For which cause at length God gave unto them the reward of victory. But observe, how this sōg of

of triumphe addeth those things which were wanting to declare the condition of the first Church: we have seen by the description of the woman, that shee was famous for *soundnes of faith, purity of actions, sincerity of the teachers*: also we have understood that she was destitute of a patron, for because that in great sorrow and griefe shee brought forth a sonne. Adde to all these from this triumphant song, that the enemies of the truth, heaped all reproches upon the Saints: they used a great violence to their power: yet the faithfull could not be remooved eue with the losse of their life, fro their holy profession; wherby it came to passe that those times were made famous by almost an infinite number of most couragious Martyrs.

12 *Therefore reioice yee heaven &c.* The fruit of this benefit is the ioy of the Saints, & the sorrow of the wicked. For why should not they triumphe having attained safety, & seeing the glory of God so notably amplified? But many calamities doe remaine true, but these shall not touch the Saints, whome God hiddeh in his tabernacle. And therefore he seemeth to say, *yee which dwell in them*, because, this, is heaven, that, the temple or tabernacle, wherein the Church lyeth hid, from whence at length it shall goe into the holy mountaine to an everlasting habitatiō, before in chap. 11. 7. & c. 2 Cor. 5. 1. 2. & c.

¶ Woe to the inhabitants &c. The effect in respect of the wicked is a very great sorrow, for these are the inhabitants of the earth and the sea. And from hēce may be confirmed this metaphoricall signification of these wordes. For if the earth be properly taken, the Devill should be in like sorte trobelsome to all the Saints, who dwell together with the wicked and unseparated. Moreover who are the inhabitants of the sea besides men? The Devill doth not spit out his poison upon the whales. Neither doe good and bad men dwell together lesse in lands, then in the continent land. Thus therefore we doe distinguish, that the inhabitants of the earth are every wicked multitude, either of Heathen or Christians, who have onely a counterfeit shew of religion: But the inhabitants of the sea are the Church men, as they call them who prosper to their false Christians grosse, foule, saltish and bitter doctrine, which doeth rather bring to the hearers, sterility of godlines, and a gnawing of their bowels, then a quenching of their thirst, or yeelding of any other fruit. The Devill being bereft of power to hurt the Saints, did nowe vex these with all manner of stormes, as we have read that it came to passe in the East under Constantine, Constantius, Valens, Iulianus and the rest. In part wee have already shewed before what sturres the Devill made among the BISHOPS. But it belongeth not to my purpose to prosecute the thing more at large. Let him which pleaseth looke into the History, and he shall behold wonderfull Tragedies.

Surely.

Surely noe Godly man can without great grieve runne over those contentions, discords, reproches, false accusations, wherewith they rag'd one against another. Neither doe I doubt, but whosoever shall reade their actions, will freely confesse, *these men to have ben moved by the furies of bell:* they troubled and confounded all things with so mad affection. But these were but flea bitings in comparisn of the calamities of *the West*. I let passe the civill warres of Constantine and Constans brethren, of the new risen tyrants Magnetius, and Vetranius, and others such light evils; how great desolation I pray you came from the Barbarians, Goths, Vandals, and the rest of the uncleane persons, and at length from the Lógarbards? All countries were spoiled in a miserable manner, and Italy once the Ladie of countries, above the rest. With how lamentable songs did Gregorie the great and other writers bewaile the calamities of those times? The plague of the Saracens succeeded this, which troubled the world with most grievous afflictions for many ages. To which if any shall ioyn the monsters of *superstitions and errours*, which followed afterward, *swarmes of religious men, apparitions of Spirits, and familiar communing with Devils, lying signes, monstrous miracles, &c* many other things of that kinde, it shall not peradventure be hard to define who are *those inhabitants of the earth and sea*, against whom the Devill in this his banishment, rag'd so furiously. Especially if any shall cast his eyes upó Rome, and shall see that the most high Popes, who doe boast themselves to be Christs Vicars, all from Sylvester the second to Gregory the seventh about sixtéene in number, were most wicked Magicians. But we have spoké sufficiently of this perturbatió of things, which the Devill brought in being expelled from *heaven* in chap. 8. and 9. This short denuntiation of calamities, is that Prophecy of the trumpets. Moreover also that is to be declared more at large in those things which follow in this chapter, which is here touched but in a word.

G As who knoweth that he hath but a little time: The Greeke worde signifieth often, fitnes of time, which peradventure may better serve to the purpose in this place: for there was yet much time, which at length after a thousand yeeres should be small, chap. 20. 3. a short time. Where the Spirit seemeth purposely to have used a word for difference sake, which noteth more properly a distance of time. But the Devill had now but a small opportunity, being thrust downe into that prison, which before time belonged to his dominion. Envy rather delighteth to poure out her poison upon the Saints, then for noe necessity to torment men, who are already inough addicted and made subiect to him: he would spare this labour gladly, and would make triall of it rather in them, who he is grieved to have be pulled out

out of his iawes. Furthermore the word *knowing*, may be an argument to prove this thing, the future moments of times, are without doubt hidden from the Devill. Especially the last day of all, which also the Sonne knewe not. But he could not but knowe his present *opportunitie*. This therefore seemeth to be the cause of his fury, that being *cast out of heaven*, now he must needes bring forth his rage against his owne citizens: when he desired rather to hurt the elect: whom he could not touch, being driven out from their company: which large field of his furie being taken from him, he thought that which remained to be but small.

13 *When therefore the Dragon saw that he was throwne:* Hitherto the things done in heaven, where the sixt seale endeth. Nowe follow the subtil wor-
kings of the *Dragon* cast forth into the earth, belonging to the same time of the trumpet. And first he beginneth a persecution against the woman which brought forth the male childe. Which persecution taketh place, when the one part suffereth violence and wrong, and is not able to defend it selfe against the iniustice of the enemy. But what like thing was to be feared of the woman, seeing the Devill was now throwne from heaven? Can there come any evil from the earth below unto heaven? But this heaven is not separated from the earth by the distance of places, but by the holines of faith & manners. Yet nevertheless from whence suffereth she persecution, as it were destitute of a defender, who lately brought forth a man childe, and had *Michaell* for her most puissant maintainer? Surely from hence, because the Emperours chiefe care was to expell the open enemies, which thing at length having attained, they cared not much for other things: neither considered they, at least so diligently as was meete, that the *Dragon* had many other wayes to hurt; which they unawares made more easy by their meanes, so farre of was it that they set themselves valiantly against his enterprises. From hence therefore the *Dragon* first sowed privie bitterness of mindes among the Bishops, which having sprung up together with Constantine, before the trumpets began to sounde, caused a sorowfull perceiving of the future trouble, as we have noted at the eight chapter, ver. 2. For this spar-
cle grewe in short time to a flame, but most of all after they began to con-
tende about the essence of the Sonne. In all which debates the trueth was al-
wayes in worse case. But the rage of persecution waxed most fierce, when
Constance, *Julian*, & *Valens* exercised tyranny against the Orthodoxe in an
hostile manner. Certes *Constance* & *Valens* differeth nothing from the most
cruell tyrants, except in name onely. They were counted Christian Princes,
but under that name they carried the cruelty of the Ethnicks. Therefore
the *Dragon* graunted noe truce, but being expelled from heaven, vexed the

woman fourthwith by other meanes. This persecution is that which wee spake of in the exposition of the *first, second, & third trumpet*, in chap. 8. But see how profitable this repetition is, which giveth knowledge of an other cōioyned cause of those trūpers. There we learned that they in the iust iudgement of God, were inflicted upon the world, because it embraced not the truth with that faith, holines, and love that was meete: and therefore the coales of the altar thrown into the earth raised up that burning flame: from hence wee are taught what was *the instrument*, to wit, *the Dragon* himselfe, who did cast men headlong into that madness, that by their meanes hee might scourge the woman.

14. *But to the Woman were given two wings*: The avoiding of the assault which the *Dragon* made, besides which none other was left, namely, to provide for her safety by flight, as soone as possible can be, to withdrawe her selfe from these sturres. Whiles therefore the assemblies of the faithfull are filled with superstitions, the Bishops hate and contende one with another. *Constantius & Valens* shew rigour by fire and sword. The auncient verity flyeth wholly away (for lōg since she had prepared her flight in some part.) neither is the true face of a Church seen any where. For swiftnes of flight are given *two wings*, yea that more is, of *that great Eagle* God once departing from the temple, went away leysurely & by little and little, Ezech. 9. 3. But the woman a little before delaying, goeth not away slowly & at leisure at this time: but vanished away as it were at one moment. Yet shee fled not because shee feared the cruelty eyther of *Constantius* or *Valens*, or any other mans, (for shee had learned long since to contemne both sword, and fire, and also racke, or any other most exquisite torments): but when shee had seen *Christ* to be propugned under the pretēce of the name of *Christian*, and not onely the bodies to be killed, but soules also to be caryed into destruction, shee thought that this was to be suffered by noe meanes. Shee flyeth away therefore for hatred of this indignity, whom noe other dangers made afraid. For shee is wont to dread heresie more then tormēt: and to tremble more at wicked and obstinate errors, then at bloody dismembrings in peeces. Shee knoweth that the blood of the *Martyrs* is the seed of her fieldes, and that every droppe of blood so shed, doth beget many other Christians: but that absurde opinions doe, as the sowing of salt, make her land barren; partly by killing that which flourished, partly in letting that nothing may growe. Wherefore it is not inough for religious Princes to procure peace by the name of *Christian*: but chiefly they must regard, that the sincerity of doctrine, and purity of worship may be preserved: least as it befell these Emperours, the Church flie away, which they desire to retaine, & they

they become miserable through the absence of her, whom being present they neglected. But when fled the Church away? Were there no faith full now left in the whole East? Wee ought to remember that the woman doth both generally represente the state of the whole Church, and also the particular assemblies, in which is found the same adorning, which made the woman her selfe to be esteemed in the beginning of this chapter. Her flight therefore is either *the dissipation* or *depravatio* of particular assemblies: in such wise that God is worshipped purely in none of them after his own will: which when it hath come to passe, the *Church fled*, perceived now in no publicke congregation: not but that there be many apart among the multitude, whom God doth acknowledge for his owne: see in the sixt ver. of this chapter. The place whither shee fled is the *wildernes*, and her owne place, that is, prepared for her of God, as before in ver. 6. and wee have shewed that this *wildernes* is the *temple*. But where this *Desert* or *Temple* was placed, should peradventure be unknowne to us, unless the *Dragon*, being a most skilfull seacher out, did bewraie it: for that way and thither doth shee fled, whither the Dragon converted his furie. But into what region he turned his rage, wee shall see from those things which follow in this next verse.

¶ *For a time, and times, and halfe a time*: These words set by themselves cannot be understood, seing it is a number of time: and there be infinite numbers, which may be divided into three or more whole ones & an halfe. But they are cleere from the former things. For it is the same time, which before the thousand two hundred and threescore daies did make in the sixt verse. Or *the two and fourty moneths* of the eleventh chapter ver. 2. Fro which it is manifest what is *the time*, what *the times*, and what *halfe a time*. For *the time of dayes*, are *three hundred and threescore dayes*; *times*, are twice so many, to wit, *seven hundred and twenty*: *halfe a time*, an hundred and fourescore. So *the time of moneths*, is of twelve moneths: the times, foure and twenty: the halfe, sixe: he alludeth to that of Daniell in the seventh chapter ver. 25. But it is not the same space: for there it is spoken of the people of the *Jews*: here of the Church of the *Gentiles*, as the whole intent of this Prophecy declareth. But by the allusion peradventure Iohn sheweth that a li mitted number is set downe somewhere, fro whence that of Dan. might be expounded. But now I may not digresse thither. Only let us remeber that this flight of the womā is the same thing, with the *sealing* of the 7. ch. & the *privie places of the temple* in the 11. chap. Furthermore let us observe, that the same time is noted diversly according to the divers persons. In regard of the *Gentils & Beast* alwaies by *moneths*, in the 11. chap. and 5. 13. & 15. ver.

In consideration of *the Prophets*, by daies, in chap. 11. 3. In respect of *the Woman*, both by daies, in chap. 12. 6. & also by times, in this place, to wit, because in the woman all those daies should not passe away in one continuall tenour, but a threefold mutation should come to passe: of a neerer departing a way under *the time*: farther of under *the times*: drawing neere againe, and returning under *the halfe*. The event maketh this manifest, as may be understood both from those things which have ben said before, & which shalbe said hereafter.

15 *And the Serpent cast out*; The second persecution is against the *woman now put to flight*: for the *Dragon* thought it not sufficient, to make her flee, but desired also to put out her name cleane. For which purpose he powred out the barbarous nations after the manner of a flood spreading over all, that in what corner soever shee should lye hidde, shee might be overwhelmed by this deluge. For as *Herod*, to the ende that the childe *Iesus* might not escape, commanded all the children of *Bethleem* from two yeere olde and under to be killed, so the *Dragon*, that the woman alone might not remaine safe, caused every place to be covered with a most violent flood, where he could suspect that shee might be hid. These peoples most unknowne unto her, Francons, Alemans, Burgundes, Gothes, Vandals, Hunnes, Trebals, Heruls, Longobards and such like Northerne nations, about the yeere 400. the dammes, as it were, being taken away, did runne furiously over all Europe, and overflowed, as it were, with waves a great part of Afrike. And surely it is a thing to be wondred at, that the Church was not utterly devoured of those most deepe gulfes, unlesse this shippe had learned already long before in the universall flood, to swimme in the Sea, without being drowned. But seeing it is nowe evident, that the *Dragon* cast out of his mouth after the woman, so great abundance of waters into Europe and Afrike, it is also apparant enough that the woman fled from the *East* into these countries. And certainly during those troubles concerning Christ to be of the same substance with the Father, the state of the Church was here more quiet. But that wee may not thinke that it was any happy condition, the Spirit calleth our Europe expressly a *desert place and wilderness*. For the woman going into the *West*, fled into the *wildernes*. For superstitions did so growe in use in those times, that assemblies of the faithfull rightly established, were no more ordinary in this part of the world, then there are frequent habitations of men in a wilderness: here and there some more apparant marke was left, but very rare, as is the meeting of men in a desert.

16 *But the earth helpe the woman*: Not this earth which we treade on, but a counterfait and earthly religion and the lovers thereof, as alwayes before,

fore. This, such as it was then every where in the world called the Church (while the true was not in the sight of men, but was hidden in privie places) brought much helpe to the *woman*. For those Barbarous nations, the which at home praizied the impietie of the Gentiles, bred and brought up in the same, after that they had come into these more learned countries, yeelded to that religion, which thy sawe to be there received of the greatest number. The *Vandals & Gothes* abiding first about *Thracia*, where the *Arriā* plague had disteined all things, were converted in name unto Christ, but in very truth to that fained and counterfeit one whom Arius had fashio-
ned. The other route of Barbarians in Germany, Italy, Fraunce, & Spaine, followed the Romanes in all things. Which did much tame and softē their cruell mindes. For while they gave their names even to this religion, and suffer themselves to be enroiled citizens of the same, they were not so spite full against the Christian nation, that they would purpose to roote it out. Wherby it came to passe, that when they ceased their anger for a newe professions sake, and were at quiet in those countries which they had possessed, this flood at length was swallowed up; and the expectation of the Serpē notably deluded. This good the earthly Church brought once to the heavenly, being afterward about to heape upon the same infinite evils.

17 *Then the Dragon was wroth &c.* Thus farre the persecution, which when the *Dragon* seeth to have ben in vaine, yet he will not desist, but attempteth an other way to hurt. He purposeth to assaile the remnant of her seed with warre. But why moved he warre against them, and persecution against the *woman*? Because persecution is, as wee have said, when the one party suffereth wrong, and repelleth it not, of which sorte was the *womā*s condition, as from her first beginnings: so after Constantine for some space: for whose safety no man did fight, nor maintaine her purity against superstitions springing up. But warre is when violence is repelled by violence, which at length the seed of the *woman* should undertake, that it may defende the selfe against manifest tyranny. But if the *woman* be the Church, what is this her seed? Even now we said that the *woman* was the holic assemblies of the faithfull, which publikely doe worship God himselfe by his word, sacraments, prayer, discipline, as he alone hath appointed. Therfore her seed are the faithfull being of a right iudgement, who by reason of the daungerousnesse of the times cānot meete together openly to worship God: but apart doe bend themselves to those studies, by which every one privately may cherish godlinesse. Against them the *Dragon* prepareth warre: when as there should be congregations in open place, which did professe pure and sincere godlines, as long as the *woman* was absent in the wilderness.

ness. And so at length it came to passe. For after that overflowing of the Northerne barbarous people, & that *the flood was swallowed up by the helpe of the earth*: the Devill raised up about the yeere 630, the nation of the Saracens, which should make a most grievous warre upon the remnats of the Church lying hidde here and there in the confused multitude. Malice suffered him not to graunt them any breathing time, but as soone as he had perceiued that this former entreprises were of noe effect, he turneth himselfe to an other purpose, coveting rather that he should be alwayes miserable through continuall labours, then that the fewe elect that were remaining should be without miseries even for a small time. Therefore first, he mooved the Saracens to fall away from the Romaines; Secondly he ordained *Mahomet* their Captaine: then he sent him into the whole world to destroy all. Who can deciare the Iliad of miseries, which flowed from thence? From that time there was continuall warre, for a whole seven hundred yeeres, untill the *Turkes* a viperous breede, a generation worse then their parent, destroyed utterly the Saracens their mother. This warre was farre and large: such a there was never the like in any other time. It extended from Persia even to the furthestmost Iles of Gades, and almost from Lybia into Fraunce. And how grievous was it, that in fewe yeeres was subdued Arabia, Syria, Mesopotamia, Persia, Egypt, the Iles of the Sea, Affrike, and Spaine? Surely the Christian world was very greatly afflicted her by. For the Devill spared not his owne, so that he might destroy *that lurking seed* in the common calamity. This warre was shewed before, partly by the *Locusts*, as wee have expounded in ch. 9: partly by the *Euphratean Angels*, that is, the *Turkes*, who in these dayes accomplished that which the Saracens had begunne. Neither ought it to seeme a strange thing, that so cruell a name is now given to the thing which long agoe was an armie of small vermine: other is the outward face of a thing already accomplished, such as is mentioned in this place: and other of a thing in hand yet to be finished, of which sorte it is there. Nowe therefore wee may see fro the persecution in the East, the overflowing of the barbarous people in the West, and the warre of the Saracens common to both, by which miseries the Dragon troubled the world, after that he had lost heaven, and howe iust cause there was to denounce a *woe to the inhabitants of the earth*, as wee have heard at the seventeenth verse.

And this whole Chapter may be in stead of a Commentarie, shewing howe that the *Prince that ruleth in the aire, is the Spirit that worketh in the children of disobedience*, as wee have it in the Epistle of paul to the Ephesians, chapter second and second verse. Such then is the History of the Dragon, so farre

so farre as he assaileth with open force; for this office he taketh to himselfe. The other of fraude and craftines hee giveth to his Vicar the *Beast*, of the which enemy wee shall speake in the Chapter nex following. The whole Prophecy is more or less, of a thousande two hundred yeeeres from Iohn the Apostle, unto the yeeere 1300. Where also the Centuries doe ende, being set forth under this last trumpet, of which wee said that this repetition is a type.

¶ And he stood on the Sea sande: A passing over to the *Beast*: Aretas, the Complutent edition, and all the Greeke copies doe so reade as our translation, and *I stood*: the common translation hath, *and he stood*, but falsly. For he attributerh it to the Devill, who even now went his way to make warre with the rest of the Saincts, and for madnes was not able to stand still in any place.

Neither is there any other intent of standing on the sande, then that the rising up of the *Beast* might be seen, which concerneth nothing the *Dragon*. Therefore the wordes are to be referred unto Iohn, in which there is a transition unto the enemy, set in the place of him that is dead: to the contemplating of whose originall Iohn saith that he was set in a most convenient place. In which he declareth that it doth appertaine to them onely to beholde the *Beast* rising up, who after they have escaped the Sea of false doctrine, are set at least on the shore or banke of the truth, howsoever it may be, that the mooving of the waves, and the ebbing of the Sea casteth upon them also many brutish errors because of nightnesse: as after they that doe get victory of the *BEAST*, are said to stand at the *GLASSIE SEA* as wee may see in the fifteenth Chapter and second verse.

For that these things doe pertaine and are to be referred to the event, may be gathered from the like place in the seventeenth Chapter and at the third verse: where *IOHN* is carried into the *Wildernesse* for to beholde the damnation of the *WHORE*. For what need were there to change the place, unlesse the remooving had a Mystery? Here therefore some godly men are to be viewed, to whom, being set as it were on the shore of the Trueth, the originall of the *SEA BEAST* should be certainly knowne: and that also at that time, in which the Devill went for to make warre against the seed of the woman. For neither is this place attributed rashly to this transition.

VVhich

Which wee see to have ben performed in them of Maidenburch, who having attained at length to settle the soles of their feete on the dry ground, after they had swomme out of the Papisticall Sea, manifested to the whole world in their Centuries such a beginning, growing, and ripenes of this Beast, as is here described of Iohn. Which doubtlesse many learned men also before painted out in lively colours, but all their labour was bestowed about one or two parts, none made a perfit image before the seventh trumpet, which procured us these Centuries. To this ende tendeth the transition: how correspondent the event is, the application of every severall thing will make plaine.

CHAPTER 13.

THEN I saw a Beast rising out of the Sea, which had seven heads and tenne hornes, and upon his hornes ten crownes set, and upon his heads was set a name of blasphemy.

2 And the Beast which I saw, was like a Leopard, and his feete as the feete of a Beare, and his mouth as the mouth of a Lion: and the Dragon gave him his power, and his throne, and great authority.

3 And I saw one of his heads as it were wounded to death, but his deadly wound was healed: and all the earth wondered and followed the Beast.

4 And they worshipped the Dragon, which gave power to the Beast, and they worshipped the Beast saying, Who is like unto the Beast? who shall be able to warre with him?

5 And there was given unto him a mouth speaking great thinges, and blasphemies: and power was given unto him to doe two and fourtie moneths.

6 Therefore he opened his mouth unto blasphemy against God, to blaspheme his name, and his Tabernacle, and them that dwell in heaven.

7 And it was given to him to make warre with the Saints, & to overcome them, and power was given unto him over everie kindred, and tongue and nation.

8 Therefore all that dwell upon the earth, shall worship him, whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 If any man have an eare, let him heare.

10 If any leade into captivity, he shall goe into captivity: if any kill with a sword, he must be killed by a sword: here is the patience and faith of the Saints.

11 Afterward I beheld an other Beast coming up out of the earth, having two hornes like the Lambe, but he spake like the Dragon.

12. And

CHAP. 13 A REVELATION OF THE APOCALYPSE. 347

12 And he exerciseth all the power of the former Beast before him, and he causeth the earth and them that dwell therein to worship the Beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire to come downe from heaven on the earth, in the sight of men.

14 And he deceaveth them that dwell on the earth, for the signes which were permitted to him to doe in the sight of the Beast, saying to them that dwell on the Earth, that they should make the image of the Beast, which was wounded by the worde, but did live againe.

15 And it was permitted to him to give a Spirit to the Image of the Beast, so that the image of the Beast should speake, and should cause that as many as would not worship the image of the Beast should be killed.

16 And he maketh all both small and great, rich and poore, free and bound, to receive a marke in their right hand, or in their foreheads.

17 And that no man might buy or sell, save he that had the marke, or the name of the Beast, or the number of his name.

18 Here is wisdom: Let him that hath understanding, count the number of the Beast. For it is the number of a man, and his number is sixe hundreth threescore and sixe.

Analysis.

THESE farre hath ben the battell with the Dragon; the combate with the Beast followeth; which is double: the first, and the second. The description of the first is from the beginning of the chapter to the 11. verse. And first from the causes, that he arose out of the Sea: then also from his integrall parts, his hornes, heads, and their decking, ver. 1. his whole forme, feet and mouth, ver. 2. Furthermore from his authority, wherby he doth excell, which is threefolde, at the first received from the Dragon; a while after diminished; afterward recovered againe his wonde being healed: which is more amplified then that first, as declare, both the honour which the worshippers give to him, ver. 4. & the power both to blaspheme and also to make warre, ver. 5. 6. 7. Last of all, the largenesse of his Empire, ver. 7. 8. All which things are concluded with a pleasant shutting up of the matter, for a greater heede taking and consolation, ver. 9. 10. Such is the first Beast: The second declareth his stocke by his rising out of the earth, and also by his likenes to the Lambe, and Dragon, ver. 11. The power also of this is great, as appeareth in subduing men to worship the first Beast, ver 12. and that partly in deceaving by great wonders, ver. 13. and lying ver. 14. partly in compelling both by punishment of death to worship the living Image, ver. 15. and also by the

by the losse of their goods, to receive the marke that should be printed upon them; which is declared, both to whom it belongeth, either men, or members, ver. 16. & how manifold, to wit, *the marke, the name of the Beast, the number of his name*, ver. 17. Which number is set foorth, both by an exhortation to count it; and by a noting partly to whom it is proper, to wit of a man; partly how many it is, to wit, *six hundredth three score and sixe.*

Scholions.

¶ Then I saw a Beast: That the whole next treatise may be more cleare, two things briefly are to be considered, before wee come to the unfolding of every severall thing. The first is the kinde of this Beast, the other of the time wherein he ariseth. As touching that first, this Beast is not the civile Roman Empire: either Heathenish, or Christian, corrupt with heresy. For if wee regard the Heathen Emperours, they reigned when Iohn wrote: but this Beast was not yet come, whose first beginning he sawe in a type. For nothing whose originall he had represented unto him, was past, but to come, according to that saying, *I will shew thee the things which must be done hereafter*, chap. 4. 1. But the Angel afterward affirmeth playnely, that he was not yet come, saying *five are fallen, one is, and an other is not yet come*, chap. 17. 10. It is manifest that he that was not yet come, is this Beast, ver. 12. *Are ten Kings who have not yet received the Kingdom: but shall receive power as Kings at one houre with the Beast.* Furthermore this Beast received his throne and power from the Dragon, ver. 2. who nowe before time had persecuted the woman, that is, the Christian Church. But the Heathen Emperours received their throne and power from none, especially which was before this time a chiefe enemy to the Christian name, seeing the Emperours themselves are more auncient then the birth of Christ himselfe. Finally the Beast is of the same time that the flight is, and solitarines of the woman. But the Heathen Emperours under the name of the Dragon were together with him in heaven, as wee have shewed in chap. 12. 3. But there is nothing in the worke of nature, which hath his being before & after himselfe, and is both the originall to it selfe, and the image thereof, (which must needs be) if wee referre this & the seconde Beast to Antichrist alone. It is true indeede that nothing is before and after himselfe, and both the originall to himselfe and image thereof, in the same, in respect of the same thing, and at the same time; yet in one & the same man infancy goeth before olde age, and the latter age may be compared to the likenes of the former. Therefore wee conclude that by no meanes this Beast is the Roman

mane Heathenish Empire, much lesse the Christian. Which in the Throne did not succeed the Dragon, but alwayes had his palace either in Constantinople, or in France, or in Germanie. Neither did the whole earth follow with admiration the Empire restored, as in ver. 3. nor received his mark, as in ver. 16. but after the renewing, it was limited with small boundes, first of *France, Italy*, and some part of *Germany*: secondly, in short time after of Germany alone, having no jurisdiction over Spaine, Britannie, Hungary, Sclavonie, and the other countries, which yet belonged to the Roman Empire under another name. Neither to acknowledge the Christian Emperour to be such, as he chalengeeth to himselfe, that is to say, *the highest Magistrate in the countries subiect unto him*, is an argument of one appointed to destruction, as in the 8. verse. For Paul professed himselfe to be a Romane, and appealed to Cesar, Act. 25. 10. Yea Christ acknowledged the Heathen Emperour, and commanded that he should be obeyed by giving to Cesar the things which are Cessars, Mat. 22. 21. Seeing therefore it agreeth not at all to the Emperour, it must needs be that *Antichrist* is signified: whose one and the same person is described under a double figure of two Beasts, as may be manifest from the 17. chap. where there is taught a declaration of this Chapter, and no mention made of the second, but of the first onely. But why so I pray? VVas it not needfull that wee should be instructed touching the second, whom all men thinke to be either the very *Antichrist*, or at least his *Munster* no better then himselfe? Not at all: but because he that knoweth one, knoweth both: neither doth the second make an other person, but doth pour ray the same image: somewhat more playnely setting the colours upon the lineaments. And why should not the Beast be double, when one Antichrist is a double head, the seventh and eight? of which that answereth to this first Beast, this to the second. The reason why a double type is used, is the notable variety, which could not be represented fitly inough by one. This Beast hath a double rising: from the Sea and from the Earth. He hath also a double power: Civill and Spirituall. In respect of the Civill, he is the first, in regard of the spirituall, the second. VVhich double tyranny is most plaine in the one Pope of Rome, so as wee can not doubt but that he is both the Beasts. It is knowne how Boniface the eight in his first Iubile, wanted himselfe openly in the Temple of Peter and Paul, one day coming forth girded with a sword, and cloathed with an Emperours corselet: in the second day with a Prelats apparell, and with a key crying with a loude voice, Behold here are two swordes, that is, Behold here is a double Beast. VVhich double power Mantuan doth expresse by an elegant carme in these wordes:

Z z 2

He is

*He is mighty and very strong, with the two swordes girded,
Magnificent Keisers and Kings, have his feete worshipped*

Let then this be the first thing, that the Pope of Rome is this double Beast, be cause of a double beginning and power: neither is the same so much celebrated by the wordes and meanes of those of our side, as by the Popes themselves, as it doth more clearly appeare from the exposition following. A second thing is demanded touching the time of his beginning: which I thinke is to be set in the very giving over of Diocletian and Maximin Hercule, when these two seemed of their owne accord to give over the Empire about the yeere three hundredth and sixt, as before hath ben declared. But because none peradventure fetcheth Antichrist from that head spring: and because Bellarmine affirmeth that all our men doe place the comming of Antichrist after the sixe hundredth yeere: and after the death of Gregory the first (although this is to be understood of his birth: for our men doe make his conception to be more auncient) that I may not seeme alone to have enterprised to doe a thing unheard of, I will yeeld reasons of this my judgement, which seeme to me to be most strong. First this Beast ruleth all that time, wherein the woman lyeth hid in the wilderness, and the two witnesses prophesy clothed in sackcloth, as is manifest after, from the fift verse, where power is give to him to doe two and fourtie moneths, which is the same space of the woman and Prophets. Now wee evince by necessary arguments, that the woman went into the wilderness, and the witnesses tooke mourning apparell at that time which wee have said, when Constantine began his raigne: & therfore also the Beast began in the same time to arise out of the Sea. Furthermore what other thing meaneth that of Socrates, who lived when Theodosius Iunior ruled, in the times of Celestine Bishop of Rome, about the yeere 424. foure score yeeres after Cōstantine; The Romane Bishopricke, likewise that of Alexandria, being advanced long since beyond the Priesthood, unto a Princedome: booke 7. chap. 11. Had he promoted himselfe beiond the boundes of the Priesthood? Whither else I pray, then unto an Antichristian tyranny? Had it done this long since and of a certen long time? Certainly Socrates commeth to my accounte, or rather I to his, or, as it is more agreeable to the trueth, both of us to the reckening of the Holy Ghost himselfe. But he speketh no more of the Romane, either here, or before, in book 7. 7. then of the Alexandrine. That is true indeede, he in common toucheth sharply the ambition of both; but the Romane Bishop had many more peculiar properties of the true Antichrist, which in no sort did belong to the Alexandrine: and therefore although at the first they ranne together it may be with equall steppes, yet in short time the Romane got afore, and left the Alexandrine many miles behind him. Hereunto more over is added the

ded the third *Carthaginian Council*, about the times of Syricius, to wit in the yeere three hundredth ninetie, which decreed, *that the Bishop of the first seate, should not be called the Prince of Priests, or Chiefe Priest: or any such thing: but onely the Bishop of the first Seate: but universall, let neither the Bishop of Rome be called,* Can. 26. as it is cited in the ninetieth distinction. Wee learne frō this Decree, what those times had brought forth; otherwise it had ben foolish and superfluous to make an ordinance touching this matter. Neither is the confession of the Papiſts in this thing to be passed over. Dost thou the aske the cause why the *Romane Bishops* were never present at the generall Councils in the East part? Bellarmine declareth that it came not to passe by chāce in his first booke of the Council, and of the Church chap. 19. but for a certen consideration. Which howsoever it was not knowne peradventure to many others, yet it ought to be thoroughly understood of him, a man that is a secretarie of the Popes Kingdome. He rendreth two reasons of this absence: the first, *It seemed not to be convenient that the head should follow the members &c.* The second, *because the Emperour was alwaies present at the Councils in the East part, or some Ambassadour of his: who challengeth to himselfe the first at least materiall place, otherwise then was meete. That either this therefore might not be tolerated, or a tumult mooved, he went not to those Councils, but sent onely his letters.* Such are his wordes: he hath hit the nayle on the head. For the Pope disdaineth to be present at those Councils, in which the Emp. should sit before him. How fayre were words givē both to the Emp. Constantine and also all the *Nicene Fathers*? The good men thought, as Eusebius speaketh, that olde age was a let, that the President of the Lady City of Rome could not be present: and therefore were content with the Elders, which supplied his place. But the true cause was, that he could not abide, *to give place to the Emperour.* For I beleeeve Bellarmine rather then Eusebius, touching the minde of the Bishop of Rome. VVherefore in the times of the first Nicene Council there was a man at Rome *ὁ ὑπεραυγόμενος*, that lifted up one; who albeit not yet openly, neverthelesse within and secretly with himselfe was exalted, *above all that is called God,* 2 Thes. 2. 4. Not that he vaunted himselfe to be superiour to God in Heaven (for that is not the meaning of the Apostle) but to all the Gods in earth, to wit the highest Magistrate, who is called *σέβας*, Imperiall, from whence *σεβασμα*, that is worshipped, seemeth to be added in stead of an exposition. But why doe I bestowe much time in these things? The matter is out of controversie from chap. 17. afterward. The seventh head of the Beast succeedeth next after the Heathen Emperours; for these make the sixt, as shalbe said in his place. But Antichrist is that *seventh head*, and therefore hath his beginning by

and by after the Heathen Emperours. Shall I then thinke that all from Miltiades are utterly cast away, as who doe make this Beast, that is, the very Antichrist? Farre be from mee so great rashnes of judging. This *Beast* is the state of a Kingdome, as I hope shalbe most cleare after. And therefore God could deliver from the common destru^{ti}oⁿ some peculiar men, who he thought good though furtherers and minist^{er}s of this Kingdome. The impiety was not so wicked at the first: and the yong Antichrist did not knowe for what mischiefe they prepared a way. Therefore wee leave these to the infinite and unsearcheable mercy of God, yet wee doubt not; but wee have found out the originall of the rising Beast, which now we see to have fallen on that time, in which the *Dragon* was cast unto the earth, ch. 12. 9. For being about to leave heaven, he provided himselfe of a Vicar, who in his absence should governe his affaires: whose busines he looked unto, not carelessly, as wee shall finde afterward. These things being thus set in order, wee see how from this fountaine, every each thing will flowe most easily; every part of this Prophecy agreeing most fitly one with another. The true original doubtlesse not being perceived of the Interpreters, disordered all consideration of the times, made a harsh, constrained, and absurd exposition, and tooke wholly away the right searching out of the event. Now as touching the words, the cruelty of Antichrist is signified most fitly by a *Beast*, as often in the Scriptures Tyrants are compared unto Wolves and Lions, equall to them in fiercenes, but for hurt-worser, by how much iniquity in men is more armed, because of the force of reason. *He did rise out of the Sea*: because he hath his originall from corrupt doctrine, to wit the authority of Peters Chaire, falsely bragged of, wherein the Bishop of Rome glorieth almost in every word, and which the aunient holy men Tertullian, Cyprian, and the rest, knowing not for what impiety they prepared a way, extolled with excessive praises. But then chiefly the *Sea was visible*, and the rising out of water might appeare to mens eyes, when the Nicene Fathers cast the burning mountaine into the Sea; as hath ben said, in the 8. chap. ver. 8. that is when they confirmed by their Decree, that whatsoever preeminence there was, should be given to Rome, over the neighbour Bishops. For the *Sea* noteth together with the Doctrine, the Clergie, whose office is to take paine in minist^{er}ing the Doctrine. Those holy men were farre from bringing in the Tyranny, which was after stablished: yet they unwares gave a notable increase to it, by this their constitution. *Before the Nicene Councill every one lived to himselfe, and little regard was had to the Church of Rome*: as Acneas Silvius confesseth. This then especially was the rising of the Beast: not that he began not to rise up before, but
because

because now first he could be seen and marked of men.

¶ Which had seven heads: Such was his rising. His integrall partes are, first his *Heads*, which are as many, and the same which the *Dragon* had in ch. 12. 3. For there is the same *seate & dignitie* of them both. For these heads are *Hilles and Kings*, as in chap. 17. 9.

17 He hath also ten *hornes*, as the *Dragon*, and ten crownes set on his *hornes*. Which ten crownes, are ten *Kings*, chap. 17. 11. Yet neverthelesse differing in two sorts from the *hornes* of the *Dragon*. First, in the crownes with which these are adorned, as which doe note out *Kings*, not to be subject to the Empire of an other man, but who should have a free and supreme menaging of things. The *Hornes* of the *Dragon* had no such adorning, but this honour did belong onely to the heads, as in chap. 12. 3. Whence cometh the difference? Because the Heathen Emperours placed the seat of the Empire at *Rome*, wherof they are the seven heads: establishing her the Emperesse and Queene of all. And therefore the crownes being taken away from all other *Kings* and *Provinces*, they have imposed them upon the seven heads or hills of this. But nowe there should be an other face of things, Antichrist at length shewing himselfe. For the maiesty of the Empire should not remaine at *Rome*, but should have her seat in some other country: for which cause the crownes, which before did belong to the heads, now for a newe respect are tranferred to the *hornes*. Secondly, they differ in time. For the *hornes* of the *Beast* were not yet bred, when *John* wrote, chap. 17. 12. The *hornes* of the *Dragon*, even before *John* was borne, were lifted up on high, spread with many branches, as wee have seen in chap. 12. 3. Therefore although they agree in nuber, yet they are not the same in all things, neither should one doe well, if he should apply to the head of that, things that belong to this. But finally, what are these *hornes*? All things being diligently considered, I thinke that they were the ten first *Christian Emperours*. Of counting whom there may be a double way: one, of every severall by himselfe, and of them onely in whose power was either the universall Empire, or that of the West. Into which Catalogue doe come *Constantine the Great*, *Constantine*, *Constantine*, *Constantine* his sonnes, *IVLIANVS*, *Iovianus*, *Valentinianus*, *Gratianus*, *Valentinianus* the second, *Theodosius*. And so there is a great consert of the things done and of the Prophecy. For while these ten did raigne, the *Beast* was defended excellently, & his dignity much increased. Which at length being taken away, the *hornes* being as it were broken for a time, the succeeding Emperours were not able to maintaine the same authority of the *Romish Beast*: which those predecessours had gottē. *Honorius* the sonne of that *Theodosius* suffered *Rome* to be taken and spoiled of the *Gothes*.

And

And although for the space of two yeeres it was besieged by Alaricus, he abiding at Ravēna, either was not able, or durst not succour it, the strength of the Hornes was so much abated. VVhere was his Fathers valiantnesse, which killed and put to flight enemies in so great numbers, even in the furthest boundes of Rome? But neither from the East was there now any aide, but the hornes being as it were broken, wherby the former Emperours removed so farre of the Barbarous people: the *Beast with his Rome* was a pray to the most contemptible nations. But there seemeth to be a more full accord, and in every part more agreeable from a conjoyned reckening of the Emperours, both of the west, and of the East, after the usual manner of all the Chronicle writers. Thus they are numbred: 1, Constantine the Great: 2, Constantine, Constans, Constantius his sonnes: 3, Iulianus: 4, Iovinianus: 5, Valentianus and Valens: 6, Gratianus, Valentinianus the second, and Theodosius the first: 7, Theodosius the first with Arcadius and Honorius his sonnes: 8, Archadius and Honorius alone: 9, Honorius and Theodosius the second: 10, Theodosius the second and Valentinian the third. Concerning whom there shalbe a more large declaration in the 17. chap. 12. ver. In the meane time let no man trouble us with words out of season, and cry out that it is a thing haynous, wicked, and unheard, that I make those first Christian VVorthies, the *Hornes of Antichrist*. Shall he now at length become a member and maintainer of Antichrist, who of late came forth with the Seale of the living God, who stood at the Altar with the Golden censer, who was the man childe of the Church, and that Michael who drove the *Drago* out of Heaven? But that the malicious detractor may holde his peace: it is one thing advisedly and of set purpose to doe a thing, an other unwittingly and through ignorance. Constantine advanced the state of Christians to his power: neither was it in his minde to further Antichrist even the least that might be; but rather wholly to stop up all the passage against him: yet neverthelesse by adorning, advauncing, & defending the Bishop of Rome, he made a more ready way for him ignorantly and contrary to his meaning. Is this any strange thing, that a man not knowing what he cherished in his bosome, should lend him his help? VVere not his first beginnings hidden even from the most sharpsighted? Certainly seeing most holy men have offended some time most grievously, and that deliberately, it shall not, I thinke, be strange, that both he and other men have unwarres bestowed their labour ill. I desire not to detract the least that may be from any most excellent men, & that deserved well. But I am not mine owne, but the Spirits Interpreter, who bendeth the whole description of the hornes to this point, as it shall appear in his places.

places: I will follow him gladly, who can finde out, to whom they may agree more fitly. I seeke the trueth, and not flandering: But I doubt not, but whosoever shall view every thing with indifferent eyes, he will confesse that the Spirit hath set these ten first Emperours as images, by which both the beginning and proceeding of Antichrist might be the more apparāt.

¶ And had set on his heads a name of blasphemy: That an ornament might not be wanting to the heads, for the crownes were belonging to the hornes, to wit the Emperours: in their stead is put a name of blasphemy. Which name is the arrogant bragging of the Romish particular Church, That Peters Chaire cannot be sundred from Rome: That the Romish Church is the foundation, and forme of the Churches, from which, all Churches tooke their beginning, none of them that beleeve truly, is ignorant, as speaketh the Pope Vigilius in an Epistle to Entherus. Likewise. that they cannot but erre, and be counted Heretiques, who thinke otherwise of the Sacraments and articles of the faith, then the Church of Rome thinketh, as Martine the v. published in a Bulle given at Constance: & Sixtus the fift against the Articles of Peter of Oxford. Many such names, which were too long to rehearse, Rome beareth on her heads, hath them for her owne, and glorieth in the same, as her chiefe ornaments. See Cauf. 24. q. 1. and Bellarm. in his 4. booke of the Romane Pope, chap. 4

2 And this Beast which I saw was like a Libard: The whole forme is of the Libard, which is the female of the Panthers: an untamed beast, most aduerse to man, leaping up to his eyes, and in great rage, and tearing his Image in paper: see Basill in his Sermon. of the accept. of perf. Like unto the Devill, hating with an unfained hatred the image of God in man, as the same Basill writeth. This and the Tygre onely of all Beasts almost, are discerned by the variety of sportes: the reste have ech one their proper colour, according to their kinde. These sportes seeme to touch those vices, and foulnesses of all villanies, which cleave fast to those Bishops. Can the Blackamore chang his coulour, or the Libard his blew spots? then might yee also doe well, oh yee that are taught to doe evill, Ieremy chap. 12. 23. Are not the Romish Bishops the greatest enemies to true Christiāns? whose image they cannot beare, themselves being most foule worshippers of other images? Are they not deformed above all other men, with all kinde of vices? Who by and by after their first beginning were found forgers, belying falsly the Nicene Council, for to stablish their tyranny. Furthermore afterward Simoniacks, Homicides, Atheists, most wicked Magicians, most foule Adulterers, and teachers of all uncleane lusts: finally covered with all those abominations, which a modest man would be more ashamed to relate, then they to commit. Neither are these the reproches of adversaries, but true crimes, touching

every of which, and farre more, there are extant most cleare testimonies of their owne men. Therefore this is a spotted Beast, shewing no greater hope of forsaking his turpitude, then the Leopard to chang her spotted. But besides the diversity of spotted, the Libards, otherwise called Pächers, are very skilfull to get their pray. For as Plinie writeth; *They report that by their sweet smell, all beasts are enticed, but are terrified by the crabbed looking of his face. Wherefore that being hidden, he taketh them suddenly, being allured by his other sweetnesse.* Doth not Rome likewise by a certain reverend maiesty, as it were by a sweete savour, allure them that beholde a farre off, hiding the deformity of her countenance, that is, the monstrous filthinesse, which shee fostereth, untill shee hath brought the Profelites in her snares? The *Bear*es feete are smoothe, long, broad, tearing the earth with his nayles, or going; they attribute to him a certain stabilitie ioyned with cruelty. Neither hath any Monarchy, no not that of the Assyrians, thou of long continuance, equalled the yeres of this. Yet shee standeth by her *Bear*es feete, continuing so long a time by cruelty. His *Lions mouth*, noteth his terrible fiercenes, devouring up all things, which the lamenting of the whole earth can declare more plainly then my wordes. Therefore the cruelty of many Beasts is found in this one, neither was the *Panther* sufficient to expresse his outragiousnes. Therefore is he compact of all ioyned together, which once did comper to all the Monarchies severally. Dan. 7. 4. 5. 6.

If And the Dragon gave him his power, and throne: Thus farre the naturall forme of the Beast: the power followeth; and that in the first place, which he received first. *The Dragon gave him his power, his throne, and great authority;* Power is an inferi strength. Authority is that which is exercised towards others: the *Dragon* gave him both, and his *throne* besides. And this is Rome, the city with seven hilles, as wee have seen before in the 12. chapter ver. 3. VVhich the *Dragon* Diocletian and Maximian being to be thrust out of heaven, gave to the *Beast* the *Pope*,, that he might performe his businesse at least by his Procurour, when he could doe it no longer by himselfe: & sometimes indeede the *Dragon*, as soone as he perceived that he must depart, tooke order for a Succellour, putting the *Beast* in possession, before his expulsion. For Diocletian lived at Nicomedia, Maximian at Mediolanum, in the which places both of them gave over the Empire: leaving in the meane time Rome empty for the *Beast*. Maxentius held it after for a few yeres, but onely as one that hath the custodie of a thing upon condition to restore it, as the event hath declareth; who should not have the Throne for himselfe, but should keepe it for the *Pope*. Constantine comming to visite Rome afterward, and finding the Throne possessed of an other, went to

Byzantium

Byzantium called since Constantinople, and there appointed a place for himselfe to dwell in. The other that followed, Emperours of the VVest part, when as the inrodes of the Barbarous people did molest continually, that they might be neerer to bring aide, and more ready for every opportunity, abode at Mediolanum, or at Ravenna, as the most commodious places. So they by litle and litle left the Throne to the Beast. Wherby at length that which leited was wholly taken away, and the man of sinne was revealed to all men, as in the second Epistle to the Thessalonians chapter 2. vers 6. From which nowe it is perceived that this Beast is not the Romane Heathenish Empire, which received Rome by the gift of none; neither doeth account his power and dignity as received of any, unlesse peradventure the Dragon did pursue the woman of whom wee spake like an enemy, before the Heathen Emperours were begotten. Furthermore, the Pope of Rome is the Beneficiarie of the Dragon, and not of Constantine: neither holdeth Rome by his *Donation*, as he boasteth falsely and impudently: but only by the assignement of the Dragon. Thus therefore the Throne being gotten, Rome began from that day to be famous, rather for the Popes Palace, then for the Emperours Court. And indeede it grew very quickly, and her power waxed great in a short time; as Prosper witnesseth in his booke de *Ingratis*, in these wordes, *Rome is the Seate of Peter, which is become the Head of P.* for all power to the World: whatsoever shee holdeth not by force of armes, shee holdeth it by religion. And againe in his second booke of the calling of the Gentils, chap. 6. *Rome by the soveraigntie of Priesthood is more increased, by the tower of religion, then by the Throne of power.* Vnto which is added Ammian Marcellin, in his 27. booke, as he is cited by Bellarmine, that he marvelleth not, though men contend with so great desire for the Romane Popedome, seeing the riches and maiestie of it are so great.

But that the Dragon gave him this power appeareth from hence, that the name of Rome was honourable to all men, because of the aunient Empire, of which once it was the Seate; and therefore that they easily yeelded to any promotion of hers; but of this more largely at the 6. verse.

3 And I sawe one of his heads, as it were deadly wounded: Montanus & Plantines Edition doeth omit I saw, as though the Dragon, together with the throne & power, had given also, one of the heads wounded: which is contrary both to the faithfulness of the other Copies (for Aretas & the Common translation read I saw, & all other) & also to the truth of the history. For the Beast had not a wounded head at his first beginning. For first he was, afterward he is not, in chap. 17. 8. as at that place wee shall shewe more fully. In these wordes he commeth to the second condition of the BEAST.

The dammage consisteth in the wounding of one of his heads, which now once or twice wee have advertised to be *seve hills and Kings*, from chap. 17.9.10. VVhether then of these kindes should suffer this calamity? Surely if the wounde inflicted, be to come into the power of the enemy, scarce can one of the hills receive a wound, but all wilbe wounded together. VVherfore more properly it belógeth to the Kings, any one of which being afflicted with this wounde, the rest abide whole from the same. Although this hurt cannot be so proper to a *King*, that it should not also be common to the *Hills*. And these Kings are seven Governements, or Principalities, by which the *City of Rome* hath ben governed, to wit, those celebrated by all, *Kings, Consuls, Decemviri, Dictatours, Tribunes, Emperours, Popes*, as wee will make plaine at the 17. chap. If now it be demaunded to which of all these this calamity should happen, the place which even now wee spake of declareth it evidently: *to the seaven head, namely, the Popes*. For so speaketh the Angell, and another, that is, *the seventh is not yet come: and when he shall come, he must continue a short space*: being hurt with a wound, as it were quite killed with the same: for Iohn saith, *as it were wounded to death*, as Aretas well puts us in minde, for he should not be altogether destroyed by this blow. But now after that it is manifest touching the *Heads*, this wound was inflicted, when Rome forsaken now a good while of the Emperours, abiding partly in the East at *Byzantium*, partly in the West at *Ravenna*: & beginning againe to flourish under a newe Governemēt of *Popes*, was smitten with an exceeding great storme by the *Gothes, Vandals, Hunnes*, and the rest of the *Northerne people*. Which vexed most miserably the whole VVest part. In this common calamity, *that late Empresse of the nations, & Queene of the whole world*, escaped not scotfree, but suffered a greater deitruſtion, then almost any City besides, oftener taken by assault, sacked, wasted, & for an hundred two and thirtie yeeres, at the lust of the *Barbarians*. First, *Alaricus* about the yeere 415 besieged and tooke it: Of which thing Hierome speaking: but after he saith, *the most famous light of all countries is cleane put out, yea the head of the Romane Empire cut off, and to speake more truly, the whole world is destroyed in one Citie &c.* In his Proheme of Ezech. But in more wordes & eloquently in an Epistle to Principia a Virgin: *The Citie is taken, which tooke the whole world &c.* In what lamentable manner would he have bewailed, if it had befell him to heare of the oftē conquerings and spoiling thereof, which followed? For Rome now was consumed not once, but was taken a second time by *Adaulphus*, who gave her such a deadly wound, that she was minded to change her name, and to be called afterward *Gothia*. The third time *Genfericus the Vandal* tooke it. The fourth time, *Odoacer Rugianus* reigning

reigning there fourteen yeeres, *Theodoricus* the King of the *Gothes* slewe him whom at length *Totilus* followeth by a certen order of succession. He the fift time overthrew and rased it, bringing it to that wildernesse, that neither any man, nor woman could be found in it by the space of forty dayes, according to that of the Sibyll: *Rome shalbe a perpetual ruine, and shee that hath ben seen, shall not be discerned.* Albeit I thinke not that shee hath yet endured that calamity, which Sibyll speaketh of, although that now past, may be a notable prooffe of that which is to come. Who in those times, would not have thought, that the seven hilled Citie had utterly perished? VWho would not have supposed that the dignitie of the *Popes*, to wit, the seventh head, had bin past remedy? Therefore the Constantinopolitane Bishop, and he of Ravennas, the authority of Rome being as it were utterly gone, laboured greatly, as the next heires, to drawe the same to their Churches. But they were both much deceived. The head was not wounded unto death, but as it were, unto death. Therefore the wound waxing more fierce, *Zozimus*, *Bonifacius*, *Celestinus*, about the yeere 420. having supposed a Nicene Councill, chalenged the Primacy: and they did moove so much as was sufficient to shewe, that some life was left: but they had a shameful repulse; because this was the time of the wound on every side. Pelagius also not long after, before the skarre had closed altogether, wrested the scriptures to the same ende, but his endeavour comming to no prooffe, declared that both the head remained alive, and also that it was of no power. For the raigne of the *Gothes*, darkened the light of the *Popes* dignity: neither could now any acknowledge her the chiefe, who at home being the basest, and servant of the Barbarous people, scarce had a place where to abide. For at once the Emperours dwelling at Rome, at what time the Apostles were in authority, restrained Antichrist, that he could not come forth, to be seen abroad: so the new erected Kingdome of the *Gothes* in Italie, was another thing with holding, which did repell his put out hornes for a time, & compelled him againe, to hide him selfe in his shell. Rightly therefore now, the head did seeme to be wounded, which was not able to shake off the yoke, neither by any strength of his owne, neither by any hope that he had from the East; seeing the Emperour had graunted of his owne accord, Italy to the *Gothes*, which he had no hope to be able to retaine. VWhat could he expect from the VVest, every country wanting helpe; so farre off were they, from being able to succour others? Therefore *O Pope*, thy wound was deadly, whereof no remedie appeared from any place.

¶ But this deadly wound was healed: The third condition of the Beast, consisting in his dignity recovered, by the healing of the head. VWhich began

at the yeere 555, when Iustinian being Emperour the Gothes were destroyed in Italy by the valiantnesse of *Belsarius* & *Narses*. The Emperour played the Phytitian manifestly; for first he tooke away the noxious humours, by repressing, yea rather utterly abolishing the Barbarians; afterward he powdered in, wine & oyle. That Decree of Iustiniens new constitution 131, was a most pleasant ointemēt: *Wee ordaine that according to the Decrees of the holy Councils, the most holy Bishop of auncient Rome, shall be the chiefe of all Priests.* How much was the wound amended hereby? But *Phocas the Parricide*, after fifty yeeres more or lesse, that is in the yeere fixe hundreth and sixe, finished the cure, bound up the wound, healed it up into a skarre: Hee did graunt unto *Boniface the third*, that the *Romane Bishop* should be counted *Uniuersall*: not onely that he should goe before the rest in order & honour, as Iustinian decreed, limitting the Primacy with the bounds of holy Concils, but who should have the whole world for his Diocesse: the Bishop of Constantinople strove afterward in vaine, from whom the Primacy was given, by the sentence of the Emperour. Now he perceived that the wound was healed, and that therefore it was superfluous to pleade any more for this matter. And certainly not very long after, the *Pope Leo second*, shewed that he had recovered health, when about the yeere 680. by the warres of the Emperour, he compelled *Felix* the Bishop of Ravenna, to acknowledge the Bishop of Rome for his Lord: and that the Bishop of Ravenna should not rise up any more, it is ordained by the authority of the Pope, *That afterward the election of the Clergie of Ravenna, should not be of force, unlesse the consent of the Romane Pope were added to it:* Sabellic. Enncad. 8. book 7. Thus was the wounded head cured, which being healed did more hurt the Christi an world, then before he received the wounde.

¶ And all the world wondered & followed the Beast: Now he declareth how great the recovered dignity should be: & first by the honour which the worshippers of the Beast should give to him: this honour is in admiring, in this verse, & also in worshipping both the Dragon & the Beast, in the following. And he speaketh significantly after the Hebrewes manner, to wonder after the Beast, which is as much as in wondring, to follow the Beast: that is to give up the selves wholly to be ruled by his Empire, as the *Israclites* going a whoring after their Idols, forsooke the true God, & cōsecrated themselves to the worship of them. They who so admired the Beast are the earth, that is men favouring the earth, altogither strāgers frō the heauēly city. But how many is the number of them? All without exception. For he saith, the whole earth. Therefore it should come to passe that the Beast after the head was healed, should rule with farre larger boundes, then before. Prosper said that Rome was more

more ample, at the first receiving of this dignity by *the tower of religion then by the throne of power*. Which seemeth to be understood rather of the consent of the trueth, then of the dominion of the Citie of Rome, although then it was doubtlesse large. The trueth was propagated further then the Romane Empire: But Britanny had not yet acknowledged the authoritie of Rome in the matter of religion, till under the Pontificate of Gregory the fift, that is, after some hope that the wound should be cured: Augustine the Romish Munke forced our countriemen, to take upon them the yoke: neither did France, Friseland, Denmarke, Germanie, Sclavonia, depend much of Rome, before Bonifacius, or Venefide an Englishman about the yeere 720. brought these countries or the chiefe parts thereof unto the obedience of the Pope of Rome. Now therefore was the time, when *the whole earth should admire the Beast*: when besides these and other Princes of Europe, countries also most remote, Ireland, Scotland, Norway, Gothia, Sueveland, Luten, and other nations of Sarmatia, honoured the same as some God. Let therefore the Pope glory in his universality: by how much he hath the greater multitude, by so much a surer argument is he *that Beast*. But as touching the admiration, it was indeede great some ages before, and that of the most famous lights of the Church: who carried away with the too much honour of *the Beast*, and not regarding sufficiently to what mischiefe at length the matter would growe; did exalte too proudly the preheminance of the Apostolike Chaire. Yet did *they not wonder after the Beast*, so as they thought they must embrace all whatsoever he should ordaine, but they had one rule of godlinesse and duty, to it, the sacred trueth. Neither were the commendations of those times, any thing to that admiration which followed the healing of the wounde. Heare Bernard: *Thou, saith he, speaking to the Pope, art the great Priest, the chiefe Pope, thou art the Prince of Bishops, thou art the heire of the Apostles, thou art in Primacy Abel, in governing Noe, in Patriarchat Abraham, in order Melchisedec, in dignity Aton, in authority Moses, in iudgement Samuel, Peter in power, Christ in anointing, &c.* in the 2. booke of Considerat. Verily o Bernard, thou hast played the foole through admiratio. Yet nevertheless I dare not put thee among those, *who wonder after the Beast*, considering that I heare thee else where reprooving boldly and sharply the wickednesse of the Popes, Cardinals, Bishops, and other Clergie men. The times deceived thee: but there was in thee, I thinke somewhat borne of God, which at length *did overcome the world*. But of what sorte was the *wondring* of other men, who were more blinded & lesse fearing God? Heare what the Ambass. of the Emp. of Sicilia being prostrated on the ground, cry; *which takest away the sinnes of the world have mercy on us: which takest away the sinnes of the world, give us peace: P. A. b. 7.*

VVhat also Simo Begnius Bishop of Modrusium speaking to the Pope Leon in the Council of Lateran, sess. 6. *Beholde, here cometh the Lion of the tribe of Iuda, the roote of David, thee, o most blessed Leo, wee have expected for Saviour.* Adde unto these Cornelius the Bishop of Biponte, who shewed his astonishmēt in the Coucill of Trêt in these words; *The Pope being the light is come into the world, and men have loved darknes more then the light: for every one that doth evill hateth the light, and commeth not to the light: O Blasphemous Fooles, is it not enough for you to adorne the Man of Sinne, with the praises of the Saints, unlesse yee load him also with the spoiles of Christ himselve? But learne from these, that did speake by publike authority in their Generall Councils, what was the voice of the whole world? In the same route of wonderers are the Iesuites at this day, & all the Papists. Neither can it be otherwise, but that they must thinke, that he is to be followed in all things, and worship him as God, whom they judge for a surety to be free from error: hath not the Englis man written justly in his Poetrie, that the Pope is the astonishment of the world? Especially if one set before his eies the Emperour leading his horse by the bridle, and holding the stirrop, while the Beast mounteth on horseback.*

4 *And they worshipped the Dragō:* That is, men acknowledged the power of the Beast to be by right the chiefe, because of the auncient majesty of Rome, which the Heathen Emperours, who are those Dragons, procured unto it. For was not this to adore and worship the Dragon, for his sake to give the supreme dignitie to his successour? But this was the first foundation of the Romane Primacy, because this Citie was a fore time the head city of the Empire. From hence every where in Eusebius and other Ecclesiasticall writers, it is called the *raigning Citie*. But most clearly doth the Council of Chalcedon shew this, in the 16. Act. *For the Fathers in order gave privileges to the Seate of olde Rome, because of the Empire of that Citie. An hundred and fify Bishops, most loving to God, and of equall Seate, moved with the same intention, gave privileges to the newe Rome; iudging according to reason, that the Citie adorned with the Empire, and Senate, should enioy the like privileges of the auncient Rome: and in Ecclesiasticall affaires to have authority as shee, and to be the next after her &c. c.* Therefore the Empire and Senate did bring forth the Primacy to the elder Rome: which being graunted unto her by those first Fathers, because of the Heathen Emperours, who raigned there afore time: the Successours afterward, did for the same cause, amplify the dignity graunted, and prostrate themselves all shamefully before the Dragon, worshipping him as the authour of this honour. By the same argument the Bishop of Coustantinople would have obtained the like dignity. But the

the Dragon suffered it not, who had made the Bishop of Rome his heire of the whole. Wherefore the Legates of the *Romane Bishop* withstood that Decree. Neither would Pope Gelasius, who in other things approved the Council of Chalcedon, confirme this one Canon, concerning the privilege of the Church of *Cōstantinople*. Therefore that Decree was of noe force, especially when the same Gelasius, to whom the Dragon had committed his power, had ordained wisely before, and warily; *that no Act of any Council whatsoever, should be of any force, unlesse it were confirmed by the Bishop of Rome.*

¶ And they worshipped the Beast saying, *who is like to the Beast? who can warre with him:* Such was the worshipping of the Dragon: now followed of the Beast: which consisteth in the extolling of his power above all; that wee may not thinke, that adoration is in the gesture onely. And was there not iust cause of boasting so highly of the Beasts power? *Leo Isaurus* the Empe-
roar of *Constantinople* fought unfortunately with *Gregory the second*, excommunicated by the same, and put from all the Empire of the West. *Childericke* the King of France, was too weake for to encounter with the Pope *Zachary*: wherefore forced by his authority, he gave over his Kingdome to *Pipine*. The *Longobards* not using the Beast well, when he was sicke of his wounde; at length whē he began to be recovered, and to waxe well, were cast into the jawes of this Leopard, by the helpe of *Pipine* and *Charles the Great*. Neither lost *Charles* his cost, being made Emperour for his labour. Great indeede was thy power o Beast, who wert able at thy pleasure to take away, and to give againe, that which is the highest in mēs affaires. Lamentable is the History of *Henry the fourth*, who in the heart of a terrible winter, bare foote, and fasting from morning to night, for the space of three dayes, waited for sentence, craving pardon before the gates of the *Canusine Castell* of the *Romane Bishop*: who yet prevayled nothing, eyther by his owne or others teares, or by the intercession of any Sanct, save onely of a *certain Whore*, whom the Holy Pope had made his darling. The Emperour was deceived, who thought that the Pope could be pacified by prayers and fasting: this God required an other kinde of sacrifices. But that is horrible that the Pope drove the Sonne of *Henry* to that wickednesse, that he should assault his Father with warre, spoiled him of all dignity, and at length constrained him to ende his life in extreame miseries. *Frederike Barbarossa*, a man of an heroicall disposition, hath set forth greatly the triumph of the Beast, being troden upon with his feete, while he in the meane time did sing this verse of triumphe: *Thou shalt walke upon the Aspe and Bisuliske, and tread upon the Lion and Dragon.* What should

I rehearse Frederike the second, Lodovike of Bavaria, contemning indeed at the first the Popes, but at length having tried their strength, proving all meanes to winne their favour againe? Our England hath afforded us a sorrowfull example of King Iohn. From all which may be perceived how unequall a conflict any Prince on earth had with this Beast. Therefore Rudolphus Halsbergenfis the Emperour, when the Princes desired earnestly that he would goe visit Italy, not dissembling that he did wholly abhorre this voyage, answereth wisely *that he was made afraide, by all men footstepes tending toward it, and none backward from it.* What was this else but, *Who shall be able to warre with him?*

5 *And there was a mouth given unto him, speaking great things:* Hitherto the honour of the Beast, now followed his power of blaspheming, and doing. Of which both, the power given is first recited, afterward the execution of blaspheming, in the sixth verse, of doing in the seventh verse. It is profitable for us to understand that those horrible impieties doe enter into the world, not by any blinde force of fortune, but by the most just judgement of God. Who doth so punish naughty acts, and especially mens despising of his trueth. *The power of blaspheming*, is the freedome from errour, which the *Romane Pope* challengeth to himselfe, and his Seate, and that men of a blinde and perverse minde, doe willingly graunt unto him. What blasphemies may not he proffer to the world, every one of whose Decrees are held for Oracles? *The power of doing* is that exempt, and most free ability to doe all what one will, without rendring a reason to any man. Wherein notable is *the power of the Romane Pope* above all other. For such Decrees doe they ordaine: *No man shall iudge the first Seate, desiring to moderate iustice; for the Iudge shall be iudged neither of the Emperour, neither of all the Clergie, neither of Kings, nor of the people.* Again, *God would have the causes of other men to be ended by men.* Likewise: *The whole Church through the world knoweth, that the holy Romane Church hath right to iudge concerning all men: neither may any iudge of her iudgement.* This is called a power of doing for excellency sake, such as in deede belongeth to no Emperours, who refuse not to be refrained with the boundes of lawes, and all their actions to betried by the rule of equity and justice.

As touching the wordes *Arctas* readerth: *And power was given him to make warre moneths &c.* In like manner also Montanus, and Plantines Edition: The Common translation absolutely, as also Theodorus Beza, and the rest of the Greeke Copies. The like use of this word in a like matter in Daniell, favoureth this reading, *He shall cast downe, saith he, the trueth to the grounde, and shall doe, and he shall prosper,* in the eight Chapter, the twelve & foure

CHAP. 13 A REVELATION OF THE APOCALYPSE 363

four and twentieth verse: and he shall prosper wonderfully, and shall doe. So in the eleventh chapter verse twentie eight, *He shall doe, and shall returne to his owne lnde.* In which places is signified a certaine free and chiefe power of doing, which should not feare the iudgement of any.

The time of doing are *two and forty moneths*: the same space wherein the temple remaineth *measured*, the two Prophets *mourne*, and the Woman lyeth hid in the wilderness, as in the 11 chapter second verse, and 12. chapter sixe verse. from whence the beginning of all these is to be judged the same. At one time the Church is banished, the Prophets weare sackcloth, and the Beast or Antichrist is borne: to wit, in that first refreshing after the publike persecutions about the yeer 300, as before hath ben said. But shall there be also the same ending? Shall the Beast be deprived of all power to doe, and the womā returne out of the wilderness together? This peradventure is against it, that after the two and forty moneths ended, he maketh warre with the two Prophets, and overcometh them: which is a thing of no small power, as wee have shewed in the 11. chapter verse 7. Furthermore there remaineth yet a warre farre a way the most grievous, to come long after those moneths, as wee shall see after in the 16. chapter. Last of all if there be the same ende of the moneths in regard of the Beast, which there is of the woman, how shall he have power to doe two and forty moneths, seeing some great parte of them did lay sicke, yea as it were dead by meanes of his wounded head? This space then seemeth to containe the whole tyranny of Antichrist, so as that time when the wound was greene be taken away from it. But wee have already shewed that this sickly time was ended with the raigne of the Gothes, in the 3. ver. which continued an hundred and forty yeeres. Therefore if wee take away these yeeres from the moneths of the womā lying hid, wee shall finde that at the ende of this lurking, to wit at the yeere 1546. that 37. moneths & ten dayes only of the flourishing Kingdome of Antichrist wer past. There are wanting therefore to this, 5. moneths & 20. dayes, which if wee shall count from the yeere 1546. the last ende of Antichrist shall come out at the yeere 1686. or there about. For so wee shall learne from other scriptures that he shall utterly perish about that time. It may be that his destruction shall prevent this terme: for neither doe I now reckē curiously, neither peradventure doe the History-writers nūber the yeeres so faithfully as is meete. But it shall not be graunted him to proceed further, the furthest space being set downe by mee. But peradventure these moneths are not the space of time from the first beginning unto the last ende of the Beast, but onely the former yeeres of his raigne: as many as may suffice to manifest him abundantly to all men.

In which respect as they begin together with the moneths and dayes of *the woman and Prophets*, so also they have an ende together. The menti on of *the warre with the Sancts* beneath in the 17. verse, confirmeth this sense: which warre wee have declared to have befallen at the ende of these moneths, in chap. 11. 7. From which exposition the *Beast* is said to have power to doe two and fourty moneths, of the most part of these moneths: because that small distance of time, in which he should hide himselfe by reason of his *wounded head*, should have a very little reckening made of it, in respect of the whole number: neither is the power which shalbe afterward, like to that of former time; as the experience of this time proveth sufficiently, wherein wee see the Popes forces, since that warre was made, that is, since the Council of Trent, are become a great deale feebler and weaker: so that his power is almost nothing to that, which it was in former ages. This latter is more plaine, wherefore it pleaseth mee the more.

Yet notwithstanding I would not hide any thing, as much as in mee lay, where I should see the least doubt, that either my selfe might finde out the trueth, or at least wise might stirre up others to search it out.

6 Therefore he opened his mouth to blasphemy: Hitherto hath ben *the given power*: now *the thing it selfe* is performed: these two are distinguished, because the heigh of impiety should not be looked for the first day, but he should come to it by certene degrees and in processe of time. But first he preparerth himselfe to blaspheme God and his name: afterward his Temple: last of all those that dwell in Heaven. He blasphemeth God, by vaunting himselfe to be God, not as other Princes, but sacrilegiously beyond the condition of mortall men, as to whom power is given in Heaven and in Earth, who shall rule from Sea to Sea, and from the River to the endes of the world, as may be seen in the first booke and 7. chap. of the Ceremonial. pontifical. And as the Pope Sixtus confirmed openly in these wordes, *Whosoever accuseth the Pope, shall never be forgiven, because he that sinneth against the Holy Ghost, shall never be forgiven, neither in this, nor in the life to come*, See the first Tome of Councils. in Purgat. of Sixtus. Thence followeth that, which Boniface the eight singeth so loud, thus, *Wee declare, define, and pronounce to every creature, that it is upon necessity of salvation, that they be subiect to the Pope of Rome*: Extrav. of Maiorit. & obed, one holy.

Secodly he opened his mouth against the Tabernacle: That is the true Church of God, lying hid, and being as a stranger on the earth. For this Tabernacle is the same that the Temple was in chap. 11. 1. the dwelling place of God, conversing with his people in the desert: which sheweth evidently at what time chiefly he should cast out these blasphemies, to wit, when the Church

Church should dwell in the wilderness, and should be knowne onely to a few obscure citizens. And that I may not rehearse these many blasphemies: Could not Antichrist in his chiefe pride having a desperate mouth, raile against the humble and despised Church, when hee being now without Spirit, and almost halfe dead, stayeth himselfe from reproches against the same, shee being by the grace of God restored and flourishing? Thirdly, *hee blasphemeth them that dwell in Heaven.* These are Citizens & members of the true Church on earth. His opened mouth barked at the Tabernacle, against the whole congregation of the faithfull. But the blasphemy is intended chiefly at those which dwell in Heaven, against particular holy men. His foule mouth revileth them with all manner of reproches. Are not all that set themselves against the Romish impietie, defamed as if they were Schismatiques, Heretiques, Rebels, most wicked men, unworthy to enjoy the light in common with other? Read that one Bulla of Leo the x. against Luther, and thou shalt have a most oboundant prooffe of these blasphemies. But all Papistcail bookes are full of them: yea their tongues doe scarce talke of any other thinge.

7 *And it was given him to make warre with &c.* This is that warre which was made in the 11. chap. ver. 7. 8. To wit, the Tridentine Councill, and that lamentable battell of the Pope and Emperour against the Protestants in Germany. This is also that victory, whereby he triumphed over the two Prophets that were slaine. For the Beast warreth his whole fourty & two moneths, as before in the 5. ver. but at the ende of that time, this warre should be the most memorable of all, whereof he maketh here mention. Therefore this Beast, is the *Angell of the bottomlesse pit*, in chap. 9. ver. 11. and 11. 7. There remaineth yet another warre, but in that the Beast shall not overcome, but be overcome.

8 *And power was given unto him over every Tribe, and tongue, & nation:* The third part of his power, as wee have distinguished in the Analysis, which consisteth in the largeness of his dominion. This should spread it selfe farre and neere, as before time, the Empire of the Dragon. For there is the same Throne of both, the same Kingdome also, and Empire: see before in verse 3. upon those wordes *the whole world*.

8 *Therefore all that dwell on the earth shall worship him, whose names &c.* A setting forth of the large jurisdiction, from a description of the subiects, of which sorte are all, whom God hath not accounted in the number of those that shalbe saved. Which words have prevented that doubt, whereby one peradventure might thinke that it were past remedy, as concerning the salvation of all, seeing all almost did seeme to be servants of the Beast. *Fear*

not, saith the Spirit, none of the elect shall perish: I have all these written with mee by name: onely they shall be permitted to worship the Beast, who are not written in this Catalogue. But thou wilt say, it is as hurtfull a thing to worship the Heathen Emperours. But that is not the matter how dangerous it is to worship either him, or those, but onely the Beast is described by the multitude of the reprobate, whom he hath for his worshippers, as though he should say, this Beast is he, whom all the reprobate of the earth shall worship: that is, to whom they shall give Divine honours, To which propositiō if thou shalt adde; But the Pope of Rome is he, who all the reprobate of the earth have worshipped, giving unto him divine honours, it will followe that he is this Beast. Some Heathen Emperours arrogated to themselves a Godhead, but evē the Heathen men derided this madness, so farre off were they from approving thereof by worshipping. Suetonius reporteth how great a mocking stock the *Dodecatheos*, that is, the secret supper of Augustus was, in which twelve ghests sat downe in the habite of Gods and Goddeses: but Augustus himselfe in the apparell of Apollo. The hoasen, the golden beard and lighteuing, the ensigne of the Gods, which he bare, were despised. But assoone as the Pope had taken to himselfe the name of God, his worshippers by and by consented unto it. Wee heard in the thirteenth verse of the *Adoration*, which the Ambassadors and Bishops performed in their generall Councils. With whom the Canonists accord, as in a certaine Glossē printed at Lions in the yeere a thousande five hundredth fiftie five, in Extravag. Ioann. 22. *VWhen it was counted an Hereticall thing, to beleve, that our Lord God the Pope had not ben able to ordaine, as he hath ordained.* In Sixtus of Election, and the foundations of Elect. In the Glossē, *The Pope is not a man.* Clement in the Proheme in the Glossē, *Neither art thou God, nor man, thou art, as it were, neither between both.* Finally when they preach, that the Pope is all, and above all: that his power extendeth it selfe to thinges in Heaven, in Earth, and Hell: That he can commande the Angels, that he hath such power in Purgatorie, and also in Hell, that he can deliver by his Indulgences, as great a number as he will, of soules which are tormented in those places, and set them by and by in Heaven, and in the seates of the blessed. VWhen, I say, they attribute these and many such blasphemous thinges unto him, who seeth not, whom the reprobate of the earth doe worship; and adore with divine honours? Not that all who some time have adored the Beast are reprobates (for it may be that they did repent, and were converted to God) but because all the reprobate doe worshipec him. Neither let any prate foolishly, that there are many countries in the world, in which even the name of the Romane Pope hath not ben heard. I doe not other-
wise

wife take the whole world and all the reprobate, then the Holy Spirit himselfe; if the Papists have any thing, whereby they may cut the throate of this Vniverſality, let them ſtrike at it.

Seeing therefore that theſe things are ſo, now let the Pope cry out, *that it is altogether neceſſary to ſalvation, to be ſubject to the Romane Pope.* The Spirit contrariwiſe ſaith, *that to be under the Romane Biſhop, is to be ioined wholly with the loſſe of ſalvation;* if any doe ſo die without repentance VVhether of theſe two muſt thou beleeeve? He will have it that he cannot erre, but how fooliſh is it, to bring the tryall of the ſame thing thither, where if thou ſhalt erre in beleeeving, there ſhalbe given thee noe leave to correct the error. This Beaſt is worſhipped of all the reprobate, whom as long as thou conſpireſt with in worſhip, who will ſeclude thee from the condition of the reprobate? He therefore breaketh not unitie, who departeth from the Romiſh Synagogue, but he procured unavoidable deſtruction to himſelfe, whoſoever is ioyned to her and repented not. O yee moſt wretched recōcilers, who ſeek to bring back againe the people to Rome. Is it not enough for your ſelves to periſh, unleſſe you increaſe your condemnation, by drawing others with you into the ſame deſtruction? But let no godly man be offended, if hee ſee the reprobate to returne to their Beaſt: the Spirit hath foreſhewed that this loadſtone ſhall draw unto it this reſuſe, that hereafter they may not marvaile why all of ungodly and diſſolute liſe, are more prone to the Pope, then to the truth.

¶ Of that Lambe which was ſlaine from the beginning of the world: VVithout cauſe Aretas will have a tranſpoſition of the wordes to be here, ſo that this ſhould be the ſenſe: *Whoſe names are not written from the beginning of the world, in the booke of liſe of the Lambe, which was ſlaine.* He will have the names to be written from the beginning of the world, but not the Lambe to have ben killed from thence. But the things are not well devided, which the Spirit ioyneth together. For if the Lambe be from the beginning of the world, it muſt needes be alſo that he was ſlaine from the beginning of the world.

But CHRIST is not a Lambe, but for ſacrifice, neither can he be a ſacrifice otherwiſe then by death. As therefore by the eternall Decree of God, he was the Lambe appointed for to ſave the Eleſt: ſo by the ſame Decree he was ſlaine, from before the foundations of the world. VVoſe force was noe leſſe available to deliver the Eleſt, before his death was accompliſhed in the fleſh, then after he had endured and ſuffered the ſame in the croſſe, and in the grave.

9 *Let him that hath an eare heare* An acclamation, the sense whereof is: That this Beast is to be knowne with all diligence; howsoever there shall be many, who will not hearken, and will deny a thing. so perverse are they, more cleare then the Sunne at noontide. But all yee elect, give eare, and with as great diligence as you can, flie from this plague. Which by these markes is so proposed before your eyes, as that you may see her, not as by the nayles, but by the whole frame of her body.

10 *If any leade into captivity:* These things pertain to the consolation of the godly, who were to fight with this monster: the first confirmation is taken from a certe punishment which shall come in his time: that is to say, although they shall see the Beast mighty for a long time, and carying many by companies into bondage, yet they should be of good courage. For at length they should see him also ledde into captivity. He shall perish *with the sword, although now he kill with the sword whom he will.* The confort is like to that in Esay: *Woe to thee that spoilest, who thy selfe is not spoiled: and to thee trauceros man, against whom they dealt not traucrosly, when thou shalt cease to be a spoiler, thou shalt be spoiled &c.* chap. 33. 1.

¶ *Here is the patience and faith of the Saints:* A second consolation. All those things serve for the Saints, for the exercise of their faith and constancy. And surely a great courage is required in so great dangers: but by how much the dangers shall be greater, so much the more shall the praise of the godly be brighter: therefore let no man quake for feare of the danger, but let him minde that this Beast is the occasion for him to get glory by.

11 *Afterward I saw an other Beast:* Thus farre of the first Beast, the second followeth. an other indeede in beginning and originall, but in nature and disposition altogether the same. Whereupon the seventeenth chapter maketh mention of one onely; under one comprehending both, as was observed at the fift verse of this chap. For which cause also the Spirit doth not make a particular description of every member: but rehearseth those things onely, which are proper to the new rising; other things, as farre as it seemeth, being common to this with the former. First, *he ascendeth out of the earth*, both augmented by the authority of earthly men, and those of the laity, as they call them, whom chiefly *the earth* signifyeth, and also exceeding in honours those very men by whom he was advanced. For that which *commeth up from the earth*, is lifted up above the earth, having it put under his feete, by whose weight he was lately oppressed. So the former Beast *rose out of the Sea*, having sea men put under him, out of whose company he came, and plunged up. This *ascending* fell out upon the times of

Gregory

CHAP. 13 A REVELATION OF THE APOCALYPSE. 371

Gregory second, about the yeere 726, when the Pope trusting in the aide of the Longobardes, sinore with the lighning of excommunication Leo Isaurus the Emperour, and withdrew Rome it selfe and Italy, and all Hesperia, from his obedience. For now indeede, the Beast began upon the earth, who not onely exercised *a powre over the Ecclesiasticall ronte*, but also bridled the lay men by his authority, & their chiefe head the Emperour: who although before time he had given a great power to the Pope over the Clergie, yet he pressed downe the same even till now by his maiesty, as it were by a certen weight, more heavie thē the Hill Aetna; that he should not lift up his crests above the Emperour. But now the earthly dignity yeeldeth to the *Beast*, to be troden under foote of him at length, who grew up so farre onely by the favour of the Emperours. Therefore Zacharias the next, that it might be manifest to all men that *the Popes were now loosd from the prison of earthly dignity, deposd Chuldericke the King of France, and commanded Pipine the Father of Charles the Great, to be created King in his stead.* But yet it was more cleare in Leo the third, who translated the Empire frō the Grecians to the Germanes, and annointed Charles the Great for Emperour. VVhat a more great prooffe can there be of the supreme power on earth, then to take away the Empire from whom he will, and to bestowe the same againe upon whom he shall thinke good? The Popes following persisted in the same steppes, esteeming the Emperours as it were balles, in reiecting the same from their office, and appointing other in their roome at their pleasure. VVhereby Bellarmine being moved, wrote indeede truly, and agreable to this Prophecy. *All the Emperours who have ben since Charles the Great, are bound to the Pope for their Empire:* in his 5. booke of the Pope of Rome, chap. 8. For ever since that time *the Beast rose up from the earth*, being higher then all earthly power: to which are added earthly dominiōs and possessions of landes ioyned with this originall: which the Pope before time either wanted altogether, or at least enjoyed but small & fewe, as great as were sufficient to maintaine a Bishop, not which should make any shew of a Kingdome. For in former ages, Italy was tributary to the Emperours, which at length the Gothes possessing, made it to pay tribute to them: when they were slaine under Iustinian, it returned againe to the Empire, administred by Captaines. The Romane Pope had yet noe Provinces, untill this earthly rising up, had given him landes sufficiently. For is it likely that the Pope by whose persuation other men fell from the Emperour, and were made richer, became not more enriched by the spoiles of the same? VVould not he provide himselfe, and Saint Peter of some little gobbet? But it is a sufficient argument, what he got thereby, that a

while after, that the Longobardes converting their forces against the Romanes, sought to take away from them those cities, of which they had spoiled the Emperour. Which being taken away, Zachary the Pope recovered them againe by faire flattering wordes with great increase, if wee must believe the Papiists. For he obtained of Luirprandus by gift for blessed Peter and the Popes besides, a fewe cities taken away, the inheritance of the Sabins, and the Cuius Nyma, and Ancona, and Humana, and the great valley of the towne Sutrinus: Moreover all those thinges, which Luirprandus had taken to himselfe from Amiluz and the people of Rivenna, within the space of two yeeres: Blond. Decad. 1. booke 10. But without controversie the munificence of Pipine, and Charles the Great, and Ludovike farre surpassed. For Romanie was now called a *Princedom*, that even by the very name it might acknowledg her Lord. Therefore the Beast began now to glory in the Kingdomes of the world, which boasted before of the title of dignity and honour, rather then in any possessions, of cities and townes.

¶ *Having two hornes like the Lambe:* These two hornes are Pipine, and his Sonne Charles the Great, by whose weapons as it were by hornes, the newe Beast chased farre away all enemies. Pipine aided the Pope Stephan 2. flying into Fraunce, against Aristulphus the King of the Longobardes; whom, he passing twice over the Alpes with an army, compelled first to yeld the things taken from the Pope: Secondly to deliver to the chaire of Peter Ravenna, the Princedom, and whatsoever almost he had taken in Italy: see Volat booke 3. Charles the Great for Pope Adrians sake, repressed Desiderius King of the Longobardes: yea tooke away wholly the Kingdome from that nation, that they might not afterward cause any trouble to Rome. Moreover againe when Aragisus a Captaine of Beneventum put Adrian in some feare, he fled into Italy, brought him by constraint to his duties, and set Adrian free from all feare. Leo the third also, being expelled by the Romanes, hasting into Italy the third time, those seditious being punished severely, hee restored him unto his Chaire. The Popes of Rome never had so great defence, since their ten first hornes, in any as in these two. Therefore these two notable hornes made famous the originall of this second Beast. Which are said to be like the Lambes, because the Popes who they aided did seeme helpelesse, afflicted, innocent like Lambes. How lamentable Epistles doe Stephanus the second, Constantinus, Stephanus the third, and Adrian Popes sende to Pipine, and Charles the Great? How full are all things of complaints, of lamentations, of teares, and of most vehement callings upon them for succour? See before your eyes, what cruelty those letters doe attribute to the enemies, but what innocency to the Bishops. Surely thou wilt call
those

those wolves, these Lambes, and that he hath an hart of iron, who would not deliver them, being in daunger, from their most cruell iawes, if he be able. Yet neverthelesse in this miserable estate the Beast retained his former minde, and *lofsily and terribly as the Dragon*. I let passe Gregory the second, striking with lightening, and terrifying Leo Isaurus. VVhose voice I pray, was it, when Zacharias tooke away the Kingdome from the lawfull King, and bestowed it upon Pipine his servaunt? VVhat manner of voice was that of Leo the third, which proclaimed openly, and consecrated Charles, Emperour of the VVest? VVas it not that of *the olde Dragon*, who according to that very great power whereby he prevailed, made and deposed Kinges whom he would? Desiderius the Longobard felt the force of this voice, who being allured by the Lambelike shewe of the Popes, he entered quickly into their possessions, for to recover whatsoever things they had wrested away by fraude from his Ancetours. But this voice brought to passe, that while he strove for some one citie or towne, he lost his whole Kingdome, and that not from himselfe, but also the whole name of the *Longobardes*. These are wonderfull great actes of the *Earthly Beast*, taking away and bestowing Kingdomes at his pleasure. And that which is more, not so much by armed force, as by his voice, by which he exercised the power of the *Dragon*: although he bare yet the shewe of a tender Lambe, who was not able of himselfe to drive away the wolfe from his owne necke.

I And he exerciseth all the power of the former Beast: Such is the rising and forme of the Beast. His power is equall with the former, a great prooffe whereof is given in this verse. As touching the equall power, whatsoever that first could doe, this second doth exercise all the same in his sight. But whence had he this so great power, but from the Dragon who gave it to the *first* above in the second verse? Wherefore both are the same, both for ampleness of power, and also for the same authour himselfe from whom they received it. But as touching that some will have this *second* to be as it were the Chabard man and esquire for the body of the *former*, is it to be thought that any is to be compared with Antichrist, either for power, or will to doe wickednesse? Surely he shall have noe felowe, but he shall surmounte all men in naughtines, and wickednes by many degrees. Therefore this Beast, is not any servant of Antichrist, but he himselfe, endued with no lesse power to doe mischievous deeds. But thou wilt say, *they seeme to be distinguished, one of them working in the sight of the other*. But this kinde of speaking sheweth not a diversity of person, but onely that the first remained alive after that the wounde was healed.

Albeit they are worthily set as two divided, because of the notable variety which the same person should obtaine in his growing. In which respect he is called both the *seventh* & also the *eight King*, chap. 17. Not because there are eight Kings, for there be onely seven heads, but because the seventh hath so great diversity, that for good cause he may seeme a newe one, and the *eight*. And if the second Beast be diverse, why would he procure honour rather to the former, then to himselfe, who hath equall power, and like notable lewdenes? It is necessary therefore, that the honour of the *second* consisteth in the honour of the *first*, which he thrusteth upon the inhabitants of the earth with so great endeavour, not so much through a desire to increase an others, as his owne glory.

¶ And he causeth the earth, and the inhabitants &c. The effect of his power tendeth to that ende, that he may compell all false Christians to worship the first *Beast*, which the Spirit describeth diligently by his *deadly wounde healed*, declaring that this adoration agreed not to him, before that he recovered health from his wounde which he had. He was of great authority before he received the wounde, as wee have shewed; but of farre greater after the hurt was amended. VVhich order the Spirit observed before in the 3. and 4. ver. adding after his head was cut and healed, both *admiration*, and also *adoration*. And that *adoration* is this same which is now gotten by the labour of this. But why seeing the *second* is no other then the *first* revived, urgeth he not worship in his owne name, but onely in the name of that? This is a singular cunning of the most crafty hypocrites, to wit, a fained name of antiquity, wherby he might get estimation to himselfe in the world. For in this onely he should wholly labour, that the *first might be worshipped*, as though he chalenged no new thing to himselfe, but that onely which his Ancetours had left unto him by succession. From hence the Epistles of most auncient Popes were corrupted most impudently, counterfeit put in the place of true, and true wholly chaunged with strange additions and detractions for their owne profit. From the same shop came the feigned donation of Constantine. Likewise the Decrees, which in their title have a shew of greater antiquity then trueth; and fixe hundred of that sorte. Neither is any other thing at this day so greatly laboured for, as that the auncient honour may be given to the Pope, that is, that the first Beast may be worshipped: it would be an unpleasant ambition openly to endeavour to get honour to himselfe (though the Pope is not ashamed of this) wherefore he obiecteth the *first Beast*, under whose name he may serve himselfe more secretly.

13 And he doeth great wonders: Now is shewed by what way he deceiveth.

with men, and obtaineth that worship for which he fighteth, as for heaven & earth: to wit, by working *Miracles*, in the which Antichrist should be wonderfull, whose coming is by the effectuall working of Satan, with all power, and signes, and lying wonders, as Paul hath forwarned, 2 Thes. 2. 9. Which thing if Irenaeus had observed in his 5. booke, chap. 28. he would not have called this Beast so much the *Armour bearer of Antichrist*, as *Antichrist himselfe*. No miracles of the former are rehearsed, but onely power, & great authority; of which there may be a distinct force from signes. It is manifest to all men how this Beast is commended for a notable fine worker of miracles, by and by after he waxed whole of his wound. Beholde one or two (for it were an infinite thing to recite every one.) The Christians have ben protected wonderfully from the Devill in the Temple Pantheon, after that Boniface the 4. had consecrated it to all Saints. Theodorus the next healed with a kisse one diseased with the leprosy. No man in the whole army of Eudo, to whom but even a very small picce of the blessed Spongie had come from the P O P E Gregory 2. was either killed or wounded in the battell against the Saracenes. The body of Formosus brought from the river Tiber into the Church of S. Peter, is saluted and worshipped with great reverence of the Images of the Saints, in the entrance of the temple. A white dove like snow, whose necke was shining as Gold sate upon the right shoulder of Gregory the 6. whiles he celebrated Masse. Whē the same was to be buried in the Palace of Peter, the doores of the Temple tarried not the coming of the doore keeper, but of their owne accord leaped backe at the bringing of his dead body. A certen lame woman by drinking the water wherewith Urbain 2. had washed his handes after the Masse, was healed. Infinite are the things of this sorte, in which the Roman Pope glorieth, both olde and newe. For both are of like force to confirm his authority. Which Zacharias knewe well, who translated into the Greeke tongue the foure bookes of Gregory the Great, concerning the miracles of the Fathers, that the miraculous power of the Popes might be come knowne as well to the Grecians, as to the Latines. But, wilt thou say the miracles of other men are not fewe. That is true in deede: but who are all the slaves of the same Pope: of whom whatsoever wonders are done, they are referred to the defending, preserving, and increasing of his dignity, as to the centre. From whence all these done of his servants, are worthily said to be his, for whose honour alone they make.

¶ So that he maketh fire to come downe from heaven: His power to doe miracles being shewed summarily, now he descendeth to some certen kindes, which the Papists will have to be three, the first, whereby *Antichrist shall*

seeme to rise from the dead; the second whereby he shall make fire to descende from heaven; the third is, the power of speaking given to the Image: which things seeing they are not founde in the Pope of Rome, as Bellarmine will have it in his third booke of the Romane Pope, chap. 15. it followeth, saith he, that he is not Antichrist. His rising from the dead, is gathered from his head deadly wounded, and healed againe, ver. 3, of this chapter, and from that which is said after in the 17. chap. ver. 18. he was, and is not, and ascendeth out of the bottomlesse pit. Which rising againe wee have shewed to be found most plainly in the Pope of Rome, when he was eased, and delivered from those miseries, wherewith by the invasion of the Barbarians, he lay overwhelmed and buried, in mens opinion. For, that it cannot agree to the death of one man, fained for some fewe dayes, it shalbe manifest from the person of Antichrist, which the seventeenth chapter after will proove evidently, to be a long succession of many, not any certen and singular man. Especially also seeing that this wound was very sorrowfull, not inflicted on himselfe willingly, and in jest, but made by his enemies, where could be no place for counter feiting. Which feining of death was brought in by a false coniecture of men, and besides the trueth of the matter, and the very wordes of the scripture. Therefore the Rom. Pope is famous for the first miracle, which if they please, they may call a resurrection, to which it is not unlike. Now what manner of one is he in regard of the second? Certely those miracles seeme to be very great, which are done from heaven, or in the very heavens, whē as men have very little power over these bodies: as when a fire of the Lord falling from Heaven, consumed the burnt offering of Eliah: 1 King. 18. 38. Likewise also when the Captaine over fifty men with his whole bande was destroyed by fire from Heaven, at the prayers of the same Eliah, 2 King. 1. Therefore Antichrist that he might not seeme inferiour to the famous Prophets, would set forth himselfe by this sort of miracles. Gladly doe the Iesuites heare this, from whence they judge for a surety, that the Pope is not Antichrist, of whom, say they, no such miracle is read. But Hildebrand granteth otherwise, who in his Epistle to the Germanes, said, that Henry the fourth being smitten with his excommunication, was blasted with lightening. And not at all adventures, the Spirit doubtlesse ruling his tongue, as before time of Cai-phas; whereby the world might understand, how the Beast should make fire to descende from heaven. But there is no neede that wee should seeke a metaphorical sense, when the History ministreth most plaine demonstrations. Of which sort was that thing that Pope Zacharias in the moneth of Iune journeying towards Ravenna, in the day time was covered with a cloude against the beate of the Sunne, & in the night time armies of fire went before him in cloydes,

clouds, Centur. 8. from Polych. booke 5. 25. In the same place is rehearsed that a *Songe of Felix Archbishop of Ravenna*, placed by the Pope *Constantine* in the most sacred confession of blessed Peter the Apostle, after a few dayes was found blake, and burnt with fire, see it in the booke of Pontifical. they would make men beleeve, that it was blaisted from heaven. But that is more cleere that a certaine Bishop shaking up with many taunts Hildebrand, for his privie grudge against Henry, was destroyed with lightening, and dying cryed *Alas I miserable Wretch bound with a chaine of fire am drawne to Hell: goe yee & shew the Emperour that he may repent, and make amends by duties, for his heinous offense committed against God, against S. Peter, and against his Vicar, unlesse he had leiffer follow after mee going before to everlasting punishments. The same day also the Bishop of Spira bearing some evil will to Hildebrand, gave up the Ghost.* Cēt. 11. from Avent. booke 5. of Chronicles. Did not the Ambassadors of Armenia see upon the head of Pope Eugenius, while he celebrated the Masse at Viterbium, a *beame of the Sunne shining with most cleare brightnes, and in it two doves ascending and descending?* Centur. 12. In the City Barra when Innocentius was saying the Masse, and Lotharius the Emperour being present, there appeared a golden crowne, whereon sat a white Dove: under the crowne hung a smoking Censer, and beside it two burning firebrands: In the same place from the Chron. of Saxe. What can be more cleare then these thinges? Wherefore now I thinke that the Iesuities will not deny, how that nothing doth here hinder, but that the Pope of Rome may well be the Antichrist. Concerning the third miracle wee shall see in his place, in the 15. verse afterward.

14 *And he seduceth the inhabitants of the earth:* Therefore these wonders are not true, but false, and lying, such as are Antichrists according to that of Paul, *With all power, and signes, and lying wonders,* 2 Thess. 2. 9. Although they are not called lying therefore, because they are meere delusions, in which there is nothing beside a bare shewe onely, but partly because they differ very much from true, howsoever they shalbe wonderfull, as which exceede not the powers of Nature, done by the power of the Devill, by a way unknowne to us, whereupon they affect the beholders with great admiration: partly for that they pertaine to the establishing of error and lying For whatsoever belongeth to the commendation of any thing whatsoever, which is contrary to the sacred trueth of the Scriptures, *it is that lying signe:* howsoever it is permitted of God to be very marvellous, both for to try the elect, and also to delude the wicked: whom God by his just judgement giveth over, *that they should beleeve lyes, which would not receive the love of the trueth,* as in the second Epistle to the Thess. secōd chap, 10. 11.

Which

To which rule that cannot deceave, if wee examine those apparitions which are said to have bene done at *Spandavia*, *Birthingum*, & other places in Germany in the yeere 1549. those glorious Angels shalbe Devils transformed into Angels of light, as 2 Cor. 11. 14. Let it therefore be true, which the Papists boast of their miracles, and admit that it were done in very deede, which is put in writing by their men. Yet neverthelesse while all those things doe carry away men from the trueth to errours and superstitions, they are wicked, they are lying, wholly of the same kinde, of which is this fire that the Beast bringeth from heaven.

Saying to the inhabitants of the earth, that they should make the image of the Beast: These wordes as they are in the Greeke, may be referred to the Beast himselfe, as thou he should say, speaking to the inhabitants of the earth, that he had made an image of the Beast & c. as though he would render a wonderfull reason of his workes, declaring that he had done all things for this intent, that the former image of the Beast might be revivd. Or they may be referred to the people, as all Interpreters doe translate, *saying to the inhabitants of the earth, that they should make & c.* as though it were written, *saying that they should make & c.* Which is the ende of all these miracles, that the first Beast might be placed in honour with men, and it is in the power of the people to make this Image. For unlesse they give honour, there should be no glory for this Beast. But to make an Image to the Beast, is with the Greekes spoken in the third case *ποιῶσαι εἰκόνα τῷ θῆτιω* not *θῆτις*, there is this difference, that a man maketh an image of some body, as a Painter, or Carver of Images, who fashioneth an Image for gaine, or for his minde sake: but he maketh an Image to some body, who maketh it for the sake, or honour of some body. But this Image is not any coloured picture, or image made of any matter. For *all must be slaine, that will not worship this*, in the next verse; but an Image made cannot come unto all men, unlesse either it be carried through all countries, or if it shall have a fixed place, all leave their dwelling places, for to goe thither into a strange country. Furthermore *this Image* shall effect by his owne strength, *that whosoever shall refuse this worship, he may be killed*, as in the next verse. But this power is greater, then can agree either to a picture, or Image, howsoever wee have read that some have spoken at some time by the cunning of the Devill. Neither are the Images of living men wont to be thrust upon the people to be worshipped: Images indeede may be set up for living men, but onely for civill honour, not religious worship. Therefore this Image is not any picture of the body, but a lively and expresse figure of honour, Kingdome, power, which the *second Beast* should carry of the former For

this is that which the *second* striveth for, that in his person the first may be revived. VVhich his wicked ambition is declared most significantly in this kind of speaking. For first, when he desireth earnestly *an image to be put to the first Beast*, by the same he sheweth, that he doth require no newe thing, but onely the shadow of that olde thing, the trueth whereof had bin in former times. VVhich cunning wee called before, *the fained name of Antiquity*, above in the 12. verse, From whence also it may be manifest, that the first Beast was not the Emperours, but onely the Pope. For it had ben an uniuert and impudent request, if the Pope had chalenged openly to himselfe, the honour of the Emperours; but he requireth nothing but that which was proper to the former Popes; who would not thinke that he ought to condescende to so reasonable a demande? Furthermore this image declarerh what manner of honour he desireth to obtaine among his worshippers, to wit, such as the Idolaters doe give to their Images, *for he will sit in the hearts and consciences of men, as an Idoll*, as it appeareth manifestly from the adoration, and admiration whereof wee spake before. He desireth himselfe to be esteemed God; but the Spirit calleth him by a true name, a false God and an Image. The Spirit acknowledgeth not that foolish difference betweene *Image & Idoll*, which of late the Idolaters have forged. But is it not more cleare then the light, that superstitious men have exalted these latter Popes to be certain divine maiesties, and not simply unto the former glory of the aunient Popes, which seemed to have bin utterly abolished by the warres of the Gothes, and their dominion in Italy? Doe not the same men worship this newe framed *Image*, as an Idoll? See those thinges which wee have spoken at the 6. and 9. verses. VVhereunto many other might be added, unlesse it were needlesse in a matter apparant inough to the whole world.

15 *And it was given unto him, to give a spirit to the Image*: After that men began to worship the revived Beast, an image of the former, as it were an Idoll, to the ende that this who is his crafts maister might the more bewitch the people, he should endue the *Image with a vitall faculty*. He alludeth to the Devillish arts of the Idolaters, whereby they effected that the Idols should utter oracles with distinct voices, that they might wrap the mindes of men in greater superstition. So the Pope having once gotten with men the honour of a divine power, played no longer the part of a dumbe person, but forthwith began to speake, bid, forbid, set up, plucke downe, to blesse, to curse, to bragge openly, *by mee Kings doe reigne*: as Hadrian in his Epistle to the Archbishop of Trevir: Mogent. Colonienf. *Whence hath the Emperour his Empire but from us? therefore he reigneth by us*. Againe, *that*

Ddd

which

That which the Emperour hath, he hath wholly from us. And also, Beholde in our power is the Empire to give it to whom wee will: being therefore appointed of God o-
 ver nations and Kingdomes, that wee should destroy, and plucke up, builde and plan-
 te. A terrible voice of the Image, and surely farre more terrible, then of the
 olde Beast, whose Image he is, which never durst mutter any such thinge. No
 marvaile though the Canonists quaking at this voice, doe freely pro-
 fesse: that in these thinges which the Pope will, his will is to him far a reason, & that
 yet it may not be sayd; why dost thou so. At chap. quanto, of the translat. of the
 Bilhop. And this is the third miracle, farre more wonderfull indeede, the
 if some image or picture should utter a lowde voice: for this is noe newe
 thing, both renowned from those heathen oracles much spoken of, & al-
 so being the accustomed play of the Magitians: but that this image of the
 Papiſts should thunder with so terrible a voice, it was a thing which the
 world for good cause should be astonied at. In this wise therefore wee see
 this Pope a miracle worker, famous for these three sortes of miracles, by the
 which even the Papiſts themselves graunte, that Antichrist should be no-
 tably knowne.

I And should cause that as many as will not worship the image: Now unto his
 fraude he joyneth violence: for, whom he cannot bring by miracles to wor-
 ship him, he compelleth by punishments. But who is he that should cause,
 that as many as will not worship the image of the Beast, should be killed?
 Doubtlesse the Image. For there is the same nominative case of both the
 verbes, should speake & should cause. If the Greeke be translated word for
 word, they are more plaine, then as they are expresseed commonly in latine;
 and it was granted to him to give a Spirit to the image of the Beast, that both the I-
 mage of the Beast should speake, and should cause that as many as would not wor-
 ship &c. From which it is manifestly apparant the image is the supposite of
 the verbe should cause. By which argument wee have proved before, that
 these thinges are not to be understood of any image made with hande,
 which to be of so great power is a thing incredible, but of a lively image,
 which before wee said spake terribly; who would put to death any, which
 should refuse to acknowledge his Godhead. Neither is any ignorant, how
 great butcheries were made through the whole world of Christians, be-
 cause men were not obedient to this Image. The Emperours themselves be-
 ing squamish in this matter, suffered punishment for refusing this ad-
 ration, by the losse of their dignity, yea of their life. What shall wee thin-
 ke came to the other multitude? It would be an infinite thing to reckon
 up, and the matter is knowen well inough: Montanus and Plantine read,
 and doth cause; against the trueth of all other bookes.

16 *And he maketh all small & c.* The other punishment is of goods, in which they are punished, who will not receive *the marke*. And this marke briefly comprehendeth all that way, whereby any is kept in subiection to the Beast in any sorte. And it is to be observed, how the Beast requireth, that his vassals should be tyed to him by a stronger bande, thē God those of his household to him. A *Seale* was sufficient for him to touch the toppe of the skinne, with some light signe. But the Beast will have his marke to sinke in more deeply; whereupon he useth a *Character* to be engravē on the very flesh according to that affection wherby he is wont more earnestly to urge obedience to man, then to God. In this verse therefore he declareth to whom it doth belong to take upon them the marke, & also in what parte. They are all sortes of men, as sheweth both the note of generalitie, and also the distribution of the same. For he passeth over none, how contemptible soever and abiect, whom he hath not bound to him in some manner. Wisely indeede, seeing small sparkles doe kindle a great fire: Cities are taken in that part very often, which was in least feare, and evē the underminings being neglected, doe overthrow the strongest and highest wallles. Are not the Princes constrained to follow the multitude? Therefore very warily he thought that regard was to be had of *small men, poore, and bond*. Which so vigilant and exquisite carefulnes doth the more set forth the glory of Christ in destroying this Kingdome. As touching the wordes: *And maketh all that he may give them a marke & c.* It is a short kinde of speaking, but very significant: all one as if he should say; he bringeth all into that case, that they willingly receive the marke from his hande. Wherefore in the translation I thought that I was not to departe from the very wordes.

¶ *That he may give them a marke in their hande & c.* Montanus, that they may give them *markes*: so Aretas. As though the Beast should compell men to imprint the markes in themselves: but to make this sense good it should be written, that they may give themselves. Yet Aretas maketh no other sealer then the Beast. But after he hath shewed who are to be marked, now he declareth in what parte, to wit, either in the right hande, or in the forehead: In the right hand, to the ende that they should fight valiantly for the Beast to their power. For the marke is not to be received in the left hande, but in the right hande, being the stronger, and more ready member. In which manner are marked *Emperours, Kings, and all Magistrates*; furthermore the whole Clergie, also the universall troupe of religious men, Professours in Schooles, Canonists, Lawyers & c. All these are souldiours set in the reeward of the bande garding the Captaine, and the principall champions of the Beast. The marke is set in the forehead, that all may see playnely, to whom obediēce

is due. In which part *all the rest of the common sorte* beareth the marke. For although they be not of so great strength as the former, to defend *the Beast*, yet it is needfull, that they confesse him openly, to whose tuition they belong. VVherefore the marke in the right hande, is a bond of nigher familiarity, both because defence is some greater thing, then a bare professiō, and also because it goeth before it in order and honour. Although the order is changed in the chapter following in the 9. verse, but as it seemeth to aggravate the thing, as wee shall see there.

17 *And that no man might buy & c.* The force of this marke is, that it may be a passport for entercourse of marchandise among mē. How great losse then must they needs suffer, who because they shall want this privie token, may have to doe or make any bargain with no mā? VVhich thing is ratified expressely in the Decrees: *That no man ought even to speake to these mē to whom the Pope is an enemy*, Caus. 11. q. 3. *If an enemy*. And againe Distin. q. 3. Gratian; *That obedience is due from all men, to the chiefe Pope, that none may have any fellowship with him, to whom he shall be an enemy for his actes: neither shall he be able to remaine in the Church, who forsaketh his chaire*. To confirme which things, a forged Epistle of Clemens is alleaged; *Neither must wee here tarry till one be excommunicated: but if that Clemens be an enemy to any for his naughty acts, doe not you expect that he should say unto you & c.* That is, his becommes are to be observed, that without warning wee turne away our selves from them, with whom wee are able to conjecture that *the Holy Father* is angry. VVhat more plaine prohibitiō can there be to bargain with them which want the marke? The practise of this time confirmeth the same, but more evidently the former times, when the whole earth wondred at the Beast: for then he that wanted the marke, had no leave to exercise marchandise with any man.

¶ *Save he that had the marke, or the name & c.* A distribution of the marke into three kindes, *the marke* being put for all, as it commeth to passe in divisions, *the name of the Beast*, and *the number of his name*. The marke is the first and principall token proper to his defenders, and such as are familiar with him, as it seemeth, consisting partly in ordaining *the Clergie men*, in whom is imprinted an indelebile marke of their perpetuall Romish bondage, the divine providence so governing their tongues, that they should note the strength of their forged sacrament in those wordes, by which the *marke of the Beast* might be plainly seene of all mē. Partly in the *othe*, whereby the chiefe Emperours, Kings, the other Magistrates, and every condition of men of something a superiour degree is bound to the humble service of the *Romish Pope*. So Otto the first in the yeere 942. sware to Pope
Iohn

John the XII. That he would exalte to his power the holy Church of Rome, and John the Restour thereof, Distinct. 63. chap. To thee Lord. More fully in the booke of Pontificall. where in expresse words the Emperour *promiseth, freely undertaketh, and warranteth, and sweareth before God and blessed Peter, that he from henceforth would be the Protector, Protectour and defendour of the chiefe Pope, and the holy Church of Rome &c.* Clement. booke 2. Title *Of the Othe.* The Name is the proper naming of the Beast, given to the rest of the people, as a name derived from the Fathers or Ancestours, to whom the othe and ceremonies of ordaining did lesse cōpete. For the marke eyther of the othe, or ordination and such rites, is not printed in all the people (for these be- long to the Clergie, Great States, and others who execute a publike office) but there is an other easier, and readier way, wherby the multitude may profess themselves to be among the proper goods of the same Lord, to wit, so taking upon them his name, as in olde time servants did: that even as the Prince himselfe is called *Catholike, Prelate, Pope:* so they *Catholikes, Bishopps, Papis.* Of olde some of these names were common, but at length the Pope chalenged them to himselfe; neither will he have any other to be Catholikes now, save those that are of his heard. And although these names doe flow to all his subiects without difference, yet the common sorte are knowne by this badge onely, the other being marked with a peculiar marke beside. But what need is there nowe of a third note? The two former containe the whole company of vile persons of this Kingdome. There is an other kinde of men somewhat further removed from the Empire of the Beast, then that which even nowe I spake of. VVhich unlesse it will be marked at least with the number of his name, must knowe, that they are restrained from the use of any kinde of marchandise with the subiects of this Beast. But these seeme to be the Grecians, who unlesse they would take upon them the number of this name, should be esteemed banished men from this Empire, and all the emoluments, which might be gotten in the same. The Number of his name is the very same that a name expressed by a number, or, that I may so say, a name of number. VVhich seeing it shalbe made manifest to be *Latinus*, from those thinges which shalbe spoken on the next verse, the trueth of this Prophecy is wonderfully well knowne, even from this part also: for the Beast before time did pursue the Grecians with so great hatred, that although he sawe them miserably spoiled of all their neighbours, would suffer no aide to be carried to them from the VVest, untill Michaell Paleologus about the yeere 1273. at Lions in Fraunce, agreed with Gregory the x. to make himselfe and all his people subiect to the number of the name of the Beast, that is, promised that all his people here-

After should give all soveraigntie to the *Latine Pope*. Therefore of the three marks the *Character* pertaineth to great States and the Clergy, as *Sonnes*. The name to the people and common sort, as *boundmen*. But the number of his name to the *Grecians* being strangers.

18 *Here is wisdome: he that hath understanding &c.* Now he exhorreth us to number this name. From which exhortation, if wee shall consider it diligently, some things may be learned, by which wee shall be lead into the true knowledge of the name. For first, why should he require diligence rather in the number of the name, then eyther in the marke, or in the name of the *Beast*? It is manifest that this exhortation belongeth to the third member. But the *Character*, or name of the *Beast* had served for a more certaine knowledge, and made more plaine. VVherefore their affection was to be stirred up rather to the searching out of these things, from which they might have hope of a greater fruit. The reason why these are omitted, and that alone is set before us to be considered, seemeth to be this, because the number of the name might beginne at what time *Iohn* wrote. The *Character* and the name had not yet taken beginning, even as neither the *Beast* himselve, as wee have shewed: from whence they came under no accounte, or understanding. The names indeede of *Bishops* were common, even in those first ages: but the state of them then was of an other sort, then after that they were turned into a name proper to a certen man. The exhortation hath respect to the same ende: *Here is wisdome: let him that is endued with understanding count the number*: How great a torment had it ben to learned me of that age, to assay a thing altogether impossible? VVould they not for just cause have abstained from the labour of seeking of that thing, to finde out which they could have no hope? The endeavour of divers of them sheweth, that this opinion prevailed not in time past, as though this wisdome should belong to the time to come, in no wise to their time.

Let this then be the first property; That the number of the name might be knowne, even to that age in which *Iohn* lived, not onely to himselve by revelation, but also to another by searching out and study. Secondly it is expressly delivered that it is the number of a man, that is, such a name of a man, from whose letters of number, ariseth this number. VVhich yet is not the proper name of the *Beast*. For it was the number of a man, before the *Beast* was. Neither could it remaine in one person of a mā flourishing at that time, when *Iohn* was. For then the counting had bene uncertaine, doubtfull, and impossible. But it is the name of a nation, passing from one man unto some whole people.

Thirdly, the number shewed obscurely and darkely, declareth that it was dangerous

vous at that time to publish this name before all the world. For to what purpose is this darke shewing of the matter but to avoide an unnecessary offense? Whereunto Paul agreeth: *but now yee know what withholdeth*, 2 Thes. 2. 6. From which it appeareth that the Apostles taught secretly the Churches concerning Antichrist, the which was not expedient for to be carried forth into the wicked world. Not because through feare of danger they thought it were to be concealed cowardly, but because before the Beast rose up, when his name yet was not necessary, they would have the Church to be without needlesse troubles. A fourth common property ought to be added from the former verse to these three, which are taken out of this verse; to wit, *that this number doth loose them from the bond of prohibited intercourse of marriage, who doe suffer themselves to be marked with the same*. All which now being ioyned together have this summe: *That the number of name is a numerical name of some man, making the number of sixe hundred three score sixe, that might be numbred, at that time, when this Prophecy was first set out in writing, yet nevertheless shewed but darkely for to avoide unnecessary perill; by which at length they are delivered from the prohibition of buying and selling, who doe receive the marks thereof*. Which description will not suffer any more this name to be wandering, and uncertaine, but shall distinguish some one certaine, and true from all the rest. For assoone as the names shalbe examined by this rule of certaine trueth, which are brought of Interpreters, wee shall finde how all beside one are absurd. Some by a certen property doe resemble this number: of which sort I have knowne two. The first which Franc. Iunius a most famous man, and a great light of the Church bringeth, who will have this number to be the Popish learning, and the Canon lawe, as he calleth it, especially in the sixt booke of Decretales, added to the five former by Boniface the eight. For this number is perfect, and divers times rebounding perfectly from his partes: neither is there any part of the Popish lawe, which is not referred to his head, or contained therein. The Beast teacheth this name also, and maketh it, as it were a marke of his people. Yet notwithstanding seeing this name belongeth to the Beast farre spent and very olde, and not that auncient one, which was before his beginning, neither the name of any man, it seemeth lesse to agree: especially seeing here is no danger, why a covert speaking of it should be necessary: neither lastly doth this name appertaine to the, who least doe cleave to the Beast, of which sorte is the number of the name above ver. 17; but to the Beasts darlings, the Canonists, who the Pope setteth much by. The other is of our most learned cōtrey man H. Broughton, *Adonikam God is rise up*, the name of a mā in Ez. 2. 13. whose posterity are counted there 666. as though Iohn did say, there is the same name of the Beast, which is of that mā, whose posterity are read to be 666. that is, *Adonikam*.

A name

A name surely very fit, seeing Antichrist vaunteth himselfe above every name on earth. But seeing this name signifyeth no more then that which Paul had taught before evidently, saying, *exalting himselfe above all that is called God*, 2 Thes. 2. 4. It is not likely that that now should be concealed by a darke speach, which before was noised through all the Church. VVhat troubles also were to be feared, if this name had ben published? that in the meane time I may say nothing of this, that the posterity of the same *Adonikam*, afterward in Nehemiah are numbred sixe hundred three score & seven in the 7. chap. ver. 10. The rest of the names Τετάν, Δαμπέτις, ὁ νικητής, κακός ὁ δηγός, ἀληθὴς βλαβερός, παλαιάσανθ, ἄμνθ, ἄδικθ, in Aretas: in the later writers ἐκκλησία Ἰταλική, and the like, partly are not the names of any man, or at the least not of a people, partly nothing was to be feared from them, to whose knowledge soever they should come: *Romijn* or *Romignus* *Romane* come mightest of all: but the fourth property reiecteth this also, which could not be of force inough to recover the favour of the *Beast*. The Grecians willingly acknowledged themselves to be *Romanes*, and of a long time boasted of this name. Constantinople was commonly called, *New Rome*; yet in the meane time they were greatly hated of the *Beast*, untill at length they did shew their consent with the *Latines*, and yielded the Primacie to the *Latine Pope*, Therefore all accounts being cast, I thinke that *Lateinos* is the name which the Spirit here biddeth us to number. Which is a name, whose letters after the account of the Grecians, doe accomplish this number, and unto which all the other properties doe agree: and so much the more, because from the Apostles times it hath ben extended to us, and the event hath so confirmed it, that it is now more cleare then the light at noonetyde, which was darke before. For so Ireneus in his 5. book chap. 29. against heresies, *But*, saith he, *the name Lateinos contemnerh the number sixe hundred three score and sixe: and it is very like to be true, because the most substantiall Kingdome hath this name, for they are Latines who now doe raigne. But wee will not boast of this.* Such are his wordes. As though this were not the opinion of him alone, but he had received it frō another: but from what other man is it likely, then from Polycarp, whose scholar he was, and he Iohns scholar? Such therefore are these *Beasts*, whose lively image wee see in the *Romane Pope*, who according to the plaine interpretation of the wordes, the events of the times, and agreablenes of all things, so fitly without any violence casteth himselfe into every part of this first paterne, and that even to the least appearances, and likenesses, that I thinke the very Papists themselves cannot doubt any more, who is Antichrist. And thus farre concerning the *Dragon* and the *Beast*, according to the consideration of knowledg

ledg encreased, which should come under the blowing of the seventh trumpet, for Hitherto doe the thirteene Centuries extend, ending in the yeere 1300. to wit, in the number of the name of the Beast, that is, a little after that the matter was brought to a point with the Grecians, who submitted themselves to the Latine Pope: with which number of his name the Spirit also cōcludeth this Prophecy of the Beast, shewing a very great consent of the issue in every part.

CHAP. 14.

THE N I beheld, and loe a Lambe stood on mount Sion, and with him an hundredth fourty and foure thousande, having his fathers name written on their fore heads.

2 And I heard a voice from heaven, as the sounde of many Waters, and as the sounde of a great thunder: and I heard the voice of Harpers harping with their harpes.

3 And who did sing as it were a new song before the throne, and before those foure Beasts, and those Elders: and no man could learne that song, but those hundredth fourty and foure thousande, to wit, those which were bought from the earth.

4 These are they which are not defiled with women, for they are virgines: these follow the Lambe whither soever he goeth: these are bought from men, being the first frutes to God, and to the Lambe.

5 And in whose mouth was founde no guile; for they are without spot before the Throne of God.

6 Then I saw an other Angell flying in the middes of heaven, having an everlasting Ghospell, to preach to them that dwell on the earth, and to every nation, & tribe, and tongue, and people.

7 Saying With a loude voice, feare God, and give glory to him: for the houre of his iudgement is come, and Worship him Which made heaven and earth, and the sea, and the fountaines of Waters.

8 And there followed an other Angell, saying, it is fallen, it is fallen, Babylon that great Citie, because shee gave the Wine of the Wrath of her fornication to drinke to all nations.

9 And the third Angell followed them, saying with a loude voice, if anie man shall worship the Beast and his image, and receave his marke in his forehead, or in his hande

10 The same shall drinke also of the Winne of the Wrath of God, of the pure Wine, I say, which is powred into the cuppe of his wrath, and he shalbe tormented in fire & brymstone before the holy Angels, and before the Lambe.

Ecc

11 And

11 And the smoke of their torment shall ascende evermore: neither shall they have any rest day and night, which worship the Beast and his image, and whosoever receiveth the printe of his name.

12 Here is the patience of the Saints: here are they that keepe the commandments of God and the faith of Iesus.

13 Then I heard a voice from heaven saying unto mee, write, blessed are the dead which dye for the Lords sake, from henceforth: even so saith the Spirit: for they rest from their labours, and their workes follow them.

14 And I looked, and beholde a white cloud, and upon the cloude one sitting like unto the Sonne of man, having on his head a golden crowne, and in his hande a sharpe sickle.

15 And an other Angell came out of the Temple, crying with a loude voice to him that sate on the cloude, thrust in thy sickle and reape: for thy time is come to reape, for the harvest of the earth is ripe.

16 Then he that sate on the cloud did thrust his sickle on the earth, and the earth was reaped.

17 Then an other Angell came out of the Temple, which is in heaven, having also a sharpe sickle.

18 And an other Angel came out from the Altar having power over the fire, and cryed with a loude voice to him that had the sharpe sickle, saying, thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 Then the Angel did thrust in his sharpe sickle on the earth, and cut downe the grapes of the vineyard of the earth, and cast them into that greate wine presse of the Wrath of God.

20 And the wine presse was troden without the citie, and blood came out of the wine presse, unto the horses bridles, by the space of a thousand sixe hundred furlongs.

Analysis.

WEE have spoken of the thinges done by the enemies, it followeth in this chapter concerning the vertue of the citizens, declaring what was the condition of the true Church, since the time that the battell was ended in heaven, the Dragon cast forth into the earth, chap. 12. 9. and the Beast began to come out of the Sea, chap. 13. 1. Which condition is double, the first is of an host: where the happy lot of the Saints is declared, from the Captaine, the Lambe standing upon mount Sion. Likewise from the souldiers both defined, and also selected, ver. 1: furthermore from the joy of the Spirit, expressed by a newe song, ver. 2. 3. and the holines wherewith they are endued,

CHAP. 14 A REVELATION OF THE APOCALYPSE. 389

ended, ver. 5. And this multitude of the Saints is that seed of the woman, scattered here and there in the world, with whom the Dragon made warre, after that the woman in flying into the wilderness disappeared, chap. 12. 13. The second condition is of fighting, whereby they goe forth into the army: where some are *Emissaries*, who the breaking in being made, do skirmish with Antichrist, and first by the word: which is done three manner of waies by three Angels following one another in order. The first of which doth cast upon the earth a generall light of the Ghospell, ver. 6. 7. The second foresheweth the ruine of Babylon, ver. 8. The third *dispoiled the Beast of his coverings, and setteth him in the open light*, by threatening a terrible judgement against them, who setting light by the judgement, doe nevertheless cleave unto him, ver. 9. 10. 11. But when as the weak are afflicted at the afflictions and torments which they are constrained to undergoe, while they returne to the truth, a double consolation is added, one of Iohn, ver. 12. The other of a voice sent from heaven, whereby the former is confirmed, ver. 13. And so the first coping is performed by the word. The second skirmishing is by deed, which is also double: *The Harvest*, and *Vintage*: unto the harvest the servant is furnished with an instrument, ver. 14. with a *commandment* ver. 15. and goeth about the worke, ver. 16. Vnto the grape gathering, the Angel cometh forth prepared and in a readinesse, ver. 17. received the *commandment* from an other Angel, ver. 18. and dispatched the businessse, ver. 19. 20.

Scholions.

Then I looked, and behold there was a Lambe standing: This Prophecy beginneth at that time, wherein the Dragon being cast into the earth, drove away the woman into the wilderness, chap. 12. 13. & c. where more fully the condition of the Church lying hid is declared, in regard of the clearer knowledge of the seventh trumpet, as hath ben observed at the beginning of the 12. chap. The eleventh chapter toucheth the state of former things, as it were in one word, spending all the rest of the Prophecy in the sufferings of two witnesses, as the chiefe members: but here more largely is unfolded in what state the affaires of the whole body were in the meane time, both as touching the safety, and also in respect of the fortitude of some, by whose conduct a ioyfull victory is begun. Iohn therefore repeating the matter from thence, saith, that he sawe a Lambe standing on Mount Zion. Which Lambe is Christ, the Sonne of God, as is manifest from his correlative in this verse his Fathers name. He playeth the Lambe all this time, patiently suffering the Dragon and the Beast, neither punishing them with that severity, that both he was able, and also they had deserved. And yet notwithstanding

standing he lyeth not downe carelesse, neglecting the safety of his people, but standeth in readinesse to defend them, covering under his wings the woman, and her scattered seed, that they should receive no hurt from the enemies. Mount Sion on which the Lambe standeth as on a tower or high hill, is the Church it selfe, which standeth firmly like Mount Sion against all the force of adversaries. Before it was the *Temple*, and the holy *Altar*, but a small covert to hide in, chap. 11. 1. Afterward a *wildernes*, and desert, because it had noe cleere outward face on earth, chap. 12. 6. 14. Now it is called *Mount Sion*, because it persisteth invincible in the middes of these tumultuous stormes. A notable comfort against either the paucitie, or deformity.

¶ And with him an hundred forty and soure thousande: This bande of men is the same, which was before of the *sealed*, chap. 7. 4. Aretas thinketh it to be an other, because the article having relation thereto is wanting. But it is wonte to be omitted in things very well knownen, as the woman in Iohn 1 knowe that the *Messias* shall come, which is called *Christ*, chap. 4. 25. and many the like. Verily these, beside the concurrence of the number, have also a name written in their foreheads. but what is this else then to be *sealed*? furthermore, they sing also a song, which no man could learne but they, ver. 3. Therefore they are chosen out of the whole company of them that perish: upon whom alone, while those troubles of the Church continued, *Christ* bestowed the wholesome knowledg of himselfe. Wherefore in all things they are those *sealed ones* together with the measured temple, and the woman flying into the wildernes, to be referred unto that time of the seventh chapter. From hence then see with how great a traine the woman was in the *wildernes*: and how great a company of Saints were in the temple with the two Prophets, chap. 11. 1. 2. Although it be very small, if it be compared with that, which possessed the holy city, and the court. But as before time there were unknownen to the world seven thousand men. which never bowed their knee to Baal, so of late in these last ruines of the Church, there were an hundred and foure and fourtie thousand Saints in Mount Sion, who when the rest of the whole world ran after the Dragon and the Beast, were conversant alwayes together with the Lambe, never departing from his side.

¶ Having his Fathers name: Aretas, the Complut. edition, and another to the same end read thus, having his name, and his fathers name: so also the old Latine translation. Which reading, as being more expresse, seeing wee are by *Christ* adopted to be sonnes, & so many copies agreeing, I thought is rather to be followed. As touching the chiefe point of the matter, there is no difference; yet one is more significant then the other. But from hence there

there is light to illustrate that in the 7. chap. ver. 3. where mention is made of *sealing*, but no shewing what manner of mark was inprinted; from this place wee learne, that there was writtē in their foreheads, *that God by Christ was their Father*. For iust cause is this made the badge of the Saints, whereby most of all they are discerned from the wicked of the world, whose manner is, as wee see in the Papists blaspheming the sacred trueth, to condemn of arrogancy, the filial confidence. But thou must observe, that there was not any sensible marking, or if that were granted, that yet it was not the *signe of the Crosse*, but *his Fathers name written in their foreheads*.

2 And I heard a voice from Heaven: from Mount Sion, where the Lambe stood with this multitude, from the Temple, to wit, from the Church. The same thing is signified by divers names. In this Mountaine onely they did bend themselves with all their power to praise God, the rest of the world following their wicked, and vaine studies. The voice which was heard, is set foorth by a triple similitude, of *waters, thunders, & Harpers*. Which three fold similitude noteth the progresse of the Church. The first voice belongeth to the Church declining, *being confused, and not distinct*, such as is the noise of waters: which signifyeth nothing, teacheth nothing, but beareth the eares with a certen unprofitable roaring. For when the woman went first into the wildernes, although farre most learned men flourished in the Church, as Athanasius, Basilus, Nazianzene, Chrysostome, Ambrose, Hieronymus, Augustine and others, whose very learned workes made a great noise through the whole world; how notwithstanding was all this doctrine in every place not understood, not perceived of many men, every one neverthelesse earnestly inclining to their superstitions? Yea the teachers themselves did not speake distinctly, and plainly, sometime preaching righteousness by Christ onely, sometime attributing the same to their own workes: sometime taking away free will, sometime leaving the same whole: in word condemning Idolatry, in very deede establishing it by the invocation of Saints, worshipping of reliques, and such wicked superstitions. Certainly there was scarce any point of doctrine, which they did maintaine constantly alwayes in the same manner. Therefore that was a disordered noise, which rather oppressed the sense, then informed the minde with profitable knowledge. For as the wordes of a man giving up the ghost, die in his iawes, and make no distinct sounde for the understanding of the hearers, so the trueth being now readie to die, sounded so confusedly in the conflict of contrary opinions: that scarce any word of it could be understood. Yet notwithstanding in this disordered noise, the Saints learned some thing, which avayled to the furthering of their salvation. If wee fol-

low this interpretation, which the event maketh good, you may observe, what is the judgement of the Spirit concerning the writers of that age, that pure doctrine can no more be drawn from their writings, then any profitable knowledge be gathered from the noise of the dashing together of waves. I would have nothing taken away from their prayes: for that which they wanted was long of the time, not of their learning & wit, wherein they excelled. But I cannot but wonder at the daintinesse of our age, that the good corne being found out, it would feede againe withakers. The second voice is of *thunder*, roaring, terrible, making a cracking by certaine respites. This voice is proper to the Church reviving, uttered by the Waldenses, the Albingenses, VVickliffe, and Huss. These did thunder vehemently, and the world was abashed with the great noise, but all feare vanished away together with the roaring, while a newe violent soide came suddenly upon them, as it is in thunder, at which men quake no longer, then their eares are filled with the noise. The voice of *Harpers* belongeth evidently to the trueth restored, immediately before the *Woman* went out of the wilderness, Confessions being made of the Churches everie where, the Augustane, that of Strasburge, of Basile, of the Swisers, of Saxonie, most sweetly consenting all to one trueth. Therefore this threefold voice generally setteth before our eyes the whole course of the doctrine, from the first lurking of the Church, through all that long raigne of Antichrist. From which wee see, how every latter Prophecy is more cleere the former. First the assembly of the faithfull was shewed by the *scaling*, ch. 7. Afterward by the *covering place in the Temple*, chap. 11. Thirdly, by the *flight into the wilderness*, chap. 12. Now more fully in this manner that wee have heard, and shalbe more evident in the particular exposition.

3 *And which did singe as it were a new song: and doe sing*, by the defect of the article, and *which did sing*, for and *singing*. A new song, is the praying of God by Iesus Christ, through whom the elect are made children. It is called new, not because men now first began, to be, and to be counted the sonnes of God, but because in the true Christian Church this grace is communicated to farre moe, then in any place else before the communicating of the Redeemer, and confirmed by more plentifull arguments. In which manner wee are said to have received the Spirit of adoption, Rom. 8. 14. not because wee first have received it, but because more plentifully then before this time. Or there is a double song, ever since the first beginning of things, an *olde*, and an *dewe*. The first praised God, because wee were made sonnes by creation as Adam before his fall: the second extollet God with praises, for that wee are made children by redemption. This is a new song, because it is
latter,

latter, although all the elect have used the same from the beginning. It is sung before the *Throne, the Beasts, and the Elders*, because chiefly this praying is done in the public assembly of the faithfull: although this assembly was in the wilderness, and not perceived of the world. Or it is sung before the *Throne*, because whosoever professeth this faith in truth, he belongeth to the assembly of the elect, although the difficultie of the times, suffered not public congregations to be gathered, in which they might acknowledge the same thing freely.

¶ *And no man could learne that Song:* Through all the space that the Church lay hid chap. 12. 6. For now the multitude of the faithfull was certain, definite, and that might easily be numbred, they being picked out from every Tribe, which should sing this new song, above in chap. 7. For as once God separated the twelve tribes of Israelites to be his people, from the rest of the whole world, neither could any stranger ioine himselfe unto that company, untill the partition wall was broken downe: so nowe hath God disjoined the false worshippers from his, by the strong walles of the courts: of which these are thrust up into the inward temple, as into a certain straight and narrow prison; they in the meane time reioicing in their outward and larger court, chap. 11. 2. VVho could not, or at least would not conceive, what the Saints did sing within: but with a certaine bastard melodie, made a great noise, praising God for their adoption, but made partly by Christ, partly by their owne strength: shewing by this *thicke Sibol* of what kinde they are, Iudges. 12. 6. There should be the a very small nuber in respect of the other multitude of them that did sing this song for a certaine time. Yet after Antichrist should beginne to decrease by little and little, the number of the faithfull should increase daylie, in so much that at length it could not be numbred, chap. 7. 9. In this wise is the *joy of the Spirit*; their *holmes* is described in the other words, and first, that *they are bought from the earth*, that is delivered of God from the false and counterfait Church, as it were out of the middes of a burning fire, to wit, by the woonted signification of the word *earth*.

4 *These are they which are not defiled with Women:* VVell hath Aretas observed, that these things are not spoken against marriage. For what defiling can be there, where the *bed is undefiled*? Heb. 13. 14. VVas this company unmarried, and onely of Priests? Nay marriage in time past was not forbidden even unto the Levites, neither is this number made of the Tribe of Levi alone, chap. 7. 4. & c. Certainly neither were the Christian Elders without wives untill Hildebrand, who to the ende that his Clergie might not be defiled with chaste mariages, opened a way to Sodomitry. But peradventure

venture there was none in this multitude, defiled either by the spotted of unlawfull company, or by the infirmity of the flesh. Shall wee thinke that repentance is waxen so fraile since Christ came, which before he tooke upon him flesh, had such power to cleanse? Wherefore it cannot be that women should be taken properly in this place: but *to be defiled with women*, is as much as *to worship Idols*: whereunto wee knowe that, to commit fornication, is referred every where in the scriptures, as, *they goe a whoring after their Gods*, Exod. 34. 14. And in Ezechiell, *thou hast played the whore with the Sonnes of Agypte*; that is, thou hast worshipped the Gods of the Egyptians; and so in many other places. According to which rule, *not to be depled with women*, is the same, as *not to worship the Gods of women*. Who then are these women? *the Locusts, the people of the Angell of the hottamelesse pir*, the army of the Roman: Pope, which had haire, as *the haire of women*, chap. 9. 8. *These bought from the earth*, consented not to the same Idolatry with the Locusts women, neither worshipped their King, adoring either *the Beast, or his Image*, or in receiving his marke in their forehead, or hand; or if peradventure for a time they were carryed away with the cominon errour, yet at length they renounced the same by repentance, which doth so wipe away all finnes, as if they had never ben defiled with them.

¶ *They followeth the Lambe whither soever he shall goe*: Obeying their Capaine Christ in all things, and hearkening to his commandements onely. Montanus inserteth *far*; thus, *for whither soever he shall goe &c.*

¶ *These are bought from men*: By the merit of Christs blood, saved from the generall contagion; and chosen out of the multitude of those that perished; least any should attribute salvation to them from that integritie, which was mentioned even now. That purity was not sufficient to salvation, so farre as it is inherent in themselves, but the price payed by Christ.

¶ *The first fruites to God*: In respect of the exceeding great multitude, which at length should embrace the trueth, darkenesse being put away, chap. 20. 5. 6. &c.

5 *For they are without blame*: God seeth noe uncleannesse in them, upon whom he putteth the most pure robe of his Sonne; in him doth he behold the elect, in the imputatio of whose righteousness consisteth this most pure integritie of theirs, not in the perfection of their owne vertue. Aretas omitted *before the throne of God*, and putteth in the place of it, that which is raken from the former wordes, *these are they that follow the lambe*.

6 *Afterward I saw an other Angel*: Hitherto the generall constitution of the whole Church, in as much as it pitched the tentes with the Lambe: now followeth the battell begun by a few citizens: and first by those who doe

doe set upon the Beast *by the word*. For about the ende of a thousand yee-
res, after the first flight of the *woman into the wilderness*, as shalbe clearly ma-
nifest from the twentieth chapter, the Lambe sent forth some light har-
nessed souldiers, who riding about the campe of Antichrist, should pro-
voke him to battell; and should endure his first assault. These three ar An-
gels, the first of which were those famous men, who rose about the yeeere
1300. Ockanus, Marfilius Patavinus, Iohannes de Ganduno, Arnoldus
de Villa Nova, Dantes, Petrarcha, and especially Iohn Wicklese an En-
glishman, whose doctrine was more fruitfull, then of the rest, did sinke in
more deeply, and tooke such rootes, that it could never be rooted out sin-
ce that time: *one Angelonly* is here rehearsed, the type of whom I doe ap-
ply to many learned men, because in such signes of future things, the agree-
ment rather of the thinges is regarded, then the unity of the persons: *he*
flyeth through the middes of heaven, because the trueth now at length after a
long time being revived, drew with it yet much filth of the earth, by which
burden being pressed downe, it could not straightway fly up into heaven,
that is, it could not attaine at the first to the celestially purity, but shaking
the winges it abode in the middes betweene both: see chap 8. 13. Hence
it was, that, that holy man, although he knewe assuredly the trueth in ma-
ny thinges, by whose swift winges he flying up aloft, left the common sort
of men farre beneath on the earth, yet he was blinde in some thinges, and
much deceived, so as he sate in the lowest seates of the Saints hitherto.
Therefore the first beginnings of the Church rising againe seteth this An-
gel in the same place, where Gregory the Great was set, about the time al-
most of her greatest ruine, as wee have shewed at the 8. chap. ver. 13.

Having an everlasting Gospell: That is, the doctrine of salvation by faith
in Christ only, as God hath ordained by his eternall decree. It is called e-
ternall, as though purposely the Spirit would meete with the offese of those
times, that the trueth restored should in every place be condemned of *no-*
velty: but he declareth that it is eternall, whatsoever men prate, which
should now shine upon the world by their labour: together also he signi-
fyeth by the same, that the eternall trueth had ben banished fro the earth
before, thrust out by humane inventions. Let men therefore see how much
they are deceived, who doe traduce, as newe sprunge up, that which was
before all ages: but doe often vaunt that their owne dreames, which the
Kingdome of darkenes brought forth but yesterday, are as it were of very
great antiquity. This Angel hath the *Gospell* to the ende that *he should preach*
it to the inhabitants of the earth, that is, to the earthly citizens, and before
this light was brought of that whorish Church. To whom now power
should

should be given to open their eyes, and to harken to the Heavenly trueth.

¶ Saying with a loude voice: Now he commeth unto the sermon of the Angel, so much the more to be observed, because it is the first of the voices, which the leaven thunders uttered in chap. 10. 4. for it belongeth to the same time. Those *Tunders* followed the Turkish tyranny, to which they are added in the tenth chapter, or rather began with it, and are contained within the compasse of the *second Woe*, as appeareth from the eleventh chap. ver. 14. This combat of the Angels began at the same time, as wee shall make more plaine at the 20. chap. ver. 4. 5. But in this very chapter, of that threefold voice, whereby is noted the proceeding forward of the Church, the second is like a thunder, ver. 2. Which second voice is begun by this battell undertaken of the Angels, as hath ben observed before: and so reioyceth in the name of thunder, whereof mentiō was made in the 10. chap. ver. 4. The Spirit would not have these wordes to be related before, thereby shewing the deafenes of those ages (to which these voices belongeth) which *in hearing heard not*: which yet at the sound of the seventh trumper, when they were past, should be knownc most plainly: for which cause they are reserved to this time.

7 *Fearre God, &c.* The argument of the sermon was most fit, when all reverence toward God lay wholly quenched, in comparifon of that which the commaundements of men did teach: according to that of *Isaiah*, *This people draweth neare to mee with their mouth, and honoureth mee with their lippes: but they have remooved their hart farre from mee, and their feare toward mee is that which they have ben taught by the commaundement of men*, chap. 29. 13. So when *VVickliffe* came forth into the midst, they trembled in every place at the commaundements of men, but the commaundements of God were despised without feare. Yf any had not ben present at the sacrilegious Masse, had not numbred certaine prayers upon beades, nor abstained from meates forbidden on set dayes, and had not performed other such foolish and ungodly ceremonies, he thought he had committed some hainous wickednes: but if the same man knewe not God and his sacred trueth, had no trust in his mercy through Christ, went to Saints for refuge, and after as he was in any distresse, defiled the holy name of God almost at everie word, and violated other duties of true godlinesse, he felt no sting of conscience. From hence therefore for iust cause the holy Angel began his preaching, that he might revoke me from a false feare, to the knowledge of the true God. Consider the doctrine of *Iohn VVickliffe* condemned in the Councill of Constance, thou shalt see how greatly he laboured to overthrow humane toyes, and to teach necessarie godlines.

CHAP. 14 A REVELATION OF THE APOCALYPSE. 397

¶ For the houre of his iudgement is come: So the Angel in chap. 10. 7. avoucheth that the finishing of the mystery was at hande, from which wee see how this Angel soundeth againe as an Echo to the very great crying out of him, as in the same place ver. 3. And it could not be, but that he should vehemently admonish men of the most grievous iudgement of God hanging over their heads, when he saw horrible impiety to beare sway every where. VVhich iudgement began to be shewed in that same houre in that first resurrection, of which in chap. 20. 5. At which the Papists for iust cause might have trembled, unlesse they had hardened their harts, seeing they might have acknowledged from that slipping away of men to the trueth, which they sawe to be every day more and more, both their olde impietie, and also that most iust punishmētts wer prepared for thē, unlesse they repēbetime.

¶ And worship him that made heaven. An other chiefe point of the sermō, that men forsaking Idolatry would convert unto the true God. Whom he describeth by the workes of creatiō, who at that time should finde the world, the Creatour being despised, giving divine honour to Gods made with handes, to wood, stone, painted Images, as chap. 9. 20. And many hardened to the Angell. For from that monstrous Idolatry mē perceived the foulness of that whole corrupt religion. But when the rest would not be amended, God sent the Turkes into the world, as wee have shewed at that place even now spoken of. Yet see his exceeding great mercy, who before he would let loose the raines unto them, sent this Angel, who by wordes should turne men if it might be from their ungodlines, to the ende that by their repentance he also might turne away his scourge. Should he yet after so long patience deale by admonishing, rather then by striking? But such is the incomprehensible goodnes of our God, that he punisheth not before extreame necessity doth plainly compell him. He bridled therefore the Turkes, which then began to be dreadfull, that they should bring no great dammage to our Europe, untill the Angel had executed his office. Which when it was in vaine with the most part, what should stay the rodde any longer?

¶ And an other Angel followed: The Complut. edition and the Kinges bible have, and another second Angel followed. The second Angel prophecieth of the fall of Babylon, that is, of the city of Rome, and Romish power, as is manifest frō ch. 17. 5. 9. 18. He speaketh of futur things, as of those that wer past, after the māner of the Prophets, because it is no lesse certē, which is foreshewed to be hereafter, thē if it had bin already effected. Though he doth not only give knowledge of a future thing, but also sheweth a thing begū at this sermon. This Angel are those Ministers of the following age.

The chiefe among which were Iohn Husse, and Hierome of Prage, who fought valiantly against the *Primacy of the Pope*, as we may see in the Articles condemned in the Councill of Constance. Him they desired to thrust out of his Antichristian throne, together with whom Babylon Rome must needs fall downe. Neither could it be that the *Pope* should longe escape, whose beginning was wicked, his increase worfe, and his ripenesse no longer to be borne with, as these two holy men made apparant. They preached about the yeere 1414, and did shake the Romish tyranny somewhat more forcibly then Wickliffe: which also the Spirit did signify should be; making every *Angel* following, a more fierce enemy then the former. Worthily did they cry out that *Babylon was fallen*, when Bohemia being enlightened by their sermons, forsooke straightway the Pope of Rome, and destroyed every where the Monasteries, the habitations of the Romish superstitions. Which beginning was a famous prooffe of the whole ruine at length, which they saw would be shortly, whereof they should receive a most sure pledge in this first beginning.

Because of the wine of the wrath: That is, the wine of fornication, whereby shee hath provoked God to wrath. This wine is *Idoltry*, which superstitious men drinke up no lesse sweetely, then most pleasant liquor. *Rome* gave this wine to all nations. VVho knoweth not that Rome *vaunteth* that *shee is the mother of all Churches?* VVhich thing is most true, if wee regard superstitions, errour, Idolatry, and all the other corruption, all which in generall the whole VVest part sucked from Rome, as it were from the mothers brestes. But shee shall be punished shortly for her wickednes, which thought it not inough to corrupt her selfe, ülesse shee poysoned all the rest of the nations with the contagion of her impiety. The Complutent edit. and the Kings Bible doe omit the coniunction causall *for*, evē as also the word *city* in those that goe next before, with which agreeth the common translation, but that it hath the relative in stead of the coniunction. Aretas readeth as our copies: but this diversity chaungeth not the meaning.

9 *And the third Angel: and an other third Angel*, as some copies have it. *The third* should be the strongest of all. He should not onely nippe Antichrist with most grievous wordes, but also most severely threaten destruction to all, who will not depart from the humble service of him. This Angel was Martin Luther, that began openly to traduce Antichrist, about the yeere 1517, who detested this infection more bitterly, by how much through the revelation of the Spirit of God he had more sure knowledge of the filthinesse of the Romish Beast. The Spirit here attributeth to him a troublous sermon, and full of tumult, And indeede there is no man, who hath

hath tasted the workes of that holy man, to whom they seeme not to cast a favour of the heavenly trueth: they are in every place so hot and earnest, and doe flame with a certen fiery heate: yea he came some time to that fervency, that he could not stay himselfe from foule and unchast similitudes. Many desired a greater moderation and modestie: but from hence we may see, with what inward motion he was carried. The world was sicke of a great drowlie disease; which could not be shaken of unlesse he had spoken vehemently, dealt roughly, and stung them. Of which labour he received happie fruit. Men were wakened out of sleepe by his warnings, and seeing in what great daunger they were by worshipping the Beast, they delivered themselves from his snares, as soone as they could. Therefore they forsooke the authour of their evill, and fled unto the salutary trueth. A matter of a great trouble and sturre. But a wheele is not turned about without noise, & the Spirit in some part doth manifest the trouble that followed by this very great earnestnes of the sermon.

¶ If any shall worship the Beast: He dealeth in earnest, and cutteth to the quicke. The summe of the sermon is contained in this conditionall proposition, *if any shall worship the Beast, he procureth to himselfe eternall destruction:* The antecedent parte is found in this verie, the consequent is declared by the two sequents. As touching *the worship*, it is set foorth first by a double subject, *the Beast & his Image*. The *Beast*, simple and unskilfull men doe worship, who are carried with the present glory of thinges: His *Image*, the more learned and skilfull, who see further, and worship the present Beast, for the reverend antiquity of succession, and that auncient image renewed in this that is present. Both are in the same state, unlesse they repent. Before, the worshipping of the Image was common to all, chap. 13. 15. but where in some respect it is distinguished from the adoration of the Beast, it seemeth to consist in this difference of learned and unlearned. Afterward the manner of worshipping is declared: which is done two wayes, by *receiving the marke*, either *in the forehead*, or *in the hande*. In the forehead are marked the common sorte of men, who by a naked profession doe acknowledge their humble service. In the hande, the Princes, Peeres, the whole route of Ecclesiasticall men, and the rest of that sorte, whose dutie is to maintaine the Beast to their power. Why then is the order changed, & the first place given to *the marke in the forehead*, to which the second was before, as which place belongeth to men of lesse reckenning? chap. 13. 16. Surely that the greater condemnation of those defenders may be shewed, as though he should say, *Every one shall be tormented with fire and brimstone, who hath but received the marke in the forehead, much more they which have received*

it in their hand. But why is noe mention made of the number of his name? Because this token is proper to the Grecians, who should worship the Beast by their consenting with the Latine Church, chap. 13. 17. But this Angel was appointed for the people of the West part: especially Greece also being destroyed by the desolation of the Turkes. But thou must observe, that this worshipping is performed not by falling downe on the ground, but by acknowledging a soveraigntie, in which manner they may worship, who never sawe the Beast.

To He shall drinke also of the Wine of the Wrath of God: The consequent part of the conditionall proposition describeth the destruction of them who worship, both by the *kinde of punishment* in this verse, and also by the *eternity thereof*, in the verse following. That first is set tooth allegorically in the beginning of the verse; after it is declared by proper wordes in the other parte. *To drinke of the Wine of the Wrath*, seemeth to be a metaphore made by *antanaclasis* or reciprocation *unto the Wine of fornication*: wherby *idolatri* is signified, wherewith men are delighted no lesse, then with the pleasantnes of wine. As therefore men reioyce in their sinnes, so God shall reioyce no lesse in punishing them: for he shall mixe for them the wine of his wrath, according to that in Deut. 28. 63. Or the reason may be taken from them that doe kill wicked men by poisoned drinckes, as once the Athenians, & other people, and at this day the Turkes. But what is this *pure wine mixt*? These things seeme to be contrary: a thing is said to be mixed, which is powred in for him that shall drinke, although it be not allayed with water: but that exposition seemeth to mee to be more probable, which will have divers pure wines to be mixed together; which mixture doth much sooner cause drunkenesse, and maketh a greater disturbance of the body. Water being mingled alayeth the strength of pure wine; which tempering is not fit to signify the very great severity of punishment. Let therefore the mixt pure wine be iudgement without mercy to the unrepentant.

¶ He shall be tormented in fire and brymstone: These things more properly doe note, that the punishment shall be like that, which of olde was of Sodomie. A sorrowfull spectacle whereof is yet at this day to be seen in the world in the ashy earth, and in the stinking lake. A visible marke doubtlesse of an eternall punishment. This punishment shall be taken before the *Angels and the Lambe*, that the torment may be the more grievous, by how much it is more known to their enemies.

¶ And the smoke of their torment: These things doe declare the eternity of the punishment: for the smoke of the torment shall be eternall. But the smoke is taken for fire, of which it is a token. Here it is used, for to teach
that

that the worshippers of the Beast shall not only be tormented for ever, but also that their torment shall never be hidde from the Saints, who at least shall see alwayes the smoke thereof. As touching that he saith *they shall have no rest day nor night*, by the same he sheweth that their torment shall be continuall also, beside that it shall be eternall. The repeating againe of the antecedent of the conditionall proposition, belongeth to the earnestnesse of this sermon: where he maketh mention onely of *the marke of his name*, it is because this badge is common not onely to them who are marked in the forehead, but also to them who receive the marke in their hand. Wherefore o yee Papists consider diligently, how horrible punishment abideth you, unlesse you forsake the Pope of Rome. These stinging wordes of Martin Luther were not of a man, and of an angry adversary, but which the Holy Ghost ministred unto him. Ye see that the man was sent from the cape of Christ himselfe. And thinke not that these threatens are dead with him, but let your eares ring with the same continually. For they live at this day, and shall no lesse have their force for ever, threatening eternall destruction to every one who doe yet worship that Romish Idoll. Yea a more grievous punishment is prepared for men, by how much the ungodlines of the Popes chaire is more apparant: let every one heare, who regardeth his eternall salvation.

12. *Here is the patience of the Saints:* These things pertain to consolation, which the Angel useth with the same as a conclusion shutting up his sermon. Albeit they may be the words of Iohn, adding these things after his manner like an acclamation. But it skilleth little whose of these two they were. The speech is defective, for, *here is the tryall of the patience of the Saints: here is the tryall of them that keepe the commandments of God.* For now it should appeare, who were endued with true patience, and who performed the duties of unfained godlinesse. Antichrist should be driven into such rage by the preaching of Luther, that it was needfull for men to be godly indeede, that would endure stoutly his assault, and yet not forsake their profession. Of which furie Germanie is witnesse, which from hence did wholly abounde with murders, & the blood of the godly. chap. 11. 7. And no lesse our Englād for her part, which the every wher did burne with the fires of the faithfull. VVhat wer the horrible sloughers of France? the ashes of Merindoll & Cabrieres are a signe of most outrageous cruelty. Now was there need of vertue, without which none could stande. And that we may know in how great dāger things were, we read that the very Capitaines & stāderd-bearers quaked for feare. How timorous was H. Melanctho, untill Luther raised him up, & cōforted him? The like feare without doubt apaled many men.

13 Then I heard a voice from heaven: The other consolation is of a voice sent from heaven. For to the ende that the Saints should be more prompt to undergoe danger, it is avouched from heaven, that *the utmost trouble which the wicked can bring upon the faithfull, is present happines to them*: and that it shall not be in vaine, although it seemeth otherwise to the world, that they doe throwe themselves into so great perils for the truths sake: for their workes should follow them, of which they should receive straight-way a most sweete fruit, and obtaine at length a most blessed and ample reward. Neither is it without cause, that there is so expresse mention of the time, *from this time, from now*, that I may so say: the common translation hath, *from now*. Theod. Beza thinketh that this member is to be ioined necessarily with *blessed*, to which he addeth next, *blessed from hence forth* & c. But it seemeth that it is not to be put out of the place, which the Spirit advisedly giveth to it, ioyning it with *which die*, *Blessed are the dead which die in the Lord from hence forth*. Not but that the dead in former ages also were blessed, but because these times required necessarily this speciall comfort. As long as they had to doe with the Heathen persecuting Christ in his members professedly, no man could doubt, but that he ought to spend his life in that cause. But in the combate with them who boasted that they alone were true Christians, iustly the more simple might doubt, whether they should resist unto blood. Therefore to the ende that the Spirit might take away this scruple, and that the faithfull should not doubt to die in this conflict, he pronounceth *them happy who die from hence forth*, as though he should say, a crowne of celestiall glory doth remaine no lesse for all those who die in the fight against the Beatt, then for those who for Christs sake were slaine before time by the Heathens; wordes full of comfort. And so indeede it came to passe in the Church restored after the yere 1543, after the Parliament of Aquen, against them of Merindoll and Cabriers, & many others having suffered calamities in Fraunce: when a rumour also was spread abroad, of the entreprises of the Emperour, and of the Pope against religion: for then many weake brethren being amazed at the dangers present and expected, began to thinke by dissembling their religion, to provide for their goods and life. Which thing feare perswaded them to be lawfull by the example of Nicodemus. Against this great feare, a voice sounded from heaven, when certē writings full of holinesse were published by Iohn Calvin, of avoiding superstitions, and an excuse to the Nicodemites: in which by most strong arguments he disprooveth that weakenes, and proveth a necessity of testifying our religion openly, what soever daungers shalbe neere at hande: that the glory of God ought to be more pretious to us, then this fraile life, which to speake properly,

perly is no other thing then a shadow. VVhich iudgement other holy men also confirmed by their writings, Philip Melancthon, Martin Bucer, Peter Martyr, and the whole Church of Zurich, as wee may see in the Opuscles of Calvin. This is that voice from Heaven.

14 And I looked and behold a white cloude: Thus farre the three Angels fighting by the word; now a fact is added, and engines are brought forth to beginne the ruine of Babylon, VVhich preparatiō is double, *the Harvest & Vintage*: The harvest is the gathering of the good, according to that saying of Christ, *the harvest is great, but the labourers are fewe: pray therefore the Lord of the harvest, that he would send forth labourers into his harvest*: Mat. 9. 37. And it is set forth in three verses: the preparation whereof is in two Angels, one the *Prince* ver. 14 and the other an *Administer* ver. 15. VVhose labour is ioyned together as a double thunder apaling with a double crack, one by & by following an other; afterward followeth the *executiō* ver. 16. As touching the words, *a cloude hanging aloft* signifyeth a certaine highnesse, such as are honours, dignities, Magistrates, Principalities, and such like: to which an high place is granted among men, though not the highest, seeing the cloudes doe stay beneath the skie. VVhich signification is confirmed by that which was spoken before of the two Prophets, *who rising from the dead, went up into the Heaven by a cloude*, that is, were carryed unto the due height of dignity, by the helpe of certaine inferiour Princes, chap. 11. 12. *A white, cleare, and cheerefull cloude* betokeneth gentle, mercifull, and comfortable principalities. *One setting like to the Sonne of man*, is a certain chiefe man placed in this high degree of dignity. The ambiguity of which phrase hath carryed away some Interpreters into a contrary opinion. Commonly it is wont to be taken of Christ, but by prefixing the articles, of which here are none. Furthermore seeing this *like to the Sonne of man* doth nothing, but at the commandement of an other, it cannot agree unto Christ: he is therefore a man of our state and condition: whose forme being represented to Iohn, resembling the Image of a future man, worthily is said to be *like to the Sonne of man*. The *golden crowne* noteth his Kingly dignity, which is of a larger dition then a Magistrates of a city. *The sharpe sickle in his hande* sheweth a faculty and readinesse to cut downe. VVee shall see the application straight way, after the unfolding of the generall matter and sense of the type.

15 And an other Angel: An other beside the three former; and the fifth in number from him sitting in a cloude: this cometh out of the temple, a citizen, and as is likely, a Minister, and Pastour of a purer Church, whose office is not so much to reape with his owne handes, as to stirre up him that siterh

on the cloude to the labour, both by the faculty given him of God, and also by the opportune ripenesse of the corne. *Hereupon he biddeth him to put in his sickle, and reape.* For now the time to reape is come. The thing being attempted before, obtained no ioyfull issue, because yet the time was not fitte; but now God would prosper their godly endeavours. It is to be observed, seeing that this Angell cometh out of *the inner temple*, not the exteriour court (which partition was made in the eleventh chapter) that the Spirit is yet employed in a more full declaration of the same time, to wit, of the Church lying hid, and shut up in a narrow place, as wee have shewed at the first verse of this chapter.

16 *Then he that saie on the cloude thrust in his sickle on the earth:* The thing is put in executiō, and wanteth not successe, the corne falling of his owne accord before the sickle through the great ripenesse of it. The word *earth* was taken before commonly in the worse part. In which signification it may note that those, who before were *inhabitants of the earth*, that is, members of the *earthly Church*, which is very farre off from the true and heavenly, shalbe gathered now at length into the bundels of the more pure corne in this harvest; or if the harvest be onely of the reprobate, so as that these alone are cut downe with the sickle: the meaning of the vision cometh to the same ende, but that former sense is more naturall. For it declareth that at length there should arise comfortable Princes and Magistrates, who by the persuation and exhortation of godly Ministers, should gather from Antichristian superstition, their subiects into the true Church, and the sincere profession of wholesome doctrine, but should drive away the contrary impiety and the practisers thereof out of their coasts. Such white cloudes were Saxonie, Misnia, Hafsia, Prussia, the free cities, Strasburge, Zurich, Berne, Geneve, Basill & c. They that sate on these cloudes were Frederike of Saxonie, Mauritius, Philip the Lantgrave, Iohannus of Brunswike, Albert of Brandenburg Princes. The Senate of Zurich, of Aufpurge, of Berna, of Geneva, and the rest. The Angel comming out of the Temple, is Iustus Ionas, Philip Melancthon, Nicolas Amstorfius, Iohn Dulcius, which wer persuaders of Frederik Duke of Saxonie for to abrogate the private Masse, and to beginne reformation. Likewise Zuinglius, Bucer. Capito, Blaverus, and the other holy men in their places. *The sickle put on the earth*, are the handes of Princes and Senatours of cities, put forth for the amending of corruptions: to wit, when the Masse was abrogated at Wittenberg, in the yeere 1521. the Idoles, Images, and Altars being taken away out of the whole dominion of the Tigurines, in the yeer 1523: and more over a few yeeres after when there came a more perfect reformation.

tion the day and yeere of superstition abolished, were written on pillars with letters of Golde. When in all the places above rehearsed the reapers did bend to the worke stoutly, striving who might doe best in cutting downe wicked superstition, and in pulling up darnell by the rootes, for which before, they were not able to see the corne, they did so beare sway in the whole fiede. This harvest was begun about the yeere 1521, & was hotely applied by the space of tenne whole yeeres next after and more: it folowed Luther by and by, who a little before the reformation was begun, thought it needfull for feare of the Emperours proscription, to hide himselfe in a more secreet place. While he then lay hid, an other Angel tooke this office upon him to exhorte him that sate upon the cloude, to thrust in his sickle on the earth, by taking away Idolatry, and gathering together the godly as handfuls into holy assemblies, as hath bene declared. Neither is this an allusion like to be true, but such an application as the regard of the time requireth necessarily. The Church lay hid yer in the temple, as is manifest by the Angels, which come out from thence. But about the ende of the limited time of a thousand two hondreth and three score yeeres should be the harvest & vintage following; to which moreover the last place is given in this Prophecy, because after all the former things were finished, these also should be performed in their time. And all these things most fitly agree to that application, which I have brought: neither shall any by searching out finde either any other Angel, or harvest also, that every thinke may agree necessarily with themselves.

17 *And an other Angel.* So was the harvest, the vintage followeth as it is wonte. But this is proper to the *wicked*, as that was to the godly. For the Saints are well compared to wheate and corne, the profitablest things, and most necessary things: which by the solidnesse of their fruite, resemble fitly the soundnesse of good men, who are more profitable for their use, then goodly in outward shew. But the full, and swelling dainties of grapes doe most aptly declare the present felicity of the wicked. The Harvest belonged to Germany, and brought us to the yeere 1520: this vintage is proper to our England, so wonderfully agreeing to the things here done, both in the course of time, & congruency of all the matter, that it is not to be doubted, but that the Spirit pointed with the finger to these grapes. Which that we may perceive more easily, every thing is to be considered apart. There is both a *preparation* & also an *execution* of this *vintage*. That belögeth to 2 Angels ver. 17. 18. ioined together in labour, as those in the harvest, which in like sort doe thüder with a double crash. The executiö is done first by *pruning the vine, & casting the clusters of grapes into the wine presse,* v. 19. after by *treading the wine presse,* v. 20.

Ggg 2

The

The shredders are two Angels companions, conversant in the same Temple, that is, both free citizens of the true Church yet lying hid. For it was not yet freed from her narrow straights, although the Gentiles in the meane time reigned in a great assembly in the court, and holy city. Which is diligently to be observed, seeing the place of the Angels manifesteth also the time when the thinge was done, and as it were beareth a candle before us, to put away darkenesse. Touching the first Angel mention is made particularly in this verse, that *he had a sharpe sickle*, that is, power to cut off the clusters of grapes, and to prune the vine, in which thinge he should carry himselfe courageously, as *the sharpe sickle* declareth. But he neither sitteth on a cloude, neither hath a crowne on his head, as *the Angel of the harvest*, ver. 14. Whether are these thinges set downe once in common, to be transferred hither? Or whether rather this Angel doth not attaine that degree of dignity in which the former was: but that it is of a somewhat lower classe and degree? So it seemeth, seeing it is not a safe thinge to adde any thing to the wordes inspired of God, but upon most certain reason. Therefore this Angel is *Thomas Cromwell*, in the dayes of K. Henry the eight most mighty Prince, a man with us most famous, Earle of Essex, keeper of the Great Seale: who came out of the Temple, which is in heaven, a sincere favourer of pure religion. He had a sickle, being appointed the K. deputy in matters Ecclesiasticall, did apply the same sharply and lustily to the worke: yet not endued with any either crowne or diademe, being rather a minister of anothers power, then an authour of his owne.

18 *And an other Angel came out of the Altar*: The second Angel is described by a threefold property, that *he commeth out of the Altar*, that *he hath power over fire*, and that *he exhorteth his fellow Angel to cut the vine*. Touching the first, it is said significantly *to come out of the Altar*. For so the Greeke hath *out of the Altar*. Theod. Beza translateth *from the Altar*, which expresseth not the force of the speech sufficiently. A man commeth from a thing, nigh to which he was: but out of a thinge, within the compasse whereof he was contained. But how can he come out of the Altar? This may be understood from chap. 6. 9. *I saw*, saith he, *under the Altar the soules of them, which had bin killed*. This kinde then of speaking declareth that this Angel is an holy Martyr, such as they are who have a place under the Altar. But they that lye under the Altar, must needs come out of the same, when they goe any whither. But whereas there are many kindes of Martyrdome (for some are consumed by sword, some by an halter, some by wilde beasts, other some by fire) that it may be understood of what sort this Martyr is; it is added, *that he hath power over fire*, that is to say, that he suffering and over-

vercoming;

vercoming the torment of fire (for this is to have power over fire) he gave testimony to the truth. But that in the third place he crieth to him that hath a sickle, it is taught that this Martyr is described to be such an one, rather because of the future combate, then passed victory. For a Martyr that is dead cannot exhort to any excellent great act. The example of his constancy, may stirre up the minde to the like courage: but it is not granted him to instruct by word unto any peculiar actions, as this of pruning the vine is, unlesse he were living together with us. This exhortation therefore puts us in minde, that Martyrdome was at length to be endured of him, not that he had suffered it before, whē he exhorted to these things. All which circumstances ioyned together, lead us unto *Thomas Cranmer Archbishop* (as they call him) *once of Canterbury*. This was a notable Martyr, having power over fire, to which he gave his body to be burned for the truth. Whose power over fire was so much the more famous, because first having fallen by humane infirmity, in subscribing to a wicked opinion, repenting by and by, and revoking his subscription, when he was brought to the fire, he would have his right hande first to endure the burning flame, because it had ben so ready an instrument of wickednes, which being consumed at length, he gave his body to be devoured in the same flames. *He cryeth with a loude cry to him that had the sickle*, because in the time of King Henry the eight he stirred up Thomas Cromwell by his wordes to make this grapes gathering. For being excellently learned, and burning with an ardent zeale, he could not but hasten forward the worke to his power, & inflame him, whom he saw to be endued with the power to doe it.

19 *Then the Angel thrust in his sickle*. Thus farre the preparation, now the execution is accomplished in cutting downe the grapes of the vineyard. Which Vine is the shining and Princely glory of the Popish Church: the felicity whereof was great among us in time past, even as in every other: it swelled with full and redde grapes, it hung on railes aloft & made fast together, overshadowing the whole earth on every side with large branches, and thicke clusters of grapes. For it is knowne (the rubbish doe yet testify) how all fruitfull hilles were planted with these wilde vines all our Iland through, how deepe rootes they tooke, & with how farre spread branches, they did so stoppe up the Sunne, that it could no where shine on the corne. But when it pleased God at length to punish this wicked people, he raised up Henry the VIII, who for iust causes being angry with the Pope both shooke of from himselfe the Antichristian yoke, & also tooke it from the neckes of his people. Neither content with this ministry of the Angels, partly of *Cromwell with his sharpe sickle*, partly of *Cranmer having*

power over fire: In the yeere 1539. he laboured that this whole vine should be not so much cut, as plucked up by the rootes and utterly destroyed. For hence the Abbeyes and Fryeries were pulled downe, the Nunries layed evē with the ground, and the landes and revenues of olde appointed to wicked superstitions, were brought againe to the common treasure, and at length being set forth to a publike sale, they were solde to divers persons. And this is the cutting of the clusters of grapes, and the casting of them into the wine presse, a thing indeede memorable, if wee shall consider it diligently, according to the noblenesse thereof.

20 *And the Wine presse was troden without the city:* This city is the holy Church of God, which the Scriptures doe note often times by the name of a city, beyond the territories of which, this presse was troden; how wonderfully doth this agree? For howsoever England spoyled the Papiſts of their goods and riches, and according to their demerits put them from all their dignity; yet neverthelesse shee had not as yet attained for that time such reformation, for which rightly it could be called a wholy city. The Pope was banished, but the Papiſine was retained, as is manifest frō those sixe articles made the next yeere after that the Monasteries were broken downe. Wherein it was thus ordained: *That under the forme of bread & Wine there is the true and naturall body and blood of Christ, and that after the consecration, the substance of bread and Wine remaineth no longer. That the receiving of the whole supper of the Lord, is not necessary to salvation, and that under whether of the formes you will, whole Christ is contained. That it is not lawfull for Priests to marry. That the vowes of chastity are to be kept. That private Masses are to be retained. That auricular and secret confession of sinnes is profitable and necessary.* These uncleanneses defiled Englad, that it could not be the dwelling place of God at that time.

¶ *And blood came out of the Wine presse:* Blood by an elegant metaphore is the iuyce of grapes; but it commeth neerer to the iuyce of these who are now spoken of by a certē property of speech. For it is that calamity which came of the overthrowe of the Pope, which was so great, that not onely the whole countrey was moist therewith, but also it overflowed to the horses bridles. Wee have heard that they, to whom this businesse was committed of destroying the dennes and to confiscate the goods, riding with a great traine, visited almost all the houses through the whole countrey: which office while they execute, so great havock was made of the Papiſts riches, that horses might seeme to swimme in their spoyles, as it were in a deepe river of pressed grapes. But beside this, I suppose an other greater thing to be signified, to wit, that not onely the common sorte of men, who

who were no lesse cheerefull to execute this busines, then horses are to the battell, became greatly enriched and increased by these meanes; but also the Noble men themselves and Peeres of the Realme, who are as it were the raines to governe the common people, made also very great gaine thereof. It is knowne well inough that the beginning of many mens Nobility came from hence, and other mens farre greater abundance. For there was ther scarce any, at least of any value and reckening, *who went not to purchase wood when this oke did fall.*

¶ By the space of a thousand and sixe hundredth furlongs: That is, through the whole countrey of England A thousand sixe hundredth furlonges, make two hundredth English miles. But the length of the countrey from the furthest part of the South to the farthest end of the North part is more by an hundredth miles: but if wee shall take away the Northen wast ground, where the countrey nigh the boundes is desert and unhusbanded (which these grapes, that is, religious nation dreaded greatly, as too colde an ayre, delighting in the Sunnie and most pleasant places) wee see also a marvelous consent even in this parte. In this wise therefore is the vintage of England, so manifestly declared by the agreement of all thinges, that it is not to be doubted, but that this alone is the naturall application of this type. And now wee perceive, with what singular skilfulnes the Spirit hath described all memorable thinges, which should come to passe in the Church, even till the yeere 1556. In this chapter he stayeth at the yeere 1540. but the eleventh chapter hath supplied that which is wanting here since that time. The thirteene Centuries describe most cleerely even to the yeere thirteene hundred, the acts of the Dragon and of the Beast. From thence our countrey man Iohn Foxe beginning at Wecklief, with whom you may ioine Iohn Sleidaue and Gaspar Peucer, followeth on the thinges remayning, even to the *seventh trumpeter.*

Because of this their more abundant and greater knowledge of things past, which the diligence of these should bring to men under the *blowing of the seventh trumpeter*, the Spirit hath made this repetition now agreeing with their narrations.

The whole Prophecy of these three chapters is from the time of Iohn unto the yeere one thousand five hundredth and fourty, that is, of a thousand and foure hundredth fifty yeeres.

AND I saw another sign in heaven, great & marvelous: seven Angels having the seven last plagues, for by them is fulfilled the wrath of God.

2 And I saw as it were a glassy sea mingled with fyre: and them that had gotten victory of the Beast, and of his image, and of his mark, and of the Number of his name; standing at the glassy sea, having Harpes of God.

3 And they sung the song of Moses the servant of God, and the song of the Lamb; saying, Great and marvelous are thy works, Lord God almighty; just and true are thy wayes, King of saints.

4 Who shall not fear thee, o Lord, and glorify thy name? For thou onely art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after these I looked, and loe, the Temple of the tabernacle of testimony was opened.

6 And ther came forth the seven Angels which had the seven plagues, out of the temple, clothed with pure and bright linen, and girded about the breasts with golden girdles.

7 And one of the fowr Beasts gave to the seven Angels, seven golden vials, full of the wrath of God, which liveth for evermore.

8 And the Temple was fylled with the smoke that proceeded from the majesty of God, and from his power: and no man was able to enter into the Temple, til the seven plagues of the seven Angels were fulfilled.

The Analysis.

HITHERTO have been the things past of the seventh trumpeter, so farre forth as under it they were more fully known, then at any time heretofore: now follow the things to come; of which, the common type is in this chapter, and then the special execution, in the rest of the book. The type first summarily sheweth, how seven Ministers are prepared, which should take vengeance on the enemies; verse 1. Also what should be the state of the Church conversing among the Gentiles, until the Angels executed their office. The pourtraiture whereof, is set forth by the glassy sea, mingled with fyre: and in the victours, and the Harpers: ver. 2. Then by the Song; the authors wherof are Moses and the Lamb: the argument of it, is, the prayse of Gods omnipotency and justice; ver. 3. and the gathering to him of all the elect, ver. 4. After this, it sheweth in special, a more full description, partly of the Angels prepared to their work; as of the place whence they come, vers. 5. 6. of their

clothing, ver. 6. and the *instruments*, namely the *vials* wherewith they are furnished, ver. 7. Partly of the whole *Church*; both in respect of the *chosen Gētiles*, by whose meanes it shineth with glory, and the presence of God: and in respect of the *rest*, unto whom it continueth shutt, untill the appointed time.

Scholions.

1 *And I saw an other signe*: These wordes are used in sted of a passage to an other matter; wherby, this prophetic following, is distinguished from that which was erst explained in the three former chapters. And now remaineth the third and last *period*, divided from the former, by the kind of *events*, which therfore have a new instrument, of *vials*: but yet agreeing with them, in as much as it is a part of the *seventh trumpet*, as may easily appear by the things spoken before. For the *Tabernacle in heaven*, is not opened before the *seventh trumpet*; chap. 11. 15. 19. But the Ministers of this work, which have charge given them to power out the vials, doe come out of the *Temple opened in heaven*; as after in the 5. and 6. verses of this chapter. Moreover, the Angel foretold that *the ende should come*, when the seventh trumpet sounded; chap. 10. 7. Now these seven vials, doe bring the *end* with them; their Ministers being sayd, in this verse, to have *the seven last plagues*; and therfore they necessarily belong to that *trompet*. For if the first vial, answered to the first *trompet*, and then the rest in order, so as every one should be of the same time that the *tromper* is, wherewith it is ioyned: there were no reason why they should be called the *last plagues*. But the thing is not so: especially seing the first vial, brings evil on the men, which were branded with the *Beasts mark*; chap. 16. 1. which mark we have seen to be the invention not of the *first Beast*, but of the *second*, chap. 13. 16. whose birth days fell out under the *fift trompet*. Whereas by this reason, the *mark* should necessarily goe before al the *trompets*; the first whereof, should not so much imprint the mark it selfe, as afflict the men on whom it was already printed. Moreover, the *Saincts triumphe* is sung in this chapter, for the *victory gotten of the Beast*, before the vials are poured out, or the Angels take their work in hand; ver. 2. & c. But the Beast dyeth not under the *first trompet*, but is then born, and from thence forth, flourisheth until the *harvest and vintage*; chap. 14. and the *two Prophets rise up from the dead*; chap. 11. 11. which things fell out about the end of the *sixt trompet*, as we have shewed. Yea but there is a great similitude, between the *trompets* & the *vials*; there is in deed; but to this ende onely, that we may know how *men are punished, in the same degrees and steps that they have sinned*. Yet they dis-

H h

fer

fer, both in *time*, and in *manner of punishment*: for the *vials* are onely *punishments*, whereas the *trompets* be *offences*. It is therefore manifest, that the whole distance of time, from Iohn, to the coming of our Lord, is divided into *three periods*; and every of them agayn, into seven more particular seasons, or *articles*; so, as under the last of that which went before, beginneth the first of that which foloweth; that is to say, as from the *last seal*, doo arise the *seven trumpets*; so from the *last trumpet*, doo arise the *seven vials*. Which distribution of the time, maketh this prophesie easy unto us; which ells would be very intricate.

¶ *In heaven*: That is, in the purer Church. For as of olde, the Lord was wont to rore out of Sion, and give his voice out of Ierusalem, Amos, 1. 2. so the evil by which al his enemies now shall utterly perish, shal come out of his holy Church, wherein he wil shew himselfe an avenger, in punishing al the reprobats. And great and marvelous is this *signe*, because of the wonderfull change of the course of things, the *Beast* and *Dragon* being overcome and abolished, and th'eternal happines of the Church procured; as we shal see in the things particularly to be handled.

¶ *Seven Angels*: According to the manner of the former periods. These be men, citizens of the purer Church; as appeareth by the place from whence they come; and their *attire*: of which hereafter. Theod. Beza exprestheth it thus, the *seven Angels*: but ther is no article in the Greek; neyther were these eyther seen or mentioned before the temple was opened. They are sayd to have, the *seven last plagues*; because when these are doon, ther shal be happy times onely, until the end of al things be come: as the next words shew. For they are not caled *the last*, as if they should come a little before the ende: but because by them Gods wrath shalbe fulfilled; in abolishing the enemies and tempests of the Church. They have their beginning together with the *seventh trumpet*, about the yere 1560. in respect of which, we say they are *to come*, and not in respect of this time onely, wherein we now live. And he sayth *the wrath is fulfilled*, in stead of *shalbe fulfilled*: (ἐτε- γέθη ἡ ὀργὴ τοῦ θεοῦ ἵσταται:) for the certainty of the Prophesie, maketh him to speak in the time past, of things that are to come.

2 And I saw as it were a glassy sea, mingled with fire: Hitherto generally of things to be doon, and the Ministers of them: now foloweth the estate of the holy Church in the mean while. The Church is described by the *things* or *substance* of it, and the *persons*. The first is a *sea*, that is, *doctrine*; as before: the divers manner whereof, maketh also a divers *sea*. The one heavenly, like that in chap. 4. 6. which also was *glassy* and *like to Crystal*: the other earthly, turned into *blood*, and void of al purity; chap. 8. Here we have a *third*, hea-
venly

venly also, as the former verse sheweth; for this *signe* was seen *in heaven*: and *glassy*, as the first was; with which it wholly agreeth in nature, however there be some little difference in quality. For, in stead of that *Crystal*, here *fire* is mingled: a *glassy sea*, saith he, *mixt with fire*. That therefore, was clear as glass; and most simple, without all colour, as *Crystal* is: this also is clear as glass; but coloured with *fyrie rednes*; not shining with the simplicity of *Crystal*. And what other thing doth *fyre* signify, than fervent strifes & contentions, burning with hatred? *I am come to send fire on the earth*, sayth Christ, and what is my desire, if it be already kindled? Luk 12. 49. This inseparable companion, must the heavenly truth of the last period, have ioyned with it: the doctrine should be *glassy* and *clear*, through which we may behold the gracious countenance of the Father in Christ Iesus; yet not in all respects pure as *Crystal*, but coloured with the *fyre* of contention. Which thing verily, all godly men to their great greif, doo find at this day too true. That unhappy strife about *sacramental signes*, how great sturres wrought it in the Church; which yet had not ynough it selfe alone to trouble all things: but it must bring forth also (as an evil bird an evil egg) that unheard monster of *Vbiquitie*. The sparks hereof were cast into the *sea*, by Luther himselfe; but quenched agayn, both by his own modesty and godlines, and by Melanctons & others that have wel deserved of the Church. Til afterwards Iohn Brentius, and Iames Andrewes, about the year 1561. did again with much payns as with bellowes, styrr up the flame. Neyther was the contention about these cheif points onely; but about *Gods grace*, *Predestination*, *Baptisme*, and other things also: as errour for the most part never goeth alone, without some company. The Churches which are further off from the brenn of this *fyre*, doo burn with an other no lesse fervent flame of *ambition*: wherupon have arisen very sharp contention for dignities and honours, as for necessary ornaments of the Church; though purer times doe sufficiently teach, that nothing ever brought more certayn destruction therunto. Neither doth ambition suffer, so free a preaching of the word, as should be: nor manners to be restryed with that bridle, which being taken away, a liberty foloweth to all manner wickednes, or such at least, as abolisheth Christian pietie. This kinde of *fyre*, raungeth throughout the whole renewed Church; and eyther consumeth many, or molesteth the rest; whiles they labour to quench it. Neither is there found quietnes in any place; this wild *fyre* living even in midds of the waters. Which thing the Spirit diligently here dooth intimate; least any man for the contentions, should reject the truth. For thanks be to our God, who, although *fyre be mingled with our sea*, dooth yet vouchsafe it to be *glassy* still, that is,

transparent and clear; through which we may beholde the most sweet grace of saluation, obteyned for us by Christ. We are far from the Christian purity that should be: yet let us be glad for this good we do enjoy, and earnestly begg of God, that he would give us that which is wanting. But it is to be feared, he will take away that which we have; such be our sinns: as we have shewed in the particular Churches, chap. 3.

¶ *And them that had gotten victory of the Beast:* Hitherto of the things: the Persons are the victours, in the latter part of this verse; and the Harpers, ver. 3. The Greeke phrase *νικῶντας ἐν τῷ θύγῃ* is from the Hebrew, *Goberim mechsiah*: for *ez* answereth to the Hebrew *min*, which is often joyned with *gaber*, and noteth out a comparison; as *meajoth gaberu*, they were stronger then Lions, 2 Sam. 1. 23. so wicked deeds got victory of me, that is, prevailed against me, Psal. 65. 4. In like manner they that get victorie of the Beast, are such as prevail against him, his image, mark, and number of his name. These are set downe severally, for that the victory should be full and absolute: though the Beast remain yet a litle while. For they should not onely reject *Antichrist* himselfe, but abhorre also al his mark, yea and not suffer themselves to be called by the number of his name. VVe have shewed, that the number of his name, which is, to be called a Latine, is the least bond of society, wherewith men are tyed to Antichrist: which was proper to the Greeks, who by admitting this symbol, obteyned mutual trafique. But the inhabitants of the VVest, which long agoe easily suffered themselves to be made his marked soldjers, and to be called *Papists*, and of the Popes religion; doo now detest the very name *Latine*, which the Greeks so hardly & lately received. This victory therefore is full, as is signified by this particular rehearsal of *Image, mark, & number of name*. But, thou wilt say, when fell out this victory? At the sound of the seventh trumpet, when the Protestant Princes in Germany, which had wronged out from Charles to have their profession of religion free; did soon after his death, get it to be confirmed & established by th'Emperour *Ferdinandus*, in the yere 1558. at which time, our gracious Queen *Elizabeth*, being also crowned, did manifest to the world, that the Beast was overcome in England; who a few yeres afore had begun to reign a fresh; and was never before fully vanquished, but reserved of God unto this time, for to honour the charrot and triumph of our good Queen. The yere next after, they trode down the Beast in Scotland. Before these times the truth did fight, but in doubtfull bartel: now it did plainly beat down and overthrow the enemies. Vnto these, many other are to be added, as in France, Sweveland, Denmark, Suecia, Prussia; al which being joyned together, doo make up this company, that stand at the glass-
ysca.

Standing

¶ Standing at the glasse sea: Holding the true and sincere doctrine; to the voice whereof, they stand and hearken continually. He alludeth to the Israelites which stood on the sea shore, beholding the marvelous salvation which God had given them, their enemies being destroyed. Seeing therefore wee all whom God hath freed from Antichrists tyranny, doo yet stand on the brink, newly escaped out of danger: what evil fury vexeth us, that wee should rave, brethren against brethren, with all kinde of reproches, raylings and contumelies? How shamefull, yea how wicked a thing would it have bin, if the Israelites for whose sake the waters were cleft asunder; and whiles they escaped by a passage unheard off, through the midds of the sea, so soon as they came safe to the shore, their enemies were drowned: if they, I say, should have stuck and killed one another? Yet this ungodly prank doo we play at this day. VVhich seeing it is most unworthy them that are adorned with so notable and singular a good: I intreat by God our avenger and saviour, that we may seriously weigh the thing; and letting passe our brawles and contentions, may get us harps with one consent to sing prayes unto God, rather then to strike up terrible drummes, for to move intestine warr. VVe stand on the shore, but the enemy is not yet altogether drowned: and if he were overwhelmed, yet should ther be no place for this bitterness. But unawares I have strayed from my purpose; how be it, I trust, not without reason.

¶ Having harpes of God: That is, divine, sweet and excellent harps: according to the manner of the Hebrewes, who call all that of God, which is in it kind most cheif and excellent; as a Prince of God, Gen. 23. 6. Mounteyns of God, Psal. 36. 7. trees of God &c. for most excellent men, high mountayns, noble trees. See the observations of the learned Ian Drusius. Or, be they not called harpes of God, because God gives the joy of his Spirit into their harts, wherby they give God meet thanks for this his notable mercy? Perhaps this is the righter. But both of them doe signify alike, the great pleasure that is felt by this victory; such as we have shewed was in the Tigrines, who wrote upon a pillar with letters of Golde, the year and day when reformation began among them. With what precious stone should this day be graven, of much fuller victory and triumph? But we are in special to respect the Confessions set forth in this time: for these are most sweet harps, & that of God; whose strings he hath tuned, and with whose melody he is much delighted. Whiles the Temple was shutt, the voice of the Harpers sounded with sweet harmonie, when the Churches testified their consent of doctrine, by the writings published and offered to Cesar; as we have shewed on chap. 14. 2. But now after the yere 1558. a much sweeter symphonie is

416 CHAP. 15 A REVELATION OF THE APOCALYPSE

made, by the acceſſion of the French, English, later Helvetian, Belgian, Bohemian, and Scottiſh Confessions. Al theſe agreeably ſinging one tune together, doo make a moſt grateful ſong to godly ears; but drive the enemies out of their witts.

3 *And they ſung the ſong of Moſes:* Such a triumphal ſong, as Moſes and the Iſraelites ſung of old, when they were delivered from the Ægyptians, Exod. 15. For this deliverance out of the jaws of Antichriſt, is of no leſſe power and good will of God towards his, then was that from Pharaoh. No marvel if the ſame benefit, be celebrated with the ſame ſong. It did not playnly appear before theſe times, what yſſue things ſhould have: the people was indeed gone out of Ægypt, but *camped as yet before the jaws of Chiroth, and was perplexed in the country, cloſed round about with the wildernes.* The Pope & Emperour made ready their charrets, and thought to bring them back agayn to their ancient bondage: but after that the *ſea had given way* to the Proteſtants in Germany; (the Emperour being by death drowned with his charrets;) and that their ſtrength was more confirmed by the coming of England, Scotland, Netherland unto them; now was the time of ſinging to Iehovah, that *he hath excelled gloriously, the haſe and him that rode upō him, he hath overthrowen in the ſea.*

¶ *And the ſong of the Lamb:* The ſame, as I think, which was mentioned before, chap. 4. 3. wherein they celebrated God the Father, for the grace of adoption in Chriſt. This joy of hart, which figuratively is called a *ſong*, ariſeth from the beleeſ of Chriſts juſtice imputed unto us; and the feeling of that fatherly love, wherewith God loveth us for this cauſe. Which alwayes hath been the ſong of al the elect in every time & place; and namely of them that lay hidd for 1260. yeres, chap. 14. but now at length is communicated with many moe, about the beginning of the *laſt period:* & ſhall no more be muttered in corners, but be ſung without fear in al ſtreets & open places. No ſong, doth the Pope of Rome more hate: he curſeth it with al direful execrations: but the wretch never taſted the ſweetnes of it; neither can any of his ſervants, whiles ſo he perſiſteth, learn the ſame.

¶ *Great & many. &c.* In deed great, & beyōd al exſpectatiō Luther whē he begā, thought nothing leſſe the ſuch an innovatiō: & not without cauſe. For who durſt ever hope, that the leaſt part of his dignity could be thrown down; unto whoſe feet, ſo many Emperours of old ſubiected their necks? A wonderful work verily, & farr exceeding the ſtraightſ of the mind of mā. *Lord God almighty: God, for ever & ever O God:* or by want of a word to be ſupplied. *Which art God, which art almighty.*

¶ *Juſt and true &c. Juſt they are;* for he hath done vengeance on the wicked:

ked: True; because that is now performed which was promised. For in his holy word he hath taught that *it shall be well with the good, & evil with the wicked.* According to which general promises & threats, he governeth the world; manifesting unto all his truth, in performing the same.

4 *For all nations shall come:* By this deliverance ther should arise to the faithful, a more ample hope of the universal calling of the whole world. A thing not now first signified; but whereas a more plentiful knowledge should increase daily in the later times; in the ages before, because of the long delay & great difficulty of the thing, at the expectation thereof, lay quite dead. But the thing is here but generally touched: & is after more largely to be handled in due place.

¶ *For thy judgments &c.* By these which thou hast begun, it may be manifested y enough to every one, what thou wilt doo at last. O Rome, why lookest thou not to thy selfe in time? Wilt thou not yet be wise, before thy last destruction come; when it wil be too late? Doe not these documents of the wrath of God, make manifest unto thee, what he iudgeth of thee? Remember Pharaoh, to who Gods judgments were manifested, but he would not be instructed. Take heed least thou, walking in the same steps, fall not at last into the same pit. The word *δικαιώματα*, besides that signification of *ceremonies* which the Greek Interpreters give unto it, denoteth also an *argument* or *example of justice*: see Th. Beza on Luk 1. 6. Which signification agreeth fitly to this place: as if he should say; Arguments of chy justice, are manifested: thou hast openly declared to all the world, that thou art a most iust iudg

5 *And after these &c.* He now beginneth in special a more large declaration of the Angels: & first of the place from whence they come, namely the *Temple opened*. Which was opened ch. 11. 19. & whereof mention is here, made againe, as oft times cometh to passe, because of the long commemoration of things past, which came between in 3 whole chapters. The temple, before was shutt, as long as the woman was in the wilderness. Sometimes ther came Angels out from thence; but but the veil being hanged at the dore, suffred none to look in; whereupon it remained still hid, to them that were without. But now being open; they which are in the court, may look in if they will.

¶ *The Temple of &c.* Hereby is meant the *most holy place*. The two tables of stone, are called the *Testimony*; because of the law written in them, which testified the wil of God. Hereupon the Ark hath the same name; because unto it, these tables were put. And then the name more largely was ascribed to the whole tabernacle, in the inner place whereof, the Ark did reside. Num. 17. 23. Moreover, that which is here sayd, *the temple of the tabernacle of testimony was opened*: is the same in effect with this, & the *Ark of his covenant was seen in his temple*, chap. 11. 29.

The

The *Tabernacle* seemeth to be ioyned with the *Temple*, not because the law was alwayes kept in the *Tabernacle*, which continued not to the ende in the *Temple*, as neyther did the *Ark*, after the overthrow of Ierusalem by Nabuchodonosor; as the Iesuite supposeth: for did not the *Tabernacle* also loose the law, when it lost the *Ark*, wherein the law was kept? especially when the *Ark* was never after placed in that *Tabernacle*? 1 Sam. 4. 21. This therefore is no sufficient cause. But these two seem to be ioyned together, for to shew that this *Temple* was yet a pilgrim, and the *Angels* that came out from thence, were burgeses of the militant Church. But some man may say, if they come forth out of the *Temple*, it may seem the Church is yet in secret: by which argument, we have serched out the time of the former Prophecie, chap. 14. 15. They in the former chapter, came out of the *Temple* being shut: these, out of it being opened. The Church alwayes dwelleth in the *Temple*: for what other fitt hospitage can she have? But this *Temple* is not alwayes after one manner. Some while it is shut, in the time of mourning & folitariness: which was the condition thereof, when those reapers & grape-gatherers came out of it. Some while it is open & manifest, when the day shineth more cheerful and pleasant: and in this estate it was, when after the victory over the Beast, the seven *Angels* came out of the same.

6 *Clothed with pure and bright linnen*: These *Angels* have a more ioyful attyre, then had the two witnesses, which were clad with sackcloth, chap. 11. 3. for this time carieth an other hiew. Yet these garments are common to all the elect, though they be fitter for some times then for other some. For they are the garments of Aarons sonnes, Exod. 28. 42. And all the elect are made Priests. Al the faithfull now doo dwell in the *Temple*, wherinto of olde none might come but the Levites. By this attyre therefore is signified, the cleannes of the *Angels*; through the imputation of Christs righteousness alone. And least any should despise this imputation as a base thing, and not fit for any to stand in Gods sight arrayed with it, as the blasphemous Papists at this day persuade their people: therefore he sayth, these garments are both pure & bright; wherein the maiesty of God neyther sees any sport; nor any thing that may hinder the highest perfection of glory.

7 *And girded about the breasts with golden girdles*: These garments are to be tyed about every one in particular, by faith, as with a golden girdle: & the girding is about the breasts, because this apprehension and application is nothing at all, unlesse it have place in the hart. So Christ himselfe was girded before, chap. 1. 13. not for that he needed so to be, but onely for to teach us: and to represent the Church of that time, which was in that part very comely.

7 And one of the 4. Beasts: It doth not appear, which of them by name it was: especially seeing one of the Beasts may be eyther of order, or of distribution: of order, as when it signifieth the first, at chap. 6. 1. *I heard one of the four Beasts*, that is, the first, to weete, the Lion. Of distribution, when in usual manner of speech, it may perteyn alike to any of the fowr. But it skilleth not which of the it be. That agreeth unto all, which belôgs to every one; al whose vertues being ioyned together, doo give us a pattern, what manner of man every faithful minister ought to be, as is observed on chap. 4. 7. Here the intendement is, that we may know how these seven Angels doo draw out of the precepts and institutions of some holy Minister of the Gospell; that which they after doo turn and apply, unto the bane of the enemies of the Church. Not that this *some Minister*, is to be understood of any singular man; but of many that agree in one faith and doctrine: as Philip Melancthon, Martin Bucer, Peter Martyr, Henry Bullinger, John Calvin, and the other servants of God, which flourished about that time. Out of whose godly and learned writings, so many have drawn very excellēt and golden understanding of holy things, that they have been made fit therby, to combat with Antichrist; and to finish the remaynders of that warr, which the others had so happily begun.

¶ *Give to the seven Angels, seven golden vials: φιάλη (a vial, sayth Atheneus) is so called by changing of a letter, as it were Pialce, that is, conteyning in it (to poem hals) ynough to drinke; for it is bigger then a cup. book Dipnosophist 11* Yea he makes it a wide and ample vessel like a cauldron, which importeth very great wrath to be appointed for the last times. These vessels perhaps are used here in such respect, as God of old, opening the flood-gates of heaven, destroyed al the earth with the flood: or as when he consumed Sodom and Gomorrhie with a shore of brimston from heaven. For then he seemes to powr out on the heads of men, destruction as out of vials. Most fit weapons for the power of God, which needeth no forces for to overthrow the enemies, but can take them al away, even with a small aspersiō. And now behold, how fit instruments are attributed, to every sort of events.

In the first place were *Seals*, because the first events were confirmations and pledges of those that were to come. Then came *Trumpets*, signifying evils assailing men with great noyse, and denouncing also some heavier thing to be expected, yf they did not repent. Now last are made ready the *vials*, large vessels to conteyn Gods judgment, and most fit to accomplish the perdition of reprobates. Neither is ther any noyse in the powring out, as was in the sounding of the trumpets. For Gods judgements to come,

doo make afrajd, (for they ar threatned that they may be avoided:) but when they are prefent, they fal on men prively, & are not perceived. What are thefe *vials* then, and of what fort? Firft, they are the holy minds of the feven Angels, intelligent & capable of the will of God: out of which this baleful liquour is powred upo the reprobates. Secondly the Beaft giveth them; by inftituting and informing the fame minds with holy inftitutiōs. Thirdly they are *ful of the wrath of God*, not wherwith God is angry againft them, but by which he executeth iudgment upon the wicked. Finally, they are *golden*; that thou the judgments be moft fevere, yet are they moft juft, pure, and precious. But mark, how dreadfull is this wrath, which is *of God that liveth for evermore*: which words are added that we may know, the wrath fhall be eternal. For the wrath is fuch as is his power whole wrath is kindled.

8 *And the Temple was filled with fmoke*: Hitherto hath been the preparation of the Angels; that which foloweth upon it in refpect of this renewed Church, is a manifelt figne of Gods prefence; fuch as was of olde in the Tabernacle, Exod. 40. 34. 35. But, thou wilt fay, the time of the Gofpel, requireth fo me more evident token. In deed fo God deal more openly with us by many degrees, then he did under the law: but whatfoever can be beftowed on us, whiles we are on earth, though illuftrated with the light of the Gofpel; is but fmoke and obfcurity, in refpect of that revelation, which at laft we fhall have in heaven. But here he teacheth, that Gods prefence is clear in the Church, though the enemies count it but as fmoke, and can fee no more into it, then men when dufkifh fmoke dooth take away their fight. And who but the blind, perceive th not God pretent in our Churches, which he fo marveloufly defendeth againft fo many enterprifes of the adverfaries. But the Papifts eyes cannot peirce this fmoke; wherfore they weary themfelves in vayne, fighting againft God. But becaufe *fmoke* fignifieth alfo *wrath*, the *Temple filled with fmoke*, teacheth that God teftifieth his prefence, with manifelt arguments of his indignation againft the enemies, whom now he wil vexe with continual torments, which out of the Temple and Church of God, fhall dayly fal upon their heads.

9 *And no man was able to enter into the Temple*: This sheweth the condition of the reft, what it fhould be in the mean time, while thefe plagues crufted down the enemies. To weet, they fhould remayn without the Temple, not able to enter in for fmoke, as *Mofes could not enter into the Tabernacle of the congregation*, whiles the cloud was upon it, Evod. 40. 35. Alike therefore, in fome forte, fhall be the condition of the Church when it is reftored, as it was when it lay hidd. As long as the *Temple was fhutt*, & the faints

pūched

CHHP. 16 A REVELATION OF THE APOCALYPSE 421

pitched their camp in mount Sion, the Lamb being their Captayn: no man could learn the song which they sang: chap. 14. 3. It belonged to a few elect; into whose number, none of the rest of the world, could joyne himselfe. Even so, when the Temple is opened, although the Church be much more noble and conspicuous, yet shal not al betake them selves unto the bosome thereof, until the seven plagues be fulfilled. Which is first to be understood of the Iewes; whose fulfilling shal not be, until the vials be poured out. Ful, I say; because during the plagues, ther shalbe some beginning, but not an absolute perfection, before they be altogether past. For, Rome drives the from entring in; which when it shalbe taken away, then the Iewes, and other nations many, al impediments being removed, shal flow even with stritt unto the Church, and shal thenceforth continue the faithful nourishons of the same. For we see that al ar not by this smoke quite shut out of the Temple. Seven Angels come out from thence; which should not come forth, but to execute their office: wherupon the rest of the Saints, abide therein. This smoke therefore, hindred not al the elect of the Gentils from entring in: but the Iewes, and ful number of the Gentiles onely.

CHAP. 16.

AND I heard a great voice out of the Temple, saying to the seven Angels: Go ye and powr out the seven vials of the Wrath of God upon the earth.

2 And the first Angel went, and powred out his vial upon the earth: & ther came a noysom & greivous soar, upon the men which had the mark of the Beast, and which worshiped his Image.

3 And the second Angel powred out his vial upon the sea; and it became as the blood of a dead-man: and every living sowle died in the sea.

4 And the third Angel powred out his vial upon the rivers and upon the foun-
tains of Waters: and they became blood.

5 And I heard the Angel of the Waters saying; Just art thou, O Lord, which art, and which wast, and which shalt be; because thou hast judg'd these things.

6 For they shed the blood of the Saints and Prophets; and thou hast given them blood to drink: for they are Worthy.

7 And I heard an other Angel from the altar saying, even-so Lord God almighty, true and just ar thy judgments.

8 And the fourth Angel powred out his vial on the Sun; and it was given unto him to torment men with heat by fyre.

9 And men boyled-hott with great heat, & blasphemed the name of God which hath power over these plagues: and they repented not to give him glory.

422 CHAP. 16 REVELATION OF THE APOCALYPSE.

10 And the fifth Angel powred out his vial upon the throne of the Beast; & his kingdome became dark: and they gnawed their tongues for payn.

11 And blasphemed the God of heaven, for their paynes and for their soars, and repented not of their works.

12 And the sixth Angel powred out his vial upon the great river, to weet Euphrates: & the water thereof was dried up, that the way of the Kings that come from the East, might be prepared.

13 And I saw three unclean Spirits like frogs, coming out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.

14 For they are the spirits of Devils working signes, & which goe unto the Kings of the earth and of the whole World, to gather them to the battel of that great day of God almighty.

15 Behold I come as a thief: Blessed is he that watcheth and keepeth his garments, least he walk naked, and men see his shame.

16 And he gathered them together into a place called in Hebrew Armagedon.

17 And the seventh Angel powred out his vial upon the ayre: and ther came a great voice out of the Temple of heaven, from the throne, saying, It is doon.

18 And ther were noises and lightnings and thonders: and ther was a great earthquake, such as was not since men were upon the earth, even so great an earthquake.

19 And the great city was rent into three parts, and the city of the Gentiles fell; and that great Babylon came in remembrance before God, to give unto her the cup of the wine of the fiercenes of his wrath.

20 And every Ile fled away, and the mountayns wer not found.

21 And a great hayl, as of talent weight, fel out of heaven upon men: and men blasphemed God, because of the plague of the hayl; for the plague thereof was exceeding great.

The Analysis.

HITHERTO hath been the common type: now foloweth the special execution, distinct with the parts thereof, in this chapter: and then more at large & continued, in the rest folowing. The execution is commanded ver. 1. then the parts are set down; both the common, the effect of the work, and the event; and the particular, seven distinct vials, (according to the manner of the former periods,) for those seven notable plagues, wherewith the enemies are to be smitten. The first of them is powred out upon the earth, ver. 2. The second upon the Sea, ver. 3. The third upon the rivers, ver. 4. whose secondary event is a twofold testimony: first of the Angel of the Waters, ver. 5. & 6. secondly of the Angel from the altar, ver. 7. The fourth is powred

powred upon the *Sun*, ver. 8. 9. The sixth, upon *Euphrates*; of which ther is also a twofold event; first the *drying up of the waters*, ver. 12. secondly, a *preparation to warr*, whereof ther be three princes, *authors*; and as many *Ministers*, *frogs*, ver. 13. 14. Then a *warning* given to the elect. ver. 15. and the gathering of the enemies into the place *Armagedon*, ver. 16. The seventh is powred out upon the *ayre*: whose first event is a *ful end*, ver. 17. the second, *noyses*, *lightnings*, *earthquake*. Also the *destruction* of the enemies, ver. 19. 20. of *cities*, of *nations*, and of *men*; in the beginning of the 21. ver. and a *hail* of *talent weight*, causing men to blaspheme, ver. 21.

Scholions.

1 And I heard a great voice out of the *Temple*: In the commandment, we are to consider, *whence* the voice cometh, *to whom*, and *to what end*. It cometh out of the *Temple*, as it did in chap. 9. 13. from the *four hornes of the altar*: sometime from the *Throne*, as after in chap. 19. 5. The difference is, that the voice from the *Throne*, cometh as it were immediately from God: from the *Temple*, whē any thing is obeyed by the prayers of the *saints*: who here are sayd to command; that we may know how great force faithful prayers have; which as if they were *authors* of the thing to be doon, doe so boldly bid the matter to be taken in hand. And in deed, it could not be, that men inlightned with so great light of the truth, should not earnestly strive with God in prayer, to destroy Antichrist very speedily. Aretas hath not these words, *out of the Temple*: but al our books agree, as doth also the vulgar Latine; and in other places it is usually told, whēce any voice cometh. They *to whom* it came, are the seven Angels. But what need was there of it, (may some say:) seing they were appointed before unto this business, and furnished with things needful, in the former chapter? Verily, they stood ready at the barrires, and wayting for a signe: but unto a common commandment, ther must also come a special, if any would have ful power to doo a thing. For this therefore doo they wayt: shewing that not so much as a finger may be moved, without Gods wil & providence, wherby al things are governed. The commandment is, that they *goe and power out their vials upon the earth*. But some of them are poured upon the *sea*, *rivers*, *sun*, *air*: It is true, yet al their force redoundeth upon the *earth*. The other elements have not a chaunge for their owne sake, but to affect the *earth* therby, as that which is the common basen for the liquor powred out. But how then is this proper to the *first*, (as the verse folowing sheweth,) which is common to all? We shal see in the particular explication, that

on that the first belongeth indifferently to the common multitude of the inhabitants of this earth: the other, unto some certayn sorts, of chief note.

2 And the first went, and powred out his vial upon the earth: We have seen the commandement: now begins the particular execution. Where the effecting of the work, is the *powring out of the vial upon the earth*. VVhich words, must not be taken properly. For the *vial* is not any material vessel; nor full of very liquour, but of *Gods Wrath*, as in the former chapter, ver. 7. Nether is the *earth*, this ground which we tread upon; but first it signifieth, *men*; and then not all, but Antichrists marked servants onely, as the event straightway teacheth, *forther came a soare on the men that had the Beasts mark*. In which sense, it hath been often used before: which we doo therfore constantly reteyn in al our explication, that therby we may the better see, how the whole prophesie agreeth with it selfe. The event giveth a *noysome & grievous soare*, that is malignant and incurable, as Physicians use to call it, wherther is so much ranckling and veni nous matter in it, as it wil never suffer it to heal up. But neither is this a *soare* truly and properly so caled: whose procreant causes, we see, are figuratively borrowed. And like events must we minde to be in the other vials also: for to expound them according to strict property of speech, as doth the Iesuite; is not to explain, but rather to confound al things, so as the light of the truth shal never appear. They which have this ulcer on them, ar *men*. There came an ulcer *against the men*, (as Th, Beza translateth it,) or *in the men*, as the vulgar Latine saith, *in homines*: according to that phrase of sitting *in the Temple*, *ἐν τῷ ναῷ*, 2 Thes. 2. 4. But the preposition with the fourth case signifyeth, as if the boyles tormented them, not so much by cleaving in the body, as by afflicting it outwardly: which doth more agree to figured soares; as if he should say, those things shalbe doon against Antichrists bondmen, which shal prick and vex them no lesse then noysome soares. Of what condition these *mē* are, is declared by the *mark of the Beast*, and *worshiping of his Image*. VVe have shewed before, chap. 13. 17. from the threefold note wherwith the Beasts worshipers are signed; that the first, hath the name of the whole, & is called a *Character* or *Mark*, the place wherof is in the right hand. VVhich was the propre note of his chief worshipers, the Noble men, Clerks, Scholars, & c on whom, as upon propps, the Beast doth chiefly lean. VVherefore these should specially be plagued with this soare. But not they onely that have his *mark*: but also they *that worship his Image*. And this is chiefly of the learned men, and such as are wiser then the common sort, as is shewed on chap. 14. 9. although the *worshiping of the Image*, is in some sort, common to al; chap. 13. 15. and therefore should this *soare*, sholeft the whole crewe of them;

of them; yet specially those which think they are furnished with the consent of all antiquity, for to give that honour to the Beast. But hence we may observe, how it can not be, that the *first vial*, should be all one with the *first trumpet*; seeing the vial is poured onely on this kind of men, whereas there were not any such, before the second Beast, whose beginning is not antecedent then the fifth trumpet: which point we noted, on the first verse of the former chapter. These things thus expounded, do all lead unto this, that this *ulcer* is nothing else but *spite & envie*, then which *no greater torment could Souldan tyrants feel*, as sayth the Poet. And herewith were the Papists marvelously tormented, when the vial was poured out. Which sickness is rightly called an *ulcer*, the nature whereof it resembleth by a twofold accident. For it forceth them that are troubled therewith, to keep in and not come abroad; so that they flee the sight of them, for whose prosperity they are stricken sick; as of old the Egyptians, who together with their Sorcerers had by the sprinkling of the ashes so many blisters all over the, that they could not stand before Moses, Exod. 9. 10. 11. Then also in private they are so afraid to be touched, that they use all the means they may, to keep the soare, least it be squised. Which kind of evil, came upon the men that bare the Beasts badge, straight after the opening of the Temple, chap. 11. 19. (to which, these vials, as I have shewed, are to be joyned; which the repetition of things past, hath severed with so long a space between:) namely about the yere 1566, where the former Prophecie ceased. For then our gracious Q. Elizabeth, being bidden by the voice out of the Temple to powr out her vial upon the earth; that is, being admonished by the counsels of godly men, about the end of the first yere of her raigne, she removed many most worthily out of their Prelacies, and other ecclesiastical dignities and benefices, who glorying onely in the mark of the Beast, denyed due obedience to their lawfull Prince. Among them was the Archbushop of York; the B. of London, Elie, and 14. others, besides men of meaner note, Deans, Archdeacons, Parsons, Vicars and the like. How needs must men be vehemently burned, when they saw their dignities, lands, farms, faculties, honours to be bestowed on their adversaries; and themselves in the meane time to be despised and contemned? Many could not bear the sorrow; but fled over sea because thereof to seek so much ease as not to behold it: others at home, paying away with grief in secret places; all of them fleeing the sight and sight of men, whom to behold so merry and joyfull, was as yll as a bitter death. And though they changed the air, yet was not their pain allwaged; when the Pope himselfe, and that whole nation, by but hearing it onely, were very sorely tormented. Which he abundantly testified

fied by his Bulls against our most noble Queen, severely commanding all subjects to forsake their allegiance unto their Prince: neyther could they be stayed by any religious regard of oath, wherof that violatour of al Law both of God and man, did discharge them. But, thanks be to God, he yet laboured in vayne, wherby his torment is much the more increast. For thus sayd he with himselfe, as Saul did of old; *Have ye al conspired against mee? Is ther none of you that is sorry for my sake?* Wil no man ease my boyle, with the blood of that Queen, which hath wrought me so much woe? Have patience, good Pope; this is the time of thine ulcer, not of thine ease. But his sickness suffreth him not to rest. Therefore he rageth felly, with venomous libells; he incenseth the Kings with al earnestnes, to wage warr; he privily sendeth Iesuits, the bellowes of al seditions, to betray their country; he secretly suborneth ungracious cut-throats, to kil their sacred Prince: finally he applyes himselfe by whatsoever means he can, to styrr up troubles, wherby he may work the utter destruction of the realm, and of us all. But having tryed all wayes in vayne, through the mercy and goodnes of our God, these two and forty yeres; both he the Prince and head of mischeefs, and his desperate children, *doe scarce refrayn from tears, because they nought: Worth tears doe see.* In France about the same time, (that we may see this soare was universally spred among the Papists;) when Charles the 9. began his reign, and dayly the Papists authority did more and more decay: a great part of Nobility, joynd themselves to the purer doctrine, of the Peers of the realm very many; the Queen mother (for fear, I suppose, of her English neighbour,) was much busied about religion, and not obscurely favoured the professours therof, or at least feigned it; some of the Papists wet more seldom to their woted temples; many which stuck more fast to their old opinions, kept themselves so within their private wall, that they durst scarce be seen in publik meetings. For what other disease, I pray; then for the payn of this ulcer? Germany had angered the Thracian flock, long before. But at the same time, the wounds erst inflicted, now growing more full of atter, were changed into ulcers. The decree of Charles, as we sayd before, was heavy, wherin peace and liberty was granted to religion; but the lesse hope they had to repele the same, the sharper did it prick the dayly. For Emperour Ferdinandus succeeding his brother, thought it best to rest in the former decrees, wherto he had consented at Augusta, before he was Emperour. Maximilian his son, did alwayes mislike that manner of propagating Christian religion, with armes, or compelling any to receive it, that were unwilling. How untollerable was this moderation to the ulcerous Papists, that burned with desire of revenge? But now let us see

see in a word, how this ulcer wil not be touched. Which the Council of Trent verily shewed, in the second scision under Pius 4. in the yere 1562. where this busines was committed to some chosen men, for to consider of divers censures and books, eyther suspected or pernicious: that is, that by al meanes they should have care ther went out nothing among the people, that nipped the Popes authority, and Romish superstition in any one word. Doubtlesse the ulcer is very egre and virulent, that can indure nothing that is rough or hard. Therefore whatsoever is layd to it, let it be tender and soft. For this cause did Pius the 4. set forth an Index of the forbidden books; which Sixtus the 5. afterwards augmented, and Clemens the 8. lately recognized. VVherin it is appointed, which books men must quite absteyn from; and which one may use, so they be corrected. (Certainly the Pope prescribes a diet, for his botchie patients.) Among other rules of correcting, this is one, *that al things be well lookt to, and attentively noted, not onely the things that offer themselves manifestly in the course of the work; but if ther be any that secretly doo lurk in the Scholies, in the summaries, in the margins, in the tables of the books, in the prefaces or epistles dedicatorie.* Instruct. de correct. book D. 2. How suspicious is sickness? Verily this fear of running upon any thing that may offend, hath shred off in many late writers whatsoever was in them of soundest iudgment, and more free truth. But the bookes are in al mens hands, wherby they may perceive, what it is that payneth these brand-marked persons, and where. Although onē purging Index set forth by Philip the 2. King of Spain, in the year 1571. may be in fied of many. And least thou mightest think perhaps, that they are troubled concerning late writers onely, or the marginal notes of others: they doo violence to the very words of the ancient Fathers. For example, in a certaine edition of Augustine, which Iohn Gibbon an English Iesuite, Doctor of Div. & Professor at Trevers; perused in the disputatio about Saints, Thes. 207. there these words are no more read, *yet doo not we constitute temples, presthoods, holy things and sacrifices to the Martyrs &c.* as the ancient true copies have, in the 8. book of the *City of God*, chap 17. but contrary thus; *we doo constitute temples, presthoods, holy things and sacrifices to the Martyrs, because not they but their God is our God &c.* O impudent fallers, which make Augustine to affirm, that, which he openly denyeth: that I speake not how unapt you seyghn his words to be, that sacrifices are to be constituted to the Martyrs, because they are not God. The Ratts doo perish by their own bewraying. Francis Iunius in the yere 1559, saw at Lions with Trellonius some pages of the true Ambrose cancelled and rased by two Franciscan Friers, and other new ones substituted in place of the former, after their

own wil, against all faithful evidence of other books. An unhoneſt prank, and an impious: but not new with the Romiſts; who ſhewed themſelves ſuch artizens long ſince, in the Council of Nice. But what doo they mean, by adulterating the writings of the ancients? Would they ſtop the mouth of this age? They cannot: ther are left, thanks be to God, true copies, by which their ſacrilegious impudency is convinced. Or, as is more likely, doo they provide for time to come? Fooliſh Popelings, which now get ancient writers to ſuccour you: when ſhortly ther ſhal not a Papiſt be left for them to yeild ſuccour unto. Your cauſe, within theſe few yeres, ſhalbe tried, not by the Fathers, but by fyre and ſword: as this Revelation wil manifeſt. In the mean while we may obſerve, both how dangerous it is, to depend now on the Fathers imprinted by others: and how full of botches the Popiſh crew is, which is ſo afraid of nayles, as it pareth them to the quick; & not herewith content, wrappeth woll alſo about the Fathers fingers, that they may the ſoftlyer handle their ſcabby bodyes.

3 *And the ſecond Angel powred out his vial upon the Sea:* The ſecond vial puts forth his force againſt the *ſea*; to weet, figurative, as was the *earth*: for ther is the ſame reſpect doubtleſſe of every one. And ſeing the overthrow of Antichriſt is here in hand, what great dammage ſhould he ſuffer, more then al other men, by the *ſea* properly ſo caled, turned into rotten blood? For this is the firſt effect of this vial: neither would the ſecond hurt him any whit more, wherby *al living things dye in this ſea*. The *earth* affordeth him infinite daynties, ſo that he may eaſily bear the want of fiſhes, though they ſhould dye every one. Wherfore we muſt not ſlick in the native ſignification, but take that which we have ſeen often uſed before. It meaneth therefore *Doctrine*, the notable change wherof, ſhould fall out under this *vial*; of corrupt, being made moſt corrupt. In former ages verily it was *turned into bloud*: but now it changeth into much more groſſe and royled filthineſſe, then ever before: until at length it becometh like the *bloud of a dead man*, that is, rotten, clammy, groſſe, black bloud; not liquid and freſh, ſuch as floweth from a living body. The firſt Council of Trent therefore, is *this ſea*; being no leſſe compounded of a hotchpotch of al Popiſh errors, then the natural ſea is of the gathering together of many waters. VVhich Council was begun ſome yeres before, (as we have ſhewed, chap. 11. 7.) but at length was made an end of, and confirmed by the definite ſentence of P. Paul the 4. at the requeſt of the Cardinals Moronus and Simoneca, in the name of the reſt of the Council, in the yeare 1564. Into this *ſea* of errors, the yere after, and the eight next following, the *ſecond Angel Martin Chemnitius* powred out his vial: who began and compoſed a *Trial* of
this

this Tridentine Council, and found it to be nothing but an horrible confused Chaos of many monstrous opinions. But this occasion, forthwith upstart many doughty Papiſts to mainteyn the ſame: who behaved themſelves ſo fortunatly in this ſervice, that by defending the *bloud*, they turned it into rotten bloud; that is heaped up many more peſtilent errors, to the that were before. Among the reſt, there roſe up handlers of controverſies at Rhenes, Doway, Loven, as frontier Captaynes; by whoſe induſtrie it came to paſſe, that al the dirt which lay ſtinking about here and there in many ditches, was ſcaped together into one channel, that therof at length mought exiſt this *rotten ſea*. But aboveal, the heaping together of waters moſt fowl with carrayn bloud, was playn to be ſeen, when P. Gregory the 13. in the yere 1571. procured two ample Colleges to be built at Rome, for to corrupt youth beyond the Alpes; and made Robert Bellarmine maſter of this worke; that he ſhould unfold the controverſies of faith, unto the ſtudents of thoſe Colleges. For he, that he might the more provide for his auditors, that is, the ſooner deſtroy them; thought it not beſt to labour about any one point, two or three; as many others had doon before; but *to bring al controverſies into one body as it were, which he ſaw was yet wanting*, as himſelfe confeſſeth in his Epiſtle to the Pope. Whereby, through Gods good providence, it came to paſſe, that an intyre and perfect body of Popiſh doctrine, abſolute in al points, which never was before, being largely diſputed in theſe books of controverſies, did now come forth in publik: that they which willingly ſhut not their eyes, might ſee the *Sea playnly turned into filthy bloud*.

¶ And every living ſoul dyed in the Sea: But how can this be, (may ſome ſay,) ſeing every ſowl liveth not in the ſea? This, it may be, cauſed Theod. Beza to tranſplace the words thus, *and whatſoever thing lived in the ſea, dyed*: But the natural order of the words hath a meaning agreable with al other of this book, and of this kinde. For we are to know, that the whole crew of the malignant Church is divided eyther into the *Clergie*, or into the reſt of the *Laie*. Thoſe clergie men are the proper living things of this ſea: theſe laie folk are cheifly earthly, and denoted by the *earth*. Now if he had ſayd, *every ſowl living in the ſea, dyed*; ſome would perhaps have gathered, that this death was proper to the *Clergie* & *Doctours*: but when he ſayth, *every living ſowl dyed in the ſea*, he teacheth, that the popiſh *Laie* & *people*, periſh in this blood, together with the *Clergie*. But, thou wilt ſay, the words pertain alike unto al, which any way live: therefore this death ſeemeth to be common unto al. I anſwer; al verily, which before ſeemed to live, ſo ſoon as they came down into this ſea, ſtraight way were choked & dyed.

But al the elect, have their dwelling in the *Temple*, and the *Temple* is placed in heaven, chap. 15. 6. so that they need not to be afrajd at al of this earthly sea, whose rotten blood shall kill onely the men of the same kind. And here all unlesse they leave their earth, that is, unlesse they forsake the Popes religion; shal finde destruction in this sea: for no other waters shal they have to drink, but these thus filthy; nor be informed with any other doctrine, then that is drawn out of the Council of Trent, and controverfal-books of the Iesuites. How can they then but dye presently, if they drink of those waters, wherein al the foundations of *salvation*, are turned into deadly poyson? Most miserable therefore is your estate, ô yee Papists, which drink in filthy blood, as most sweet heavenly liquour: and settle your salvation, in most certayn destruction. But it is Gods just judgement, that they which despise the pure waters of life, should miserably perish in this blood: draw out, ô highest God, those whom thou hast destinate to the prayse of thy mercy. But besides let us know, that it is not safe to swim in this Sodomitish lake, as many doo, which make no conscience to assët unto any religion. This then is the estate of this filthy sea: which wel becometh the ulcerous flock, to be fed with the rotten blood therof, as it were with rivers.

4 And the third Angel powred out his vial upon the rivers: Th'effect of the third vial, belongeth to the *fountainys & rivers*. The event turneth the same into blood. Fountainys and rivers, are as the breasts wherewith the sea is nourished, and which borow their nourishment from it againe. And the sea, being the *Doctrine*: the *Fountainys* are the *Masters* which have charge of the doctrine; and these, no mean fellows, and footstools, so to speak; but principal Doctours, on whose mouth the rest of the troupe doo depend. These now, by al mens iudgment, are the *Iesuites*: from whose distributio, the rest of the multitude gathereth, like babes taking the meat into their mouthes, which they chewed for them. Dominicus of old appeared unto Pope Innocent in his sleep, to hold up with his shoulders the *Lateran Church*, that was in danger of ruine: but at this day, the Iesuites be the chiefest propps of the Popes throne: which neverthelesse they shall not hold up long; who long synce have begun to faulter and fayl as overcharged with the weight. For under this third vial, the rivers shalbe turned into blood; that is, those Masters of Popish doctrine, the *Iesuites*, shalbe put to death; that the Church of Rome, which in time past was wont to kill with the sword, may at length be killed her selfe, as the Spirit hath foretold, chap. 13. 10. Which power this vial began to exercise about the year 1581. when in our realm of England, by the common decree of the States in Parliament, it was enacted

nacted, that whosoever should goe about any manner of way to draw the mindes of the subiects from obedience towards their lawfull and natural Prince, unto the Bishop of Rome, or unto the Romish religion for the same end: they should be put to death as guilty of high treason. What is this, may some say, to the Iesuites? Very much when they al mind nothing els, indeavour nothing els; being traytors to their country, killers of Princes, seducers of subiects, the plagues and bane of al Kingdomes and common weals. Therefore the powred out vial wanted not effect, but in the same yere *Everard Ducket*, *Edmund Campion*, *Ralfe Sherwin*, & *Alexander Brian*, Iesuites and nourissions of the Seminaries, being convicted of the breach of the law, were worthily punished. And after them folowed *John Paynes*, *Thomas Ford*, *John Sherret*, *Robert Johnson*, & many other of that leven. Thus by Gods grace, the wickednes of wretched men was somewhat restreyned: that though it were not quite taken away, (for who can require of the Leopard to change his skin?) yet did it not so freely range abroad, but was forced to lurk in darknes, to disguise it selfe, to counterfeite & dissemble al things; that so both the venom might be dispersed more secretly, and the mischeevous heads therof, be provided for.

5 And I heard the Angel of the Waters: We have seen the first event: the second is a twofold testimony wherby the fact is approved: of which the first is by the Angel of the waters; who is not one of the rivers & fountayns, as the Angel of the bottomlesse pit, before, chap. 9. 11. but one that is over the rivers and fountayns to execute this iudgement of God. In which respect the rest may be called the *Angel of the earth*, the *Angel of the sea*, the *Angel of the sun*, &c. to whom power is given over these things. For in that he saith in the next verse, & thou hast given them blood to drink, he playnely exepth him from the number of them. This Angel therefore is some civil Magistrate, which had power, or rather which was author and Counsellor for turning these waters into bloud, namely for killing and putting to death the Iesuites. Whom if I should note by name to have been that noble mā of blessed memory, *S. William Cicil*, late high Tresurer of England: the words folowing wil shew, I doe it not without ground.

¶ Just art thou o Lord: This testimony adorneth God with the prayses of his Justice & Truth: and annexeth a reason from the present thing, in putting the murtherers to a deserved death. And a like celebration of Gods iustice, was verily made by him whom even now I named, *S. William Cicil*. For he in the yere 1584. to stop the mouth of gaynsaying raylers, rendered a reason in a book set forth, of putting the Iesuites to death among us. VVhich book is intituled *the Iustice of Britany*; wherby is clearly mani-

fested, that some lewd fellowes in England were for shamefull treasures put to death. He published the book almost in all languages, that all might hear the Angel celebrating Gods iustice; and others that would procure the safety of their realmes and peoples, might be stirred up by this most worthy president, to doo the like. The book hath the very same argument that these two verses have; neither can the summe of it be comprised in any words more fit.

¶ *Which art, and which wast, and which shalt be:* Thus dooth Theod. Beza set it down, out of an ancient hand-written copie. Aretas, the vulgar Latine, and Montanus, in sted of *ὁ ὢν καὶ ὢν καὶ ὢν* shalt be, doo read *ὁ ὢν καὶ ὢν*, *holy*. The former celebrated God for *constancie* in his promises, that he is alwayes like himselfe, avenging wicked deeds in like sort now, as he punished the in ages past. This latter together with *constancie* ioyneth *holines*; as if he should say, which for thy constancy and holines canst let this wickednes goe no longer unpunished: but where a title is used, from the distribution of time, the two first articles are not wont to be put without the third; therefore the first reading seemeth to be the more true.

¶ *Because thou hast judged these things:* That thou hast shewed such a iudgment, that is, hast inflicted such a punishment on the *rivers & fountayns*: According to the Hebrew metonymie; for with them, *to iudge*, signifieth to punish and avenge: as the nation whom they shal serve, *iudge*; that is, *I will punish*, Gen. 15. 14. So Deut. 32. 36. 1 Sam. 25. 39.

6 *For they shed the blood of the Saints:* These words shew reason, of the former celebration. But where have the Iesuites shed blood? As though this were hard to know? Are not these the spyals for the holy fathers of the Inquisition, as they that for the most part cary Christians to their boucherie: from whence, no not the guiltlesse, as they say is let goe, but eyther it costeth him his life, or at least al his goods? But besides this, al the world now knoweth that these men are the plotters of al treasons against Princes, and the troublers of publike tranquillitie: which absteyn not their hands, no not from sacred Princes, for whom they devise death sundry wayes, as we with great danger have often tryed; and other Princes also, by their owne proper peril, have by this time learned. But though these things were not, seing they are bound by oath to the Bishop of Rome, whose most seirce defenders they undertake to be: they are worthily guilty of the blood of al the Saints, which the Pope hath shed in so great abundance. So Christ condemneth the Iewes then present, of the death of Zacharie, whom their ancestors killed many yeres before; because they allowed the same things that their Fathers, which had wrought that mischeif,

Mat.

Mat. 23. 35.

¶ And thou hast giue &c. As Tomyris did to Cyrus. To give on blood is to give one to death; as *I will give thee the blood of jealousy and wrath*, that is, I will cause thee to be cruelly killed, as they that are slayn in the heath of wrath and jealousy, *Ezech. 16. 36.* By which it appeareth, that the *fountainys & rivers*, are men, as we interpreted at the first: unto whom the murder of the saints is attributed, whom they agayn must make amends with their owne blood.

7 *And I heard another from the altar:* The second testimony is of an Angel from the Altar. *Θυσιαστήριον* properly is an altar of *flaine Sacrifices*; & some time the altar of *incense*, as chap. 8. 3. because it is likewise a signe of Christs death. Theod. Beza translateth it, *out of the Sanctuary*; which doth not sufficiently expresse the force of the sentence. Perhaps he so turned it, because of the preposition *ἐκ*, which for the most part is of place, and of that which conteyneth any thing; which might seem not to agree unto an altar; but a like place before, wher an Angel came, *ἐκ from the altar*, chap. 14. 18. may open the meaning of this. VVe shewed that this maner of speech be longs unto them which ar killed for Christ, which have a place given them under the altar, chap. 6. 9. Therefore this Angel is one of that flock, which suffering calamitie for Christs name, dooth by his sentence approve the fact of killing the Iesuites, and for that cause celebrateth in like sorte the justice of God. Even as it is manifest to have fallen out in the yere 1586. April 4. when the States of Holland and of the other Provinces confederate with them, did decree, *that none of the bloody sect of the Iesuits, or that there was a student with the professors of it, whither he were born within the confederate Provinces, or a forreyner, should creep into those provinces, eyther by sea or by Lād, under pain of hostility and losse of his life.* By which decree they give their verdict against those ungracious men, and subscribe to the sentence erst give by the Angel of the waters in England. And who seeth not them lying under the altar, who so many yeres suffered so many and horrible things of the cruel Spaniard, for the profession of Christ? Although they now by use have learned, that ther is more comfort in these calamities, then in al Spanish d'vinties, which in time past they injoyed, when they wanted the holy truth the while. VVerfore, you noble Hollanders, cleave stil with perfect harts to him, by whose defense you have hitherto been kept safe. Beware of the Romish wiles; doo not so deal, as that now by hearkning to Popish Sinons, your constancy past awayl you nothing, save to let you have tryall of your new feigned freinds to be noysome foes. Think yee that the Catholik King could be more addicted to the Antichristian religion, the the Prelate

434 CHAP. 16 A REVELATION OF THE APOCALYPSE.

Prelate and late Cardinal of the same? V Would he more desire to take Christ from you, then this man? Take heed; be not dismayed with fear of any peril, though al men should forsake you. The time is short: stand stil, and behold the salvation of Iehovah, which he wil work for you within these few yeres. But what doo I? I could not chuse but by the way to warne in a word my brethren that are in danger. I come againe to the matter. Two yeres before that decree was made by the Hollanders, when the French King Henry the 4. was wounded, by Iohn Castell a Iesuiste, who had decreed to kill him: this worthy sentence was uttered in the Session of the great Chamber, both against this Castell, and the whole hierd of Iesuistes; namely, *that all the Prests of the Colledge of Clermont, and all others that were addicted to the foresayd societie, should, as corrupters of youth, troublers of the publik tranquillitie, enemies of the King and Queen; depart within three dayes after the proclamation of this Edict from Paris and other cities and places where they held their Colleges, and within fifteen dayes following, get them out of the whole Realm. And if they did not, but were found any where, after the time prescribed: they should be punished as guilty of high treason &c.* A holy and wholsome decree: but o Father of mercies, rear up, I beseech thee, thyne altar among them, that the Roman Antichrist being quite abandoned, they may enjoy with the rest of thyne elect, the sincere worship of thy name.

8 *And the fourth Angel powred out his vial upon the Sun:* Hitherto have bin these times wherein now we live; for unto this vial have our ages come: the other foure ar by us to be looked for, so that the serching of them out is the more difficult. Notwithstanding we trusting in his guidance alone, by whose conduct we are come hitherto; and being holpen by the light of those that ar passed, which we have drawn from the former explication: doo hope that we shal bring sonewhat, which may be profitable for the illustration of them that are to come. The proper force of this vial, is turned upon the *Sun*: whereof ther is a tow fold event; first, *a power given to the Sun, to scorch men by fire*; in this verse: secondly, *a very great heat of men, blasphemie and obduration*; in the 9. verse. As touching the *Sun*, the borrowed speech is like the former. For the same men complayn of the greatnes of this heat, which felt the former calamities; as in the next verse, *and they blasphemed the name of God which hath power over these plagues*. But if it be understood of any Sun-burning properly; how dooth it afflicte the bad, more then the good, seing both of them dwel together on earth, and the one sort ar no more covered from the force of the heavenly bodyes, then the other? But ther is no other *Sun* to be thought of, then the *vial* which is powred out upon it: which we have shewed to be caled so, rather for similitude

litude, than for any respect of proper nature. Let the usual signification therefore of this word remayn, wherby it denoteth *the holy Scriptures*: with whose light the dark minds of men are no lesse illustrated, then the eyes of the body are with the beames of the Sun. Vpon these is this *vial* to be powdered, not for to hurt them, as the former vials did the *earth, sea, & rivers*: but for to give them a kind of force and edge, wherby they may prick the sharper, and peirce the deeper. How notable the goodnes of God is in this respect towards these last times: ther is no man, unlesse he be shamefully unthankfull and envious, but doth acknowledge. For by the paynes of some very excellent, (for why may I not so cal those learned men, which have so greatly holpen Christian religion with their studies?) many things are made unto us most easy and playn, in which the ages past, have been much deceived. Neither is this a vayn boasting of our times; but a true preaching of the bounty of God. Notwithstanding ther shall be a time at length whe *the light of the Moone shall be as the light of the Sun; and the light of the Sun shall be seven fold like the light of seven dayes; in the day that the Lord shall bind up the breach of their wound*, Isa 30. 26. as partly by the things that folow, wil appeare more manifest. Many things ther are in the Scriptures, not yet sufficiently explained: but the neerer we come unto that day, the more copiously wil the light increafe dayly, by the neer beames of the rising Sun. That I may tel the very thing; Antichrist is in deed layd open, now long agoe through the grace of God, in marvelous manner: but seing in these yeeres wherein now we live, and wherunto the order of time hath brought us, the wayting men of the seat of Rome, have felt nothing heavier, then that their Icsuits should be put to death, which was the sentece of the *vial* next before; this burning heat of the Sun is to be expected ere long, even some greater perspicuity of the Scriptures, wherby *the man of sin* may be more vehemently scorched. His filthines shall be discovered yet more, wherupon men will the more hate him; which wil drive him and his unto such intemperance, that he wil gnash and rage against the Sun which hath manifested to the world his so horrible hiew, that himselve shal not indure to behold the same. Wherefore I am to exhort you, yee learned men, whom God hath adorned above others with a singular facultie of perceiving and illustrating the truth: that ye would diligently employ your selves in this noble work for the Church. You hear what a *garland* God hath reserved for these last times. Great is the prayle of our Ancestors, which first plucked off Antichrists vizar: no lesse will theirs be, which shal utterly hyffe him and drive off the stage. Yea they are wont in special, to make the triumphe, which doo make an end of the battel. This onely conflict seemeth to be left for

learned men: the more are they to be styrred up to apply their studies. That which further dooth remain, fyre and sword shal performe; and shall not be accomplished by ynk and pen.

¶ And it was given unto him to torment men by fyre: The first event, it shall torment men with heat. But what men? why is nothing here added, as the mark of the Beast, or some such like, whereby we may know unto what flock it perteyneth? Shall others also be burned with this Sun, besides the household of Antichrist? verily so it seemeth. Hypocrites and all others that are not indued with true godlines, whatsoever religion they professe, cannot endure that their wickednes should be manifested, and reproved by the light of the heavenly truth. Whereupon it is no marvel if many other earthly men also, which are not of the Popes profession, be molested by this heat of the Sun. But the words of the next verse, *which hath power over these plagues*, seem to be of those men, as I sayd, which have felt the former scourges also. But to what ende is this added, *by fire*; seeing the word *consumption* burn, doth sufficiently expresse the burning of the Sun? It is that wee may know, that the heat wherwith they shall boyle, shall not be heavenly but earthly; such as is fire, to weet, envy, contention, strife, and al bitterness of minde. For fire is here metaphorical, which playnly sheweth that this is not the proper Sun, seeing it worketh not by it own but by an others vertue. Such then shalbe the first event, that men shall boyl in heat, not only by a secret exacerbation of their mindes, but even by open brawles and reproches. But shal the *Angel of the Sun*, receave such a reward? It had bin better for him to have stopt his vial, that it might not distill such trouble unto him. But let him not be discouraged: God will prepare him a secret place with himselfe; to keepe him from the virulence of tongues. The same hath been the condition of al the Prophets alway: so it is with the holy book, that being tasted, it is sweet in the mouth as honey; but being eaten, it maketh the belly bitter: chap. 10. 9. Wherefore let ungratious men reproch freely; so as the manifestation of their wickednes doo move their choler.

9 And men boyled with great heat: The second effect shalbe marvelous & unusual vexations; when ther shalbe no shelter no not in the thickest Forrest, that men can use to alay their heat. Therefore they blaspheme the name of God that hath power over these plagues: like the men of Atlas, which curse the Sun with al execrations, because it parcheth them with too much heat; as Herodotus relateth. These last words seem to make this plague peculiar unto them, that were vexed also with soares, and whose fountains were turned into blood. Notwithstanding we are not to think that it shalbe open blasphemy against God, so as his holy name shalbe manifestly violated.

red after the manner of the Hethens, and them that know not God: but that then men doo also commit this wickednes, when they difame his truth, and use cursed speaking against it; such manner of indirect blasphemy, it seemeth it shalbe.

¶ And they repented not to give him glory: A defective speech; which is more full, in chap. 9. 20. as if he should say, *And they repented not of their workes, to give him glory;* and so after in ver. 11. Now therefore see what this greater light and heat shal effect: it shal drive men to blasphemy; but they shal persist in their wickednes, no lesse then before. Least perhaps thou shouldst look, that they being convicted in conscience, should submit themselves to so manifest truth. This therefore take thou knowledge of before; that thou be not offended at the obstinacy of men.

¶ 10 And the fift Angel powred out his vial upon the throne: This vial upon the Beasts throne, hath for the first event, the *darkning of his kingdome*: for the second; *rage, blasphemy, darkning*, of the Beasts brood, ver. 11. VVho this Angel is, we shal see in the next chapter, upon ver. 17. wher the declaration of this thing is purposed. What the *Throne* is, the things that wee have heard before, doo sufficiently teach us: for it is the *Cuy*, which the *Dragon gave to the Beast*, chap. 13. 2. which wee have shewed to be *Rome*, and wilbe playner yet, by the things that folow. Therefore after the evidēce of the Scriptures, wherby the Beast swelled in heat in such marvelous manner: that which now next is to be looked for, is calamity that shal come upon this very city. Not any light adversity wherby her former dignity shalbe a little lessened: but her last overthrow, wherby shee shall utterly be ruinate, as after shalbe manifest: when that saying of *Sibylla* shall come to passe: *Then (Rome) shalt thou be wasted quight, as thou hadst never been.* This therefore toucheth Antichrist, neerer then the former. The farr-darting *Sun* did scorch, but it was from farr: now, the tops of his sacred Palace shall fal down; wherby the brightnes of the Popes Kingdome shalbe turned into darknes. For how should it not be covered with mournfull blacknes, when the Princely Court is cut down, and Chaire overthrown, which they were wont to vaunt should be eternal, and that *Hel gates should not prevayl against it?* To prove which point, Bellarmine bringeth many reasons: but the speedy event wil teach, how he was deceived. Although some Iesuites, being forced hereunto by the truth, doo now beginn to speak of the destruction of it. VVich yet they wil have to be, not because of Antichrist; but before his birth, or at least before he shal begin his reign. But this fiction, we wil take away in his place. We may hence observe, how *leg-suffering* God is, and *slow unto wrath*. A thousand times hath he now already con-

dy convinced this whore of her filthynes: yet will he not quight destroy her until he hath set out her wickednes in a clearer light. VVhich when it also shal be doon in vayn; what remayneth but the last punishment, when ther is no hope at al of any amendement? But after the ruine of the City, the *Beast* shal remayn a while; not to recover his former dignity, but to perish soon after, with a greater destruction. And therefore he sayth, *his kingdom was made darke, not altogether extinct, but bereft of the former brightness.*

¶ And they gnawed their tongues for payn: The second event; they shal *gnaw* their tongues for rage and madnes. Huge and intolerable shalbe the payn; such as is noted elswhere, by *weeping and gnashing of teeth*, Mat. 22. 13. Vnlesse perhaps by a proverbial manner of speaking, so great anguill be signified, as wil they, nil they, they are compelled to refreyn their malapert tongues, to renounce their own writings, and speak thenceforth more modestly; which is commonly caled the *biting of the tongue*, and *eating of ones own words*. But because in the next verse it is sayd; *they repented not of their works*, the former exposition is more fimple. Although they may faigned ly and for fear, temper their evil speakings, so as they repent not from the hart and truly: yet I choose rather the former. That speech of Zachary seemeth to agree fitly with this; *Their tongue shal consume in their mouth*, Zach. 14. 12. And that phrase *ἐκ τῶν πόνων* for payn, is an Hebraisme, *mebhamal*; *ē* answereth to the preposition *min*: as elswhere, for *sighing*, Psal. 102. 6.

II *And they blasphemed the God of heaven:* Infinite is the hardnes of mas hart, which cannot be tamed by any afflictions. Graunt that the Papists be not convicted by the increased light of the scriptures: will not the destruction of their holy city move them to acknowledge the truth? VVil they now burst out agayn into blasphemy; wher ther is no hope but by asking forgiveness? But *it is not in him that willeth, nor in him that runneth*. God striketh and softneth, what harts he thinketh good. And where it is sayd, *for their soares*; by it is signified, that these are the same men, on whom the former vials were powred. But mention is made specially of *soares*; because every calamity, caused not sensible payn. *The Sea changed into blood*, was so farr from working any sorow: that it rather ministred matter of reioycing to men that knew not their misery. Furthermore it is hereby manifest, that the former vials doo yet reteyn their force; and vanish not streight way, when new ones come in place. But above all, *Envie*, which we sayd was the *soares*, doth most torment: which causeth greater greif by the felicity of their enemies, then by their owne destruction. VVho would look for any feeling of the former *soares*, when the sorow for their wasted throne was upon

pon them? O envy, great is thy power.

¶ *And repented not of their works:* For this Beast is the *Panthereffe*, chap. 13. 2. *it cannot change the skin.* But the power of God should not have bin so eminent in times past, if Pharaoh had repented at the first miracles. So shal ther be many subtil devises after the throne is overthrown: Antichristian religiō shal stil be reteyned amōg the Papists. But let none be afraid: the Beast is reserved onely for the triumph.

12 *And the sixth Angel powred out his vial on the great river Euphrates:* This river is not eyther the *Tyber* or any other fortresse of Rome; (whose destruction was taught us by the former vial; and why should the thing doon, be now doon agayn?) but it is that which runneth through Mesopotamia Eastward from Iudea, as before, chap. 9. 14 which notwithstanding is used figuratively for any impediment, that may hinder the passage into this country. The first event is, *the drying up of the waters therof*, as of old the Red Sea was by the Eastern winds, and as Iarden was to the Iewes when they passed into the Land of Canaan, Exod. 14. Ios. 3. The end of drying up these waters is, *that the way of the Kings from the East may be prepared.* But who be these Kings? Are they those foure Angels spoken of chap. 9. 15. The count of the time wil not bear it. For the *trōpet* sounded many yeres ago: but this *vial* is not yet begun to be powred out: it foloweth after Rome is wasted, which yet flourisheth, and which the *trompet* saw flourishing long. Are they those *Kings of the earth and of the whole world*, mentioned in the 14. verse of this chapter? But, these to whom *Euphrates* giveth place, are the Kings of the *East* onely, not of the whole world. It would be long to reckon al the interpretations of other men; much more to refute them. It seemeth unto me, that they are here meant, for whose sake alone the scripture mentioneth the waters of old to have bin dried up; namely the *Iewes*, unto whom the read sea yeilded passage, and Iarden stayed his course, til every one were gone over, journeying on foot through the deep. This miracle is proper to this people onely: for that which Iosephus writeth that the *sea of Pamphilia* gave way to the *Macedonians*, when Alexander led his host that way: (Antiquit. b. 2. chap. 7.) Other writers doo playnly shew, how the thing is to be understood. Plutarch, (in Alexand.) sayth that *Historic-writers amplified the thing beyond al credit: and that Alexander himselfe never boasted of any such wonder in his Epistles.* Arianus writeth that usually ther is no way to passe through the sea neer Phaelis, but when the North winds blow; which blew vehemently when Alexander went that way, that they seemed, not without Gods power, to have yeilded them an easy passage. But Strabo book 14, writeth most playnly, *that the soldiers tra-*

veiled al the day even up to the navel in the waters. So then Alexander passed through the waters that were shollow, and not quite dried up. Neyther doo I think can it be found in any reoord; that such a thing did ever happen to any other people then the Iewes. The vanity of writers may feign many things: but the Scriptures doo challenge this, as peculiar to this nation onely. *I will say, sayth God, to the deep, be dry, and I wil dry up thy flouds,* Isa 44. 27. And againe, *Art not thou the same, which dried up the sea, even the waters of the great deep: making the deeps of the Sea, to be a way for the redeemed to passe over?* Isa 51. 10. And least some should thinke this miracle was onely for the time past, and not such to be looked for ever after: he addeth in the next verse; *So the redeemed of the Lord shal returne, and come with joy into Zion &c.* And in Isa 63. 11. *where should he be that brought these up out of the sea with the shepheard of his flock? which cleft the waters for these, to make himselfe an everlasting name? which led these through the deepe, as an horse in the wilderness, so that they stumbled not?* It is no marvel therefore, if the peculiar note & ensigne of this nation onely, be putt for the men themselves. But what need there a way to be prepared for them? Shal they returne agayn to Ierusalê? Ther is nothing more sure: the Prophets playnly confirme it, and beat off ten upon it. Yet not to the end that the ceremonial worship should be restored: but that the mercy of God may shine unto al the world, in giving to a nation now scatered over al the face of the earth, & dwelling no where but by leave; their fathers habitations, wherin they shal serve Christ purely and sincerely, according to his owne ordinance onely. A thing of old commonly spoken of by the ancient Iewes, which they understood by the Prophets, although but narrowly and through the lattisse. Whereupon it was berayed with old wives fables, both in ages past, and so is now at this day. The feigned Esdras saw some sparkles of this truth; which he overwhelmed with so many and great fictions, that he had need be a wary and attentive reader, and one of no mean judgement, that would gather gold out of that confused heap. *They entred in, saith he, speaking of the ten tribes that were led captives, at the narrow passages of the river Euphrates: for the most high then shewed them signes, and stayed the springs of the river, til they were passed over,* 4. Esdras, 13. 43. 44. A Iewish fable: but neerer to the truth is that which there foloweth, ver. 47. *The most high shal hold stil the springs of the river agayn, that they may goe through: &c.* which agreeth with this place, & may both of them be understood metaphorically: though nothing letteth, why it may not please God agayn to shew his ancient power of drying waters up extraordinarily. Seing therefore it is certayn, that this nation shal earnestly flock unto the Gospel, and that in the last times, as Paul

Paul teacheth, Rom. 11. 25. and the last period of things is of the vials: & it is not likely that such a wonderful matter should have no mention at all in this clear Prophecie: unto which also here is added the proper ensigne of this nation, for whose onely sake, both *sea* & *river* (as we read) were *dried up*: I am not altogether unadvised, in supposing, that this is the onely matter here in hand: which must eyther be found in this place, or be wholly omitted in this book. VVherfore after Rome is overthrown and cut off there shalbe a common bruit of this new Christian people: at the hearing wherof the Gentiles shalbe astonished. But what, are the Iewes *Kings*? why not? seeing al Christians are *Kings*, Rev. 1. 6. and the fowr and twenty Elders, which represente the whole company of the faithful, doe all wear *crownes*: chap. 4. 4. And this magnificent name doth the Spirit give them, because it shalbe very honourable, after so many ages, and so stiff stubbornnes of that nation; for them to come againe, as it were by recovery of law, unto the truth; and religiously and holily with al observance to honour the same, having their incredulous and obstinate harts subdued. But besides this the whole East shal obey them, that not without cause ar this people caled *Kings*, in respect of their long and large dominion & Empire. But they seem to be called playnly *Kings* in Isay 24. 21. if we diligently mark the words and meaning of the place: *And it shalbe*, saith he, *in that day the Lord wil visit the host of the high, in the high place; and the Kings of the earth, upon the earth. And they shalbe gathered wth a gathering as a prisoner into a pit, and shalbe closed up in the close-place: and after many dayes shal they be visited. And the Moon shalbe abashed, and the Sun ashamed, when the Lord of hosts shall reign in mount Sion, and in Jerusalem: and shalbe glorious, before his Ancients, & the Kings of the earth, are al one; who after are gathered into the pit, after many dayes are visited; and at whose deliverance, the Moon is abashed & c.* VVhich last words are certainly meant of the full restoring of the Iewes: wherfore the first words intend also the same. VVhom God, in heavy indignation, because they refused his Son, did thrust into the pit or dungeon, for many ages together, and kept them closed up in a very hard prison. But at length after many dayes he will visit these prisoners, and bring them out of the gylt: for whose fervet zeale and singular study of true godlines, the *Churches* of the Gentiles as the *Moon* & *Sun*, shalbe abashed at this greater brightness. They ar caled *the host of the high, in the high*; because the Iewes were the peculiar people of the high God, and of his Church which is heavenly: wherupon they ar often caled in Daniel, *gaddishe bhejmonin*, the *Saints of the high*; Dan. 7. 22. & c. But this is enough to find out the meaning of this place: I may not now stand longer upon it. I have handled it the

the more at large, for to give occasion unto our men to mind these things more diligently. These Kings come from the *East*, because the greatest multitude of Jewes, is in those countries: and these first of all shal see the truth, and embrace the study of it. But, thou wilt say, *The Temple is shut, until the seven plagues be fulfilled*: which we shewed to be spoken in respect of the Jewes, chap. 15. 8. But that is to be understood of their universal calling: and here onely the beginning of it is taught, as we shal declare after more at large. And by these things we may see, how the *sixt vial*, answereth to the *sixt Trompet*. The trompet, sent from Euphrates, four furies into the world: the vial shal minister great joy from the same place: which shal yeild new huige troupes of Christians, by whose vertue those furies shalbe sent back to hell. But as Romes Idolatry, caled for those cruel Turks: so after that Rome is utterly abolished, straightway this confort shal appear.

13 *And I saw out of the mouth of the Dragon*: The second event is first a preparation unto warr; wherof there are three Princes Authors, & as many Administers, *three unclean Spirits like frogs*; in this verse; whose work is described in the verse folowing. The Princes are, the *Dragon*, the *Beast*, & the *false Prophet*. The *Dragon* always throughout this whole book, is the open enemy: which were the Roman Emperours, so long as they continued hethens: in these last times, the *Turks* doo cary this person. The *Beast* is the more covert and craftyemie, *Antichrist* sitting in the Temple of God; as in the 13 chap. The *False Prophet* is now first named, and often henceforth after the fift vial. But ther must needs have been some description of him some where before: for Iohn speaketh as of a person wel known. And this verily we shal find in that subtil and crafty *second Beast*; of whom we heard in chap. 13. 11. & c. who wrought *signes and wondrous lyes*. Both of them pertheyned to the constituting of the same Antichrist; but with this condition, that the *first* signified the temporal and civil tyranny: the *second*, the spiritual fraud and malice, as is sayd before. This *second Beast* is now plainly caled the *False Prophet*, by reason of the more manifest revelation, which shalbe under this *sixt vial*. For though he retheyne yet with him many attendants, yet the better part of men, and they of his former worshippers; shal know him for a crafty lying hypocrite, and detest him as a lothsome creature. For now the event wil teach, after Rome is destroyed, how glorious lyes those were, about *Peters Chaire*; the *Holines of the Church of Rome*, the *invincible stedfastnes and perpetual constancy of it, against the praesides of al*. Wherefore the *Beast* and *False Prophet* is one Antichrist; but having a double power, al which he wil now use, both civil & spiritual; to deceive the unskilful, and draw them agayn to be of his side.

He wil

He wil open his treasury, he wil spare no charges, he wil levie huge bands of souldjers, and other things that pertain to force. Neither wil he be lesse diligent to catch the simple, by al spiritual fraud, counterfeifance, fallacies, and other like legierdumain of lyes and errors; wherby he may abuse their payn and help unto this last battel which he now prepareth. So the *Turk*, the *Cæsarean Bishop*, and *Pope-Balaam*; are these *three mouthes*, which at last wil belk out the *Froggs* in their time.

¶ Three unclean spirits like Froggs: The Ministers of these mischevous heads. To weet out of the *Dragons* mouth; *Turks*, *Bishshes*, *Agas*, *Bigoes*, and the other officers of his army. Out of the mouth of the *Cæsarean Bishop*; his Captayns also of war. Out of the mouth of the *Pope* false Prophet, he hath the Iesuites in special, and the other toades of his wicked Hierarchie. They come forth *out of the mouth*, because by their maysters cō mandement they take this work in hand; as is manifest by the vow of mission, wherby the Iesuites are bound to the *Pope*. But why are they called Spirits? Is it because they ar like the breath which comes out of the mouth and have very neer alliance to them of whom they are breathed, both refreshing and animating them, and agayn borrowing of them *heat & stink*? Verily these three Emissaries, ar joynd in neer alliance with these their masters: they draw from them heat and life; and life they give unto them againe. Or is it perhaps because they shew themselves no lesse diligent & mighty in executing their busines, then the Spirits bee? Surely the world hath now experience of the singular vigilancy and almost incredible industrie of these *three Emissaries*; and it is not likely that they wilbe more sluggish in the last combate. They are like to *Froggs*; because they reioyce in their most filthy and unclean pollutions, from which they draw beginning and life. They refuse to be clothed with Christs righteousnes, boasting themselves to be clean ynough before God in their own myre. And when before, the *Sea* was made like dead mans *blood*: what other thing cā take pleasure in such a fowle Camarine-puddle, than *Froggs*, *Toads*, and other like fennish and execrable filth? But besides their uncleannes, they have also an importunate croaking: for no means doo these stirrers up of troubles, and fighting furies, leave unaptented; for to set al the world together by the ears. But why is ther no difference between the Ministers of the *Pope* and of the *Turk*? Because albeit nothing is more common with them than the name of Christ; (wherupon they wilbe caled *Iesuits*;) nevertheless, whiles they hope for life and salvation by their owne merits; they differ nothing from heathens, which despise Christ altogether.

14 *For they are Spirits of Devils:* He describeth yet more largely the nature

M m m

tute

ture of those Spirits, by their *Lords*, their *monstrous Works*, and their *Ambassage unto all the Kings of the earth*. Their *Lords* are the *Devils*: because the Princes whom they serve be the vassals and Feoffees of the Devil himselfe, chap. 12. 9. and 13. 2. *Signes* they work, by the force and power of the Devil, for of them is he a marvelous artizen, and with such faculty did he furnish the second Beast, 2 Thes. 2. 9. Rev. 13. 13. They goe forth to gather the *Kings of the earth unto battel*: for after that Euphrates shalbe dryed up, and the way prepared for the Eastern Iewes: the Turk fearing himselfe, wil prepare warr against them, with as great furniture as he can; as is more largely declared in Daniel, chap. 11. 44. Nor wil the Romish Beast together with the false Prophet in the West, be lesse studious to abolish utterly all them that favour pure religion. He wil prudently take his opportunity, when the Turk shalbe employed in the Eastern warr. Wherby it shal come to passe, that in one & the same time, the safety of the whole Church shall be in very great danger. This is that warr, whose alarme these *Frogs* doo sound unto the Kings of the earth.

15 *Behold I come as a thief*: These words doo trouble the learned man Th. Beza, as if they had crept in hither amisse from some other place. But seeing these times shalbe very calamitous, as in respect of the Iewes Daniel foretold, chap. 12. 1. neyther is it likely that our Christian nations shalbe in better case: let not this warning seem superfluous or importune unto any. The greatnes of the peril, may deterr even the strongest man. But least any should hitt against this rock and make shipwrake; Christ biddeth him be of good courage, and not through any fear, to forsake the righteousness of faith, (which here he calleth *garments*, and which the adversaries will most seek to bereave us of:) promising that he wil come as a thief unwares, and doo vengeance on the enemies above all expectation, and defend his Church.

A like comfort ther was, chap. 13. 10. & 14. 13. that we may know, such hortatorie voices must needs be new, and are not fruitlesse, but seasonable & very necessary. Neither are these words brought in abruptly; but wheras in the words next before, mention was made of *God almighty*, these are for more force related in his person.

¶ *His garments*: The hope of forgiveness of sinns through Iesus Christ alone, wherby our sinns are covered, Rom. 4. 6. 7. Neyther be there any other garments, wherwith al our nakednes can be covered. The purity of the Saints or of our selves, wil not so much as cover our shoulders, so farr is it from hiding our more deformed parts. These garments are in deed called afterward, δικαιώματα the *justifications* of the saints, chap. 19. 8. wher

we shal see what is the force of these words.

16 And he gathered them together into a place: Here is the third branch of the second event. But who is this that gathered them? Christ verily; and therfore he speaketh not as of many they gathered, to weete those three spirits. Whatsoever the Kings shal purpose, Gods secret providence shall so governe them, that themselves shall feel the same destruction that they intend to others. Vnlesse perhaps that which this verb answereth unto, be the *Spirits* in the 14. verse, which there are sayd in the singular number (according to the property of the Greck tongue) to goe forth, & ἐκπορεύεται: unto which these words may be joyned & συνήγαγεν and they gathered them together: for the 15. verse is interposed by a parenthesis. But by whose means soever they be gathered; governed they are by the secret providence of Christ. For being led by the hand of God, they come together of their own accord into that place, from whence there shalbe no way to escape. Which place is caled in Hebrew *Armagedon*, as Montanus and Platinus edition readeth it with a single *d*; as also doth Aretas, save with difference of a letter, *Ermagedon* And perhaps these had doon right, if they had kept the aspiration *Harmagedon*, for so I suppose this word shoul be written, as, (if I be not deceived,) wil appear by that which foloweth. Th. Beza wil have *d* to be doubled thus, *Harmageddon*, as also the vulgar Latin; as if it were made of *Har* and *Megiddo*, which is the place where Iosias was slaine, 2 Chron. 35. 22. But this place was pernicious to the Church, prosperous to the wicked: but *Armagedon* here seems the contrary. Iohn Fox our countryman of blessed memorie, bringeth a fitter application, as me thinketh, for he saith this place hath not respect unto *Iosias*, but unto that notable victory which Debora and Barak with a smal company, got over the huge host of *Sisera*, at the town of *Megiddo* situate on a mountayn, Iud. 5. 10. &c. Notwithstanding whiles I consider the thing attentively with my self, ther seemeth no such matter here to be meant; but that an allusion rather is made unto that of Daniel, chap. 11. 45. And he shal fix the tents of *Aphadnon* between the seas (*Lehar tsebi qodesh*) in the mountayn of holy beautie. By many arguments it may be shewed, that this prophesie of Daniel, and that of Iohn, doo pertain to the same times. namely to this sixth vial, as at some other time, if God permit, we wil manifest. The difference onely is, that there particularly it is spoken of the Turk, the enemy of the Christiā Lewes: here jointly it is meāt of the enemies of the whole Church, as wel of Gentiles as of Lewes. And the place is designed by name, where the Lewes enemy shal camp, namely *lehar, tsebi qodesh*, in the mount of beauty of holmes, that is, in the holy land, between the Siriak sea and Euphrates, which

tes, which is also caled, a sea, in the Scriptures. But in this Prophecie, where the Spirit universally doth describe the place of that warr, he could not use that name which is proper to the Iewes. Therefore he made a new word which should be common to ech people, and come very neer unto that in signification. For *Harmagedon* is made of *Har* a Mountayn, & *maghadhim* of *delites*; or with an affix in the singular number *maghdo*, of his *delite*. The very same that *Har tsebhi* is, the mount of the Roe. For *tsebhi* a Roe, signifieth also *pleasantnes* or *delite*. A word of paramours, when they would speake to their loves most amiably; as in Salomons song, *my beloved is like a Roe* & c. chap. 2. 9. By these things then it doth appeare, that the place is foretold by name in Daniel, where the Turk shal fight with the Iewes: but here, where the Beast shall combat with the Church of the Gentiles, the same is onely intimated generally. As if *Armagedo* wer the common name of both, distinguished into *har tsebhi godhesch*, the mount of holy bewty; & the western place without name, save the name of the whole. Which notwithstanding teacheth that this warr shal there be made, where the Church flourished with greatest purity. For this is the mount of *delites* unto Christ: which place we shal see somewhat more distinctly manifested, in the explanation of this time, chap. 19. But let us obseve to our comfort, that the holy Church among us Gentiles, is no lesse a mount of *pleasures* unto God, than that which is to come of the Iewes. God respecteth not persons: in every nation they are dear unto him, that truly honour him in Christ.

17 *And the seventh Angel powred out his vial upon the aier*: This vial shall have a common event, as being powred into the aier, which compasseth the earth & seas round about. Which yet is not this clementish aier wherein we breath, but some other thing signified by this manner; after the manner of the other vials. And we know that the *Devil* is caled in the Scriptures, the *Prince that ruleth in the ayre*, Ephes. 2. 2. wherto pertain those *chaines of darknes*, which Peter speaketh of, 2 Pet. 2. 4. and Jude in his Epistle ver. 6. Seing then the *Aier* is the place of his dominiõ, this *last vial* shall import most greivous calamitie upon al the *Devils* Kingdome. The former vials nipped some parts thereof severally: this, shal undoo the whole body of the impious, with a common destruction.

¶ *And there come a great voice out of the Temple of heaven*: The first event, is a great voice, which is described by the place whence it cometh, and the thing that it speaketh. The place, is not onely the Temple of Heaven, but also the throne it selfe; the description wherof, was in chap. 4. 2. The Temple is the dwelling place of the Saints, as we have seen before: this Throne is the seat of the highest Maiestie: which being placed in midds of the com-

pany of the faithfull, shineth with the incomprehensible brightes of the most holy Trinity. Wherefore this voice comineth immediatly from God in respect of the Ministry of the Church. Whereby is signified, that God under this vial, w^l in extraordinary manner and almost beyond expectation, provide for his; shewing forth his power from heaven, for the destruction of al the enemies, which were gathered, (as even now we heard) unto the place *Armagedon*: which interpretation we shal see more fully confirmed by that which foloweth, where a larger explication of this vial is handled. The voice uttered is, *It is doon*: γέγωνα: most fit for the finishing of things, as we know it was used in the creating of them, Gen. 1. & it hath this meaning, as if he should say; Al things now have bin, which I decreed to be doon; neyther remayneth any more of my promises, the complemēt wherof should be expected on earth. For this same, *Is doon*, hath referēce unto that in chap. 10. 7. *In the dayes of the voice of the seventh Angel, when he shal sound the trumpet, the Myserie of God shalbe finished*. Now shal ther be an end of al propheties, when both al the enemies are utterly extinguished, & there is one sheepfold made throughout the earth, of al the elect, Jewes and Gentiles, under the one Pastor Iesus Christ. It is certain that this kingdome of Christ, thus begunn, shal be eternal; never to be interrupted again: and shall at last be translated from earth into heaven. But of the time, wherein this translation shall fall out, which is to be performed at his second coming: I find no mention in this book. This prophesie proceeds no further, then to the last destruction of al the enemies, and full restitution of the Jewish nation: the estate of which people so restored, and of the whole Church of al nations, he telleth shalbe most happy, but setteth down no moment of time, when they shal leav the earth, and goe to their heavenly heritage. These things shalbe made manifest by the interpretation folowing: some talt wherof was here to be given, least any perhaps too much attending unto the whole order of things, should slip into that error of setting down the certain time of the last day: which thing I see some godly and learned men to busy themselves about; as if by this vial some very neer moment thereof might be assigned. Which thing, upon more diligent examination, we find to be wholly layd up in expectation of hope, and not at al put in any comprehension of sense. Now the agreement of the *seventh vial* with the *seventh trumpet* is, that in this, Christs Kingdome is begunn, the enemies being in part abolished, as chap. 11. 15; wherupon a voice there sayd, *the Kingdome of the world is become Christs*: but in the other, Christs Kingdome is consumate, al enemies being quite taken away; wherefore the voice of this is, *It is doon*.

448 CHAP. 16 A REVELATION OF THE APOCALYPSE.

18 *And there were noyses and lightnings &c.* Of the second event ther are three branches; first, *by what things* the execution of the judgement was doon; in this verse: secondly, *upon what*; in verse 19. 20. Thirdly, *what effects*, in respect of the reprobates; verse 21. *Lightnings, thunders, voices*, shall come from heaven: the *earth*, shall be moved & shaken: wherby is taught, that both *heaven & earth* shal cōspire, for vengeance on the impious: both which shal powr out whatsoever direful-punishment it hath, upō the wicked crew. And this not after the usual manner of former times; but with such horrible terrour, as never was since the world was made. For nowe ther shalbe a vibile semblance of the infernal punishment, which it shall feel at length, in the last judgement. Moreover these kinds of punishments doo declare, that the enemies shalbe destroyed rather by the extraordinary power of God, than by any work and endeavour of men; which after appeareth more clearly, in chap. 19. 20. and 20. 9.

19 *And the great City was rent into three parts:* The second branch of the second event, *upon what* this iudgement shalbe exercised; which partly are *places*, partly *men*. The places be *cities & nations*. The cities are three, in this verse; *the great city; the cities of the Gentiles, & Babylon*. But what is this *great City*? We have heard before, that a city signifieth not onely some towne cōpassed with walls, which many cityzens dwell in, conioyned together by the bonds of the same lawes and right: but also the whole dition & empire of any city; as the *tenth part* of Rome fell, when Germany withdrew itself from the yoke of the servitude therof; chap. 11. 13. Is it then the *Romane Empire* onely? In deed so this was caled before, *the great city*, chap. 11. 8. but forasmuch as in this place, the ful destruction of al the wicked is handled, (for the vial is powred into the aier, as we sayd;) it compriseth whatsoever Dominion and Empire the foes and enemies of the Church, have in any place. It comprehendeth therefore the Turkish tyranny also, which together with the Romish, constitureth this great city, as is more evident by the destruction of this city. For it is rent into 3. parts, proportionable to the *three Princes*, by whom it is ruled; namely the *Dragon, the Beast, & the False Prophet*, before in ver. 13. Wherfore by this three fold declaration, ther fallerth together, al the Turkish and Mahumetish tyranny, that is, the *Dragons*: al the power of the Beast, that is, of the *Cæsarean Bishop*: all the authority of the False Prophet, that is, of *Pope Balaam*: for this man of syn, after the ruine of his throne, remayneth even unto this last overthrow. The *first vial*, was but a preparative for the warr: this *seventh*, is of the last destruction.

¶ *And the cities of the Gentils fell:* VVe heard of the universal Empire of the

the impious. But not this onely shall fall in common: but also in particular al the confederate cities and provinces, both Turkish, Mahumetish, & Popish. For *Gentils* be al they that are aliants from the truth: whither they be farther of from the same, as the Barbarous nations, or neerer as the Papists, who by a false title are counted Christians. For we have seen before, how to the *Gentiles* was given the Court which was ioyned to the Temple, as also to them was given the holy city: which were the places of thar rowt which boasted to be Christians, by a vayne tytle, without substance.

¶ And that great Babylon: The third place which shal utterly perish, is that great Babylon. But did not that perish before, under the fift vial, when Rome, the Beasts throne did fall, verse 10? For so we saw it caled before, *Fallen Fallen is Babylon the great city*; chap. 14. 8. In deed Rome did perish before: but it was new Rome, new Babylon, to weert, Constantinople. For every mighty, proud, Idolatrous, bloudy, impious city, may be caled Babylon: but specially next after Rome, Constantinople; the onely daughter and heyr unto a farthing of her mother Rome: whose natural disposition as she drew by stock; so did she deservedly take the name, being caled new Rome. And surely it seemeth the same order of things shalbe here: first that al the Turkish & Popish forces shalbe beaten down and destroyed: secondly that al the cōfederate cities & provinces, if they also doo not quite perish, shal yet at least be under new Governours: thirdly, that the chief city of the Turks, this Babylon, shal bear the iust punishment of her impiety. And it may be, the VVest Christians, after that the Popes name is extinguished, and that the Turk is overthrown in the East; wil shew forth their wrath on Constantinople, and execute the iudgement mentioned in this place. By which now we may understand, that al our enterprises against the Turk, shalbe vain; until Rome be overthrown. For she at the first caled for the Turk, as we have learned from chap. 9. 20. 21. nor shal his scourge be removed, til the cause be quite taken away. But after that the Beasts throne is consumed with fyre, & the last Popish warr is doon: then shal this horrible tyran, without any trouble of ours, be thrust down into hell: neyther shal we ever need to fear any more molestation from any reliques of him.

¶ Came in remembrance before God: Now both the cause is mentioned of the destruction of the Constantinopolitan Babylon; and the punishment which shalbe inflicted on it. The cause is, Gods remembrance: who is sayd to remember, both for mercy and for iudgment, when he performeth in deed, what he decreed to be doon. So long as he deferreth vengeance and wrath; he seemeth to forget, and to have no care or respect of our affaires and actions,

And

And this dooth very wel expresse the horrible cruelty of this Babylō, wher with God suffreth them that are called Christians, to be pressed: & dooth not in the mean time punish the adversaries, nor yeild any defense from injury. Who wil not acknowledge that God turneth away his eyes from beholding our miseries: when without punishment he suffreth us to be beaten, robbed, vexed with al reproches and contumelies, virgins & wives to be defiled, whole flocks of men to be caried bound and chayned into bondage; infants to be plucked from the breasts for to be instructed in Mahometish blasphemy, and the parents to know that they bring forth children unto eternal destruction? VVho, I say, minding these and many moe things, al which, Idolatry hath brought upon us: may not worthily say, that God hath quite forgotten our misery? He winketh therefore at Babylons wickednes, that he may drive her to encrease calamities on the men, which wilbe taught by no warnings. And at length when our mens impiety shal cease, the shop therof being burned and consumed: he will cast his eyes upon Babylon, and cal to mind al her wickednes, for to mesure meet punishment unto her. But thou mayest observe, that the Spirit dooth not exaggerate the iniquity of this city, with so many words as her mother Romes: because the sinns of Hethen men, although they be very heavy, ar lighter then theirs that abuse the grace of God. As touching the words, *ἐπιπίνω* was remembred, is used passively, as Act. 10. 31. so also *δοῦναι ποτήριον*, that the cup might be given &c. The punishment shalbe the cup of the wine of the feircenes of wrath. A Cup is a part or portion; as, the Lord is the part of my portion, and of my cup; Psal. 16. 5. & 11. 6. a metaphore taken from Gournours of feasts, which were wont to part unto everie one that which he should drink; wherupon Homer mentioneth a distributed drinking; Iliad. d. Like unto which are the judgments of God, inflicted on every man in just weight and measure. And judgements are a cup of wine, because they shalbe as pleasant to God, as wickednes was to the men: that is, he will take delight in destroying them; as chap. 14. 10. Vnlesse it be therefore of wine, because the severity shal take al sence from Babylon, as over much quaffing in of wine, is wont to doe: wherupon, shee shal no more escape the evil, then a man that hath lost his senses through drunkenes. In which respect it is sayd in Zachary, I will make Ierusalem as a cup that causeth stomber, and I will smite every horse with stonishment, and his rider with madnes, Zach. 12. 2. 4. And this heaping together of the feircenes of his wrath, signifyeth greivous and most sharpe punishments: although it be not shewed expressly, whither it shalbe so pluckt up by the roots, as old Rome was before. It is very like, that after the great calamity which it shall suffer, the

City

CHAP. 16 A REVELATION OF THE APOCALYPSE 451

city it selfe shal stil remayn, possessed of Christians; and alwayes thenceforth shal obey unto them.

20 And every Ilested: VVe have seen the calamity of the cities and next provinces: these words now respect the nations further off; whom distance of place, shal help nothing at al. This desolation shall passe over the sea, and consume them in their *Ilands*. Nor shal it ought avayl them, that dwel on the firm mountayns; for these also shalbe plucked up by the roots, and perish for ever; as before in chap. 6. 14. Notwithstanding, this trouble shal be farr heavier than that. For there, the *Mountaines* and *Iles* were onely moved out of their places: here, they are so utterly abolished, as no footsteps of them doo remayn. But an *Ile* in this place, is not onely a land compassed round about by the sea: but also the continent or mayn land, after the Hebrew manner, which cal al countreyes beyond the sea, *Ilands*; Psal. 72. 10. and so it compriseth *Egipt* also, and *Africk*.

21 And a great hayle as of talent weight: Hitherto hath been the calamity of the places. Now on the men, it rayneth hayl of talent weight, as of old in Ios. 10. 11. And as they fled from before *Israel*, and were in the going down to *Beth-horon*, the Lord cast down great stones from heaven upon them, until *Azekah*; and ther dyed more of them that dyed with the h.ryl stones, than they whom the children of *Israel* slew with the sword. But here he speaketh of stones of huge bigness, which would not onely be ynough to kill, but also to crush the men to powder; For never before, was there seen or heard, such an horrible vengeance, as this shalbe.

¶ And the men blasphemed God: The effect of all these, as touching the reprobates, who yet wil spew out their blasphemy against God. This therefore is not the end of all things, when the wicked shall with their approbation subscribe to the sentence of the law, and say, Amen; acknowledging their condemnation to be most iust, Deut. 27. 15. & c. But ther shal stil remayn some wicked ones in the earth, but for to bear the yoke onely; for never shal they be able to hurt the Church more: which now shal have the cheifty throughout al the earth. And thus have we a breif and distinct representation, both of things present and to come, even until the end.

CHAP. 17.

AND ther came one of the seven Angels which had the seven vials, & talked with me, saying unto me, come, I wil shew thee the damnation of the great Whore that sitteth upon many waters.

2 With whom the Kings of the earth have committed fornication, and the inha-

Nnn

bitans

452 CHAP. 17 A REVELATION OF THE APOCALYPSE

bilians of the earth are drunken With the Wine of her fornication.

3 So he caryed me away into the Wildernesse in the Spirit, and I saw a woman sit upon a skarlet coloured Beast, full of names of blasphemy, Which had seven heads and ten hornes.

4 And the Woman was arrayed in purple, and skarlet, and gilded With golde and pretious stones, and pearles, and had a cup of golde in her hand, full of abominations, and filthines of her fornication.

5 And in her forehead was a name Written, a Myserie, that great Babylon, that mother of Whoredomes, and abominations of the earth.

6 And I saw the Woman drunken With the blood of the Saintes, & With the blood of the Martyrs of Iesus: and when I saw her, I Wondred With great marveile.

7 Then the Angel sayd unto mee, Wherfore marvailest thou? I wil shew thee this myserie of the Woman, and of that Beast, that beareth her, which hath seven heads and ten hornes.

8 The Beast that thou hast seen, was, and is not, and shal ascend out of the bottomlesse pit, and shall goe into perdition, and they that dwel on the earth shall wonder, (whose names are not Written in the book of life, from the foundation of the world,) when they behold the Beast that was, and is not, and yet is.

9 Here is the minde that hath wisdom: the seven heads are seven mountaines, Wheron the Woman sitteth.

10 They are also seven Kings, five are fallen, one is, and an other is: not yet come: and when he shall come, he must continue a short space.

11 And the Beast which was, and is not, is even the eight, and is one of those seven, and goeth into destruction.

12 And the ten hornes, which thou sawest are ten Kings, Which yet have not received a Kingdome, but shal receive power as Kings one houre With the Beast.

13 These have one minde, and shall give their power and authority to the Beast.

14 These shall fight with the Lambe, and the Lambe shall overcome them: for he is Lord of Lords, and King of Kings, and they that are on his side, called and chosen, and faithfull.

15 After he sayd unto mee, the Waters which thou sawest, Where the Whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the tenne hornes which thou sawest upon the Beast, are they that shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, & burne her With fire.

17 For God hath put in their hartes to fulfill his will, and to consent and give their Kingdome to the Beast, until the Words of God be fulfilled.

18 And the Woman, Which thou sawest is that great citie, which reigneth over the Kings of the earth.

The

The Analysis.

TH V S farre hath bin the distinct Prophecy of the last Period, divided in to his seven articles after the manner of the Seales and trumpets: ther followeth a continual narration, and more large explication of the three last vials, as which are of greatest waight and special moment. The first of which is handled in this chapter, and also in the whole chapter following, and in the first five verses of the nineteenth: the sixth is comprehended in the next fiftene verses of the same nineteenth chapter, unto the twentieth verse. The seventh is continued through chap. 20. and 21. and unto the sixth ver. of the two and twentieth. And from thence followeth the conclusion of the whole book. It maketh much for perspicuity, to know what things agree to the time, and nature of the matter. As touching the first, it is wholly bestowed against the throne of the Beast (as in the chapter afore ver. 10. 11.) partly in declaring what and of what sort this throne is in this whole chapter: partly in relating what things doe goe together with the ruine of it in the chapter following, and in the beginning of the nineteenth. The declaration of the throne hath first a preparation inviting to know the damnation of the whore, ver. 1. 2. And the better to know it carying him away into the wilderness, ver. 3. Secondly a description by a double type, one of the Beast, ver. 3. the other of a woman setting on the Beast, sumptuous, and most filthy, ver. 4. the mother of all Whoredomes, ver. 5. a Murthrer of the Martyrs, ver. 6. The interpretation wherof is set forth by the occasion of it, which Iohns wondering ministred, ver. 6. 7. afterward it is propounded in very deed, shewing what the Beast is, in respect of his whole ver. 8: attention being stirred up, the disclosing might not passe without fruit, ver. 9. Secondly in respect of the parts and heads, ver. 9. 10. 11. and hornes, whose rising up is shewed in verse 12. the humble service which they shall give to the Beast, ver. 13. and at length their overthrow by the Lambe, ver. 14. Such is the Beast. Of the woman, the interpretation is first of her dominion, both flourishing, ver. 15. & also afflicted by ten hornes as instruments, and the will of God as the principal cause, ver. 16. 17. afterward of her palace ver. 18.

Scholions.

1 Then came one of the seven Angels: We sayd in the Analysis that this continual declaration which is contained in the chapters following, even unto the conclusion of the whole booke, belongeth onely to the three last vials. Which how true it is, the thing it selfe will shew. In the meane time it may be demanded, why the explication of the former is omitted?

The reason wherof seemeth to be this, because those former partly were before past, partly present, at what time the *vial* was powred out *upon the throne*: and therefore had no neede of a larger exposition then eyther the late memory or present use and condition of things should give: but the other to come did need a more ample declaration, and for the same cause all the labour remayning is converted to that point. Therefore as touching the *Angel, one of the seven*, this is the *fift*, who shall bring calamity to the *throne*, chap. 18. 10. Of which calamity neverthelesse there be certaine degrees, so as by the labour of some, *certaine easie sprinklings* are made, before that the whole *vial* is powred forth. Who yet all are reckened in the common name of the *fift Angel*. VVhich thing appeareth from that chapter, which is wholly spent in declaring the *damnation of the whore*; although her last destruction is reserved unto the next. These things set downe in this wise, let us consider the matter it selfe. First the *Angel* prepareth himselfe a way to that which he intendeth, both by *inviting Iohn* to learne, and also by *carrying him* to that place, where he might most conveniently beholde the whole matter. He inviteth him partly by *compelling*, *δεῦρο*, saith he, that is, hither, for *εἰς δεῦρο come hither*, a defective kind of speech among the Greeks: as if Iohn desired to understand the matter, but went not the right way to finde it out. For so we are wont to call backe them that are desirous, and that goe out of their way, to shew them the path, or whether they themselves desire to goe, but in vaine: partly by increasing in him a desire, the greatnesse of the thing being rehearsed, saying *I will shew thee the damnation of the great Whore*. VVhich damnation notwithstanding is not a present destruction, but to come by and by after. And *κρίμα* properly signifyeth iudgement, which solemnly being pronounced in this chapter, should a little after be executed: but the damnation of what *Whore* I pray? We have had no where before expresse mention of her: shee must notwithstanding be known, whose iudgement he calleth for to see, as being a thing greatly desired. Certainly shee is that *Jezebell*, of whom wee heard in the Church of Thyatira, that noble harlot lying sicke now a long time in her bed, now at the last to be punished with death, and to be thrown out of the window, least shee die of a disease, rather then by punishment, chap. 2. 20. Shee is that *great Babylon* after in verse 5. of this chapter, whom wee have heard nobilitated the mother of *fornications & abominations of the earth*, chap. 14. 8. Therefore shee is not any new or late whore, but the olde strumpet, now almost stale, in a most apt abridgment containing whatsoever *Sodom and Egypt* did note out; without controversie the ring leader to both sorts of fornication, both spiritual and corporal, chap.

chap. 11. 8. A breif description of whom the Angel delivereth here to be talked before, and the manner of the place where shee sitteth, and of her fornicatours with whom shee had to doo. *Her seate is upon many waters*, that is, upon people, multitudes, nations, and tongues, as after in ver. 15. VVherfore shee is no common harlot that wilbe hired for a farthing, but a Princely whore, worthily called *Iezabell & that great one*, being of so large and spacious a jurisdiction. The fornicatours are the *Kings of the earth*, who consented to the same Idolatry with her. A most usual metaphore in the Scriptures, because spiritual adultery is of equal, yea of greater, both filthinesse and wickednes in departing from the true God. Neither onely did shee commit fornication with the Kings, but also with the other inhabitants of the earth, Peeres of the Realme, Earles, Margueeses, Governours of Cities, (for her lust refused none;) whom shee made drunken with the wine of her fornication, so thoroughly making them foolish with the delights of her superstitutions, that being utterly bereft of al sense of true godlinesse, they suffered a certaine unsensiblenesse of drunken men. These few things may be sufficient to manifest *this whore*, and which is the *throne of the Beast*. For is not *Rome* that *great Beast*? Have we not convinced her before to be *Iezabell*? *Doth shee not set upon many waters*? Hath shee not entised unto Idolatry by her craft, the *Kings & inhabitants of the earth*? Such are not in doubt, that iudge the thing in selfe by the truth, and not by affection. Yet notwithstanding that there may be left to the adversaries no place of halting, the Angel reiteth not contented with these common markes; but having made him selfe this entrance, promiseth yet more evident ones. As touching the words to be *drunken with wine*, is an Hebraisme, as *heare this, thou miserable and drunken, but not with wine*, Isaiah chap. 51. 21. Although he speaketh the same in an other place without a preposition, as *they are drunken, but not by wine*, chap. 29. After which manner the Grecians speake *ἐν τῷ οἴνῳ* or *οἴνῳ*.

2 And he caryed mee away into the wilderness: Such was the *morning*. Now Iohn is transported into that place, wher he may beholde the thing most playnely. *He is caried into a desert and wilderness*: but thou wilt say, what neede was there of a place not inhabited, being already in *Pathmos*, and in banishment? Iohn here representeth the person of the faithfull, the carying of whom into a solitary place, signifyeth the event: in which respect also he stood before on the *sea sand*, chap. 12. 18. VVherby is taught, that the manifestation of this *throne* is to be fetched and received of the faithfull, from some men set in an obscure place, as it were in a desert and wilderness, from whence no such thing was expected. For as once the first light

of Ch rist arose among the people dwelling in darkenesse, and sitting in the regio and shadow of death, Mat. 4 15. 16. So the counterfai Vicar, as touching his seate, in some part should resemble our Lord herein. Not but that he should be known before to the world in part, but because the wilderness should give yet a clearer light, so as he scarce should abide to looke upon the faces and countenances of men. We know that the *Whore* some few yeeres since hath layed shame aside, but there shall come out of the desert a newe dishonour, whereby shee shall be constrained to hide her face, unless peradventure shee hath learned to blush. Therefore my brethren set upon the whore with a new assault: neither let any be discouraged because his name is of no estimation: God will have some light to come out of darkenesse.

Neither let any hereafter marvaile, why Antichrist or the *Whore* cannot be seen at *Rome*. There was need of a wilderness for this thing. The famousnesse of the place and great resort of people, take away the beholding of the Papists. If they desire to perceive the thing clearly, let them goe thither, where onely leave is given to see.

¶ And I saw a woman sit upon a skarlet coloured Beast: Thus farre the preparation, now he entred into the description, propounding a common type, a woman sitting upon a Beast; which both joyned together, doo give a certaine and undoubted knowledge of the Throne, which is the onely drift of this chapter. Although according to the proportion of the clearer knowledge of this, necessarily also will follow a more ample knowledge of the Beast, when his denne hath bene examined and viewed narrowly. For the woman and the Beast sheweth to us the place; more over the time will declare whe that place is to be counted the Throne. Which two things are necessarily required to this matter. And the Spirit prosecute both most playnly (as by his helpe wee will open the things,) as it were of set purpose, meeting with the fraude of the Iesuits; whom by his most wise providence he fore saw, that being convinced touching the place, they would wrangle about the time. But by this so exact description, he taketh away all halting fro them. Therefore as touching the *Whore*, her so expresse nothing out by *Babylon*, *seven hills*, *seven Kings*, *flourishing power*, and at length *destruction*, the rest of the world being safe; finally by the name of the city, used in stead of an interpretation, doo most strongly prove that the universall City of the Divill is not meant, but some special city, and namely *Rome*: and so much the more because this whore is the Throne of the Beast. And we know that the Throne of the Divill was attributed to a certain City, to weet, *Pergamus*, before in the second chapter and thirteenth verse. Therefore worthily Bellarmine, that opinion being rejected, sayth, *It is better in his iudgement, that Rome be understood*

understood by the Whore; as Tertullian expoundeth in his booke against the Iewes, and in his third booke against Marcion. And Hierome in his 17. Epistle to Marcella, and Quæst. 11. to Algasia. Bellarmine touching the Romane Pope, in his third booke, and in the thirteenth chapter. Here then wee have our adversary confessing. What therefore letteth that they should not agree with us about the Antichrist? They have invented a double crafty shift for themselves, one of the place, an other of the time, of the place, that albeit Rome be the Whore, yet is it not the seate of Antichrist, but Hierusalem. Of the time, that Rome was the VVhore, when the Heathen Emperours ruled, but now shee is not, since she became Christian, and therefore that shee is not the seate of Antichrist, seeing he shall not come but a little before the last iudgement. But the Papists are holden with their owne snares; for granting Rome to be the whore, they must also needs grant the rest. First of all, that not Hierusalem, but shee is the seate of Antichrist. For is not this Beast the very Antichrist? This also Bellarmine yeeldeth, and though he had not yeelded it, the truth wil force him to cōfesse it, as we shal see. But he affirmeth that Antichrist shal have Rome, from v. 16. after, wel acknowledging that the Beast is Antichrist: but how truly he spoke of hatred, wee shal examine at that place. From his cōfessio we have, that both the Whore is Rome, & the Beast Antichrist. Frō which it is of necessity, that Antichrist shal have his denne at Rome, seeing he is the very Beast, on which the whore is caried. Doth not the Spirit shew a very great coniunction & nigh familiarity of both, of the whore in setting upō, & of the Beast in bearing? Ther is none but he wil say that a man is neerly joyned to the horse on whō he sitteth. Certēly if Antichrist was to raigne at Hierusalē, Rome being set so farr frō her saddle, should walke on foot humble & base, who had so little aide frō the Emperours, after they removed to Byzantiū wher they were not farr. Secodly as touching the time, how absurd is this distinction that the whore should be Heathenish Rome the first 300 yeeres after Christ; but that Antich. the Beast should not come ūtil about 3 yeeres & an halfe before the last day. Shal shee sit on the Beast not yet borne, yea not conceived a very long time after. For shal the Beast whē he cometh beare the whore, being dead so many ages before? For the Whore shal cease to be 1300. yeeres, & how much more we know not, before Antich. shal come. These ar dreames & wholly mōsters of bearing & sitting upō. The Spirit hath takē frō you al such subterfuge, coupling these 2. things by so ūseparable a band, wherby he forbiddeth both to seeke Antichr. els wher then at Rome, & also to think her to be this Whore at any other time, then when Antichrist should have his seate there. Needs ar these two things to be joyned together, both in place & time.

But

But when shall this time beginne? for this yet hath some doubt. Surely when wee shall see the *whore* to have ben carried on this *Beast*; & by his helpe, and authority placed in dignity, and lifted up on high. VVhich though I holde my peace, Leo will confesse to have ben done in the 1. sermon of the Nativity of the Apostles, when the preheminence came to the Popes, and Rome began to excell through the opinion of her religion. Rome, sayth he, *being made the head of the World, by the sacred Chaire of S. Peter, hath more ample authority through divine religion, then earthly dominion. For although being enlarged by many victories, thou hast extended the fraunches of thyne Empire by land and by sea, yet notwithstanding it is lesse, that which war. like Labour hath put under thee, then that which Christian peace hath subdued.* Likewise Prosper in his booke *de ingrauis*:

*Rome is of Peter the Seat which in honour Pastoral
Is made of the world head, what by the right Martial
Shee doth not possesse, yet shee, by religion hold free.*

Therefore this one common type ministrerh a necessary argument, both of the seat and Kingdome of Antichrist: which alone might be sufficient to take away all controversie; were it not that men loved themselves more then the truth, and would not cesse to barke against it, till that their mouths be altogether stopped. VVherfore the Spirit stayeth not here, but goeth on yet to clearer things, that for whom the morning light is not sufficient, they may have the Noone Sunne an helper, if peradventure they wil then see. The sitting being in such wise declared peculiarly, afterward he descendeth to both, and first to the *Beast*, which is described by the colour, names of blasphemy, heads, and hornes. The colour is of skarlet, made readde by the little worrne Coccus. VVherfore this *Beast* is honourable, shining with the same colour with Kings: and nolesse wicked and bloody. For this same colour is attributed to most grievous sines: *If your sinns Were as skarlet*, sayth Isaiah chap. 1. 18. Not onely because it is a deep colour which cannot be washed of: but chiefly for the cruelty of shedding blood; which wickednes among the rest seemeth most horrible. VVo seeth not that this *Beast* is at Rome, where the Pope sitteth, whose feete Kings doe kisse; and who doth most cruelly murder Christians, not acknowledging his divine power both in the city and also through all the Dominion? But that colour hath not pleased chiefly the Romish Court at all adventures; which hath come to passe by the providence of God, that the Fathers might set before the world a visible shew of this skarlet coloured *Beast*. Touching which thing see a most fine Epigrame of Theod. Beza. Secondly, *this Beast is full of names of Blasphemy.* How fruitful an increase of a naughty thing?

thing? Long agoe *the heads did beare the names of blasphemy*, chap. 13. 1. now the whole body is full of the same. And first of all the *Primacy* was chiefly a blasphemy; and therefore it was well carried on the head, but the time added dayly others, the heape whereof grew every day, until at length they came to the Councill of Trent, and Masters of controversies, by whose paines now the whole *Beast* is so covered with most wicked errors (the whole sea of doctrine being turned into deadly blood, as hath ben sayd in chap. 16. 3.) that thou canst see noe place free from some newe blasphemy. Let an indifferent iudge consider so many horrible errors as in three great volumes Bellarmine defendeth by the *Popes* approbation, and let him speak sincerely, whether every haire almost of this *Beast* is not spotted with some notable blasphemy. Thirdly *he hath seven heads and tenne hornes*: of which, what is the meaning, the interpretation will declare, which the Angel will make by and by. In the meane time let it be agreed of, that this *Beast* is the same, which wee saw in the thirteenth chapter, and to be the former of the two. For of the *second* are rehearsed onely *two hornes*, there in the 11. verse: he maketh mention but of one in this place, because both make but one Antichrist, as in the chapter even now spoken of we have shewed: and of the former one, because it is his intent to set before our eyes whole *Antichrist* from his first original, of whom the *second Beast* representeth onely the half figure; but now because in the last times, in which the *Beast* should be fully discovered, *Rome the whore* should depend more upon the civill authority of the Pope, of which that first is the type, then upon the spiritual; we see at this day, that the patrimony of Peter avayleth more, then the doctrine, which they faine to be Paules; that neither Spaine, nor France, nor others very many have any regard to Rome, but in so much as her authority serveth for their profit. There is no man but knoweth that Italy despiseth her now a long time at home, howsoever shee hath ben content to suffer her to be worshipped of strangers like a God. For these causes therefore the former *Beast* onely is set forth. Frances de Ribera the Iesuite avoucheth that this *Beast* is not that of the 13. chapter, but a new & new first seen. Why so I pray? because *no article*, saith he, *is prefixed before Woman, or Beast, as it is wont to be done in things known*. Certainly if he should conclude from the new forme, wherein they now first appeare, it might have some weight which he sayth; but seeing he gathereth that therefore neither of them was simply and absolutely before, because they were not seen before in this forme, to which onely thing, the defect of the article hath respect; he dealeth either foolishly, or fraudulently, after the manner of the Iesuits. So I saw, saith Iohn, and behold a *Lambe stood upon mount Sion*, chap. 14. 1.

where also the article is wanting. Is this therefore a new Lambe? If any should say that there was new forme of him standing upon mount Sion, and accompanied with and hundred forty and foure thousand, he should say nothing contrary to the truth: but it is the same Lambe in very truth, of which mention was made before, chap. 5. After the same manner a new shew is here brought in, not a new person, as is manifest in the woman; which being called in the first verse a *whore*, had the emphasis of the articles, which did manifest the olde whore. So now the same coming forth in a new decking, wanteth the same articles. The *woman* then and the *whore* are al one; and this Beast is the same with that in the thirteenth chapter, *having the same state, blasphemy, heads, hornes, worship among men, the cause of the like eternal destruction, and partaker of all his properties*: unlesse that some of them should now be more increased in proceesse of time, and all things under this fift vial more evident, then they were when they began. For now he appeareth full of that blasphemy, which before possessed the *heads* onely. And was that former Beast Antichrist; and shal not this be hee, which is more blasphemous? The *Wonderers* also at whom, are no lesse reprobates, then they that wondered at that? VVhat shal the Iesuite then gaine, if that former being sent away to Hierusalem, he hath left this more pernicious Beast at Rome?

5 *And the woman was arrayed with purple and skarlet*: Such is the Beast: now of what quality the woman is, whom we shal see adorned most sumptuously: of which thing Tertullian spake wittily: *Who hath deserved the name of an harlot at the Lords hand; shee is made equal so her name in her attire. Shee sitteth verily in purple, with skarlet, and gold, and pretious stone, which are cursed, without which a cursed woman and harlot could not be described.* These things spake he, but peradventure somewhat too severely, in his booke concerning womans apparell.

The attire is altogether Princely, and belonging to triumphes, such as Belshazzar promiscth to them that should read the writting, saying, *He shal be clothed with Purple, with a Chaîne of Golde about his necke, and shal be the third Ruler in the Kingdome*, Daniell chapter fift verse seventh. Attire surely fit for her, which reigneth over the *Kings of the earth*, as after in the 18. ver. But purple was sufficient for dignity: To what ende is there also skarlet? That it might note out great cruelty ioined together with it. Shee is of the same disposition with the Beast redde with the murders of the faithfull, in the twelve Chapter and third verse. There are many Cities made famous for their notable cruelty: but together therewith the dwelling place of Antichrist ought to flourish in exceeding great Maiestie, which might

might be discerned from all the rest. Both which victories even the Iesuites themselves cannot deny to be due to *Rome*.

But there is added also *Gold, Pretious stones and Perles*; which beside the Maiestie, note also most excessive riot: which is an other token of this *Woman*. And who can reckon the infinite costes of this *City*, bestowed on *Temples, Theatres, Galleries, hote Bathes, Palaces, Obeliskes, Pillars, Arches, beionging to triumphes, Private houses*, and other ornaments? Into this one *City*, hath bin laid up in store the glory of the whole world, taken from very many other: to let passe auncient things, what an huge summe of mony bestowed of late Pope Sixtus the fift, in the yeer one thousand five hundredre foure score and eight, upon a conduit which he built on the mount *Quirinal*? It is recorded that two hundred and threescore thousand crounes were spent upon this thing. Neither did any necessity wring from him this charges, but that the Pope might sommer the more pleasantly in that mountaine. The *Vaticane Library* renewed of the same Pope, scarce peradventure stood him oflesse. Yet notwithstanding the same man brought fifty hundred thousand peeces of Gold into a new treasury, which he erected in the Castle of *Sainct Angel*, that thou mayest understand that the Popes are not yet brought to beggerie. But this *Gold & pretious stones* doo not onely seeme riots; (for *Rome* hath bene farre more riotous, and wealthie in former times, then at this day: but to what ende should he cast in her teeth now her immoderate decking, of which he spake nothing when it exceeded by many degrees?) but also to be tokens, to whose riches shee should leane in these last times: for wee shall see after in the eighteenth chapter and two and twentieth verse, that this *Purple, Skarlet, Gold, Pretious stones, & Pearles*, consist in those wares, wherby *Spaine* is signified.

Therefore let this braverie be to this end, to shew that *Rome* shal most of all glory in the aide of the Spaniards, at what time the *vial* shal be powdered out on the Throne of the Beast. Otherwise the Spirit would have mentioned the former ages, when her cloathing was more sumptuous and exquisite.

And whither is not *SPAIN*E at this day, and hath not bene also since *CHARLES* the fift, the cheife upholder of *Rome*, leaning as readie to fall?

If any peradventure knoweth not these things, let him know at length the things to be so by the testimony of the Pope Clement the eight, governing at this day the Romish Church, who of late in the yeere one thousand five hundred and nintie sixe, being about the creating of some newe *CARDINALS*, protested openly before, that although

he did this creation of his owne proper motion, yet that he had not ben able to deny this duty to the King of Spaine, but that he should create some Spaniards, because he is the stay of Catholike religion: to whom in this decrepite age that was not to be denied, but rather we ought to gratify and content him in this thing, as Iansonius doth relate en his Italiques. This therefore is the reason of the adorning proper to this time, whereat Iohn wondreth, as if it were new, as after in ver. 6.

¶ Shee had a golden cup in her hand: Now the fowlness of her dishonesty is revealed, which is twofold, one which shee useth towards men known & more famous, whom shee speaketh to as it were by name, and reacheth the cup of her fornication: the other regardeth those that are unknowne, whom shee allureth by the name written in her forehead in the verse following. For shee desireth that no man should avoide her snares. Shee cometh forth with a cup, as a fit instrument of her lust, as once at Rome everie one carryed a token of that trade which he practised. For the Spirit hath made mention before of the Wine of her fornication: and drunkenesse & gluttony are most apt stirrers up of lust. From whence the whore in Salomon extollet her prepared dainties, Proverb. 7. 14. Shee hath therefore this cup in her hand, reached out to most famous Kings and Princes, to whom shee sendeth Ambassadors, Cardinals, Iesuits, and other uncleane Spirits of that sorte, who may draw them in and retaine them in the fellowship of the Romish Idolatry. In which thing the most vehement desire of Rome is known, which spareth no, either labour or coast, so that shee may by flattery allure them to this wicked society with her. Which that shee may be able to doo the more easily, the cup is golden, very pretious without, and in the estimation of men; the Romish impietie being set forth with all pompe of wordes, by consent, multitude, antiquity, perpetual succession, the very Chaire of Peter, and such faire painting, whereby it may seeme more pretious then any gold to the unskilfull. But within, this cup is full of abominations, and filthines of fornications, that is, if the doctrine be tryed and examined, and cut to the quicke, nothing is so filthy, but the fowlness of this will surmount it. For to expresse this horrible filthines, the Spirit hath chosen that kinde of dishonesty, which blushing suffereth not speake. In one word this whore is of this kinde of Heretiques called Borborite, of whom see Epiphanius in Panario, and Oecumenius on Inda.

5 And in her forehead a name written: An other kinde of filthines, whereby shee carrieth written in her forehead most impudently, that shee is a common harlot. Shee would not have any man to passe by unknown and uncalled, but from the inscription to know where he may turne into a
whore

whore. It can scarce be spoken of how monstrous lust those little *sacring belles*, and *sence belles of the stewes* were instruments, which this same *Whore Rome* used long since; as Socrates declareth in book 5. chap. 18. But this name written passeth that impudency. For they were silent some time, and suffered the sense to rest from the foule provoquer: this inscription giveth no rest to the eyes, alwayes running upon them and provoking unto dishonesty. Therefore apparell is not inough for her to declare her profession, unless also this signe on the forehead be joyned with it, which Ivie bush should make her wine vendible. O impudency! The *Whores* before time were covered with a vaile; thou in thy forehead discovereth, & a tittle written upon it manifesteth thy dishonesty. But what is this name? Not this word *Mysterie*, as it seemeth, which Aretas joyneth with the word *Written*, without any distinction of a comma in this manner: *And upon her forehead a name written a Mysterie: great Babylon &c.* As if the word *a Mysterie* were the abstract, instead of the concrete *μυστηριωδής* *Mysticall*, as though he should say, and upon her forehead a mysticall name written, *Babyló &c.* Surely this syntaxe requireth that a *noun* ioyned with a *noun* without an article, should passe into the place of the predicate, as they speake. As, and in the forehead a name written, which is a mystery. From which it is manifest that the word *Mysterie* is not to be written with a great letter in the beginning, as if it were a part of the name, and the marke of the forehead, but to be read together with those things, which goe before. But the meaning is all one, teaching that a certaine mysterie lyeth hid in this name, which is otherwise to be expounded, then it sheweth outwardly. Wherefore the name written on the forehead is the whole period of these words: *Babylon that great, that mother of fornications and abominations of the earth.* But thou wilt say, that no City doth vaunt so to be in expresse words. Neither doth the Spirit say so, but declareth that this is her true name, which Iohn saw written on her forehead, in so many letters and syllables, howsoever the true *Babyló* should have a name writte on it, which should signify this same thing in other words by a mystery, to wit, *the Emperesse Rome, the Pillar of truth, a looking glasse and paterne of all Churches, from whose frautes, whosoever shee ordaineth, wee must by no meanes departe:* Distinct. 19. Enimvero. This is that name painted with great letters on the whores forehead: whose meaning if thou shalt search diligently, thou shalt see that by a mystery it cometh to the same end, to which that did which Iohn saw. For whatsoever auncient corruption either hath ben long agoe, or is yet left in these our Westerne and Northerne Churches, all that floweth from *Rome*: in which respect shee vaunteth that shee is the *Mother of the Churches*.

ches or rather the *stepmother*, which hath mixed deadly hemlocke to her daughters. Such then is this name, which yet notwithstanding remaineth myltical in this last period, as the Spirit sheweth manifestly, prefixing before it the word *Mysterie*. And therefore neither shall it now be manifest to all men, as wee may see in the Papists who doo worship this name as *Holines to the Lord*. The Iesuits confesse by constraint, that this *Babylon* is their *Rome*, as a little before we have seen: yet what windings and turnings in & out doo they seeke, whereby the Popish turpitude and impiety may vanish away? Bellarmine wili have the Heathen Rome to be meant, such as it was once under the Emperours that were enemies to the name of Christ. Frāces de Ribera would rather that a future time should be regarded, when by *Antichrist*, as he dreameth, the Pope should be driven from Rome. So are they blinded in this name, which foundeth any thing to them, rather then that which the thing is. But we have shewed sufficiently, that these inventions are no lesse foolish, then pernicious to the embracers of them: and the things that follow in this very chapter, will make it more manifest; that no other Babylon is here mentioned then the *Rome* belonging to the Popes at this present time, and as it hath bene for many ages past. Did the Heathen Emperours labour to impose the *Romane Idolatry* on the conquered nations? Or if they had strove to deo it, should this impietie have had any mysterie? It was playne that the Heathenish superstition was detestable to Christians; but this Babylon should infect Christians by the contagion of her superstition, which thing cannot belong to any other *Rome*, then that of the Popes. But let it be to come, and let the Pope be driven from thence, and let all impiety come on with force openly, which ô Ribera thou must necessarily grant. Where then shalbe this *Mysterie*. VVho can be ignorant of your great naughtinesse joyned with impudency? Therefore, that which you imagine, abhorreth all likelyhood of truth.

Therefore Babylon is that *ROME*, which should deceive her people with an outward shewe of godlines, which should be counted a *Holy City*, and should possesse the uttermost Court, as wee have shewed in the eleventh chapter, verses first and second: which unlesse it nowe deceived you Papists, I should not acknowledge her to be *Babylon*: but your, either witting or ignorant obstinacy, maketh the trueth of the Prophecy cleare. Let us take up from hence that which the very words doo yeeld us manifestly: *That the Whore shall not make warre against Christ openly, but shall fight against him privily and secretly, through a Mysterie*. Which thing, what force it hath to finde out Antichrist, wee shall see after.

6 And I saw that woman drunken with the blood of the Saints &c. The third property

property is *notable cruelty*, which did wholly swimme with the blood of the Martyrs. Yee shee killed *our Lord Jesus*, as before in chap. 11. 8. Frō whence the beginning being made, how much Christian blood shed the wicked Emperours afterward? VVhatsoever slaughter was any where through the whole world almost, that came eyther from her commaundement, or exhortation and approbation. It cannot be spoken, how many and how great warres the horrible Popes stirred up in the times following, setting all the Kings of Europe together by the eares. And beside the slaughters of publike warres, how many holy men lost their life, because they agreed not with Rome? VVho were banished as Heretiques, and consumed with the torments of the flames. Shee continueth at this day in the same stepps, which not long agoe in the yeere 1595. at length burnt alive a certaine English man for limiting to the ground out of the hādes of the Archbishop of Ambronon, their sacrilegious sacrifice of the altar, after his right hand cut off, and the rest of his body, being drawn through the city, was burned by the tormenters in fundry places with burning torches. Beholde, I pray you ô English men, whither you flee, thither assuredly, where so great impiety raigneth; that if so be there be any seed of electiō in you, yee would rather die a thousand deaths, then beare with it by your silence. Is not the same Rome at this day the shoppe of rebellions, the place where Christian Princes are tormented? Certainly this assembly of furies doth first decree the murders of Princes, and then sendeth by stealth Iesuites privie martherers and poisonners: who execute the same after manner that they desire. It were an infinite thing O Rome, to reckē up all thy butcheries. *Thou art drunken surely with blood*, tumbling thy selfe in thy surfet, which thou hast spued out through exceeding much devouring. Now then all these common properties ioyned together, doo shew unto us such a whore, to weet, *augmented, upheld, by the Beast, Princely, rich, gay. that great Mother Citie, and spirituall Babylon, the authour of all superstitions, yet deceiving craftily by her vaine shewes, and finally a cruell Martyrs-murtherer:* which all, if together they can be found no where else, saving in Rome alone; let us acknowledge that damnable Citie, and let every one betimes provide, that her society hurt them not. least he perish together in her destruction, that shall come shortly.

¶ And I wondered: Hitherto the *typicall* description; now he passeth unto the *interpretation*, the occasiō wherof is related in these words. But how doth Iohn wonder, seeing this belōge to men that are reprobates, after in v. 8. This is an āgry wōdering for so great prosperity of the wicked who re, whose destructiō had bin iust in the first cōceptiō, or at least in the infācy

But.

But the wicked have in admiration and wonder at the same woman with a certaine reverence, from an opinion of a certaine excellency, even as they are sayd to wonder after the *Beast* in chap. 13. 3. But whither was he ignorant of the *Beast* which he saw in the thirteenth chapter? In no wise: neither is he said to wonder at the *Beast* alone, but at the *woman* joyned with it, both which he had not seen before in this new forme, and whole apparell. And who would not be abashed at this, that the *Dragons* throne, which Iohn saw after the Dragon was thrust out, in sonie sorte become the sheep fold of the Lord, had ben able againe to clime up to this heigh of impiety. But wee may not rest in the onely person of Iohn, who now representeth the common type of the faithfull: but wee must understand that certaine godly men under the *fift vial*, considering the horrible blasphemy of *Rome*, which they are very sure of, and also therewithall minding this her felicity such as it is, wil greatly wonder with themselves, how so great impiety can abide so long unpunished. Which admiration did move the Angel to undertake a full declaration of these things.

7 *Then the Angel said unto me, wherefore marvest thou?* The interrogation hath a certaine blaming of negligence and unskilfulness; as though he should say, unless men had shamefully despised the observatiō of former times, now they should not have had need to wonder at the Whore, because they saw her flourishing in this whatsoever felicity. But the merciful father, who pardoneth all sinnes to his children for Christs sake, forgiveth also this carelesnes. And therefore he sendeth his Angel, to make the whol thing most plaine. For this is that which followeth, *I wil shew thee the mystery &c.* yet warning, not darkely, that also the interpretation it selfe shall not be cleare to all men, but shal remaine yet hidden to all that are hardened, as before at verse 3. & 5.

8 *The Beast which thou hast seen:* The first interpretation is of the *Beast* according to the whole in this verse, as we have distinguished in the Analysis, wherein is declared his divers condition according to 4. alterations of times, such as at length he should be known to be most playnely under this *vial*. The first time wherein he was; the second wherein he is not; the third wherein he ascendeth out of the bottomlesse pit; the fourth wherein he shal goe into destruction. As touching the first, it is not to be understood of any time which went before the age of Iohn, or this Prophecie given to him. For the Angel avoucheth plainly that this *Beast* was not yet come, ver. 10. that is, that he was not yet, when Iohn received this Prophecy, but should receive power at the same houre with the ten Kings, who in Iohns time had not yet received a Kingdom, ver. 11. Therefore this *Beast* is not properly the Devil, as some

as some of the auncient Fathers expound it; and the Iesuite Ribera snatcheth it greedily. Of him it could not be said, *that he was not yet come*, or *that he had not yet received power*: whose Kingdome then both flourished very greatly, and did flourish before Christ came in the flesh. Afterward we shall see, that the original of this Beast is to be set at that time, wherein the Dragon was thrust out of heaven, and gave him his Throne. And so there are two and fourty moneths of his cheife power, which same is the space of the woman lying hid in the wilderness, and of the two Prophets clothed in sackcloth. These chapters 13. 5. and 12. 6. and 11. 2. will challenge the same beginning to all these. Which wee have shewed to have fallé about the times of the beginning of the raigne of *Cōstantine the Great* some ages after, that Iohn was dead. After which beginning the first part noteth, that there was a time when the Beast flourished for a season, to wect, at the end of the publike persecutions by open enemies, whom the prowess of Constantine put to flight. *The second*, that after that prosperous tranquillity, a new tempest arose, which afflicted the Beast so vehemently, that for iust cause men should say, *that he was in time past*, but that *now he is not*, as whom they should thinke to have perished utterly in those troubles, as it came to passe, after that refreshing under some fewe Emperours, (in which time the authority of the *Bishop of Rome* increased marvellously.) when the invasion of the Barbarous people spoyled miserably all Italy; cruelly destroyed Rome it selfe, the *Throne of the Beast*; and did cut off almost to the very roote, the authority of the Pope, growing too rankely. Should not men then have cryed out by right, that *the Pope was*, but *is not*: whose not onely authority, but also seate, they might thinke to have ben altogether past recovery? This *second time* was caled the *wounded head*, in chap. 13. 3. which did bring with it, the knowledge of the former, of which there could be no knowledg, until this alteration had befallé. But the Beast lay not alway in this destruction; he rose out of it againe, as the *third member* declareth, *he came out of the bottomlesse pit*: which came to passe, when he lifted up his head againe, after that Barbarian storme of adversity was mitigated. This time comprehendeth both the curing of the wound by *Iustinian and Phocas*; and also his rising out of the earth, or out of the bottomlesse pit by *Gregory the second*; of both which in chap. 13. 3. 11. & 11. 7. and 9. 2. 11. This Gregory exercised that power, which his Ancestours had obtrayned of the Emperours, yea a farre greater: not onely as an *Univerſall Bishop*, but as the highest Dictatour, taking away and giving the Empire to whom he thought good. It is sufficient in this place to observe the first beginning of things. Who first bestowed the name of an Em

perous upon men in the West part, wee have shewed in another place. Therefore the Beast ascended then, when the *Popes* had gotten this terrene power to themselves, as in chap. 13. 11. hath ben sayd; which earth he called here the bottomlesse pit; as elsewhere in the Psalmist; *and makest me to ascend from the depthes of the earth: Psal. 71. 20.* And so is the third time. The fourth is, *shall goe into destruction*, which declareth that this dignity revived shall not remaine for ever; but be diminished by little and little, and lastly consumed, while it be at length utterly abolished: as wee have heard before in the second chapter of *Jezebell* lying sicke in her bedde, the paramour of this Beast, and languishing of an incurable consumption. Even as at this daie, thanks be to God, wee see in Rome, and in the Pope: but the buriall, & funeralls are yet to come: about what time, the Revelation will shew us after. These are the foure notable changins, wherby the Beast might become known to men being not blind willingly; from which wee have a most strong argument to prove both the time, when Rome is the whore, & of the person of Antichrist. For that City is the whore, in which reigneth Antichrist, to weet, the very Beast which was, which is not, which ascendeth out of the bottomlesse pit, and goeth into destruction. But Rome is the City, in which from Constantine the Great, the Pope hath reigned, which was, which is not, which ascendeth out of the bottomlesse pit, and goeth into destruction: Therefore Rome since Constantine is the whore; and the Pope of Rome since the very same time is the Beast, and Antichrist, in whom wee see all these alterations at this time, so farre as doubtlesse may be done, the same being not wholly takē away: From whence it is not to be doubted, but that he is that adversary, that man of sinne, that great Antichrist, whom all ought to flee and to feare greatly: and to wissh destruction to him, and procure it to his power. If any thinketh the Beast cannot be knowne before his last destruction, (which surely is to know to late,) let him observe that the Angell doth stop in the ende of the verse in the third member, seeing, saith he, the Beast, which was, and is not, and yet is. Whereby he declareth, that a sure knowledge may be had at this third chaunging.

J And the Inhabitants of the earth shall wonder: In giving all honour and service to him, being astonished with the renowne of his false dignity: which before was sayd, to wonder after the Beast, chap. 13. 3. Yet notwithstanding least wee should thinke, that all men should be caryed away into this destruction, he numbrell among this cōpany the inhabitants onely of the earth; to weet, the citizens of the false Church, whose names are not written in the book of life. O good God how much concerneth it you o yee Papists, to deliver your Pope from all likenesse to this Beast? If he be found covered with

with his hide, which this chapter will make more cleare then the light at noone tide, you are utterly lost; unless you shall flee very quickly all fellow shippe with him. I pray you, as you regarde your owne salvation, that lying aside all hatred, preiudice, and bitternesse of mindes, you weigh the matter with mee in equal ballances. A great matter is in hand, either the vantage or losse of eternall life. See you not that the Pope and the Beast, did tread in the same steppes alwayes, even hitherto? Attend to those things which follow; wee finde both of them to walke in the same path, which the Spirit hath marked out, with equall pases and hand in hand. But you will cry out that this is a new interpretation: yet appointe not the Spirit at your pleasure; he stitributeth most wisely, according to his pleasure, a measure of knowledge to every time. Rather regard the consent of the whole Prophecy, which will yeeld a most cleare prooffe of the truth; and esteeme that most auncient, which you shall finde true. VVhy doo yee suffer your selves to be deceived with the names of them, whom the most certen event declareth to have bene verie greatly deceived in very many things of this *Revelation*. This is the notable craft of the *Iesuites* to call forth cheifly those witnesses, and Interpreters, by whose reverend ignorance, they may cover and hid the impiety of the Pope: there was not so much danger from him, to those auncient Fathers, living eyther before *Antichrist*, or by and by after his beginning.

They understood sufficiently, that which pertained unto them; other things, God would have to be wrapped in darkenesse, while the fore appointed time should come, that the reprobate seing might not see, & a way to be made open for his decree: awake yee therfor at length, & open your eyes to the shining truth, which if yee shall behold glistering more clearly, then that it can be obscured by false remote calumnies; remember that *those are not written in the booke of life, which have the Beast in great admiration*: & then take advise, according to the greatnesse of the thing. You also my brethré, (for so I esteeme you, as long as any hope remayneth,) I would admonish in a few wordes, who through lightnesse of minde & desire of novelty, within two or three dayes space, become Papists. It seemeth a pastime to you casting away the truth, to fall to the Pope, but take heed that in your sport yee perish not in earnest. And willingly wipe your names out of the book of life. You pretend, that you will be *Catholikes*, but consider that whom you hold for *Catholiks*, are *reprobates*, unless they shall escape at length from these tents, into which yee fly for salvation. But these pretences of salvation are toies. I know what grieveth you, eyther want, or dishonour at home, or a greater reputation of other men. But what gain shall be even the most ample stipend, if yee shall loose your soules?

What dishonour can be greater, then to be added in the company of cast awayes? Or who hath not honour inough which is counted *the childe of God*? Minde, I pray you, these things, & such like, and think it not a light matter, forsaking the true God, to associate your selves with the Divill. Behold also what mischievous persons yee doo nourish in your bosome, who gladly doo intertaine the Iesuits. He which ioyneth you to the friendship of the Pope, procureth unto you certen and undoubted destruction. How miserable a thing is it, with the hazzard of this life, to seeke an undoubted losse of eternall life? Doo not iudge any longer, a thing of so great moment, rather by the painted lies of those men, then by the very manifest truth. Neither doo yee despise my admonition. I am ad aduersary onely to your errors. I desire from my hart that your selves should be saved by *Iesus Christ*. Try the things that I say; I require not otherwise to be beleaved; and when the things are throughly knowen by searching, acknowledge the fraud of the Iesuits; thrust them out of doores, detest these pestiferous men; perceive your owne danger, and if you have any regard of salvation, now at length be yee wise.

¶ *From the foundation of the world*: So before was shewed the eternall Decree, touching the death of Christ, and the force and efficacy thereof in chap. 13. 8. Now the same kind of speaking noteth out the eternall election of them that shall be saved. Which two things are most neerly coupled together.

¶ *Beholding the Beast, which was, and which is not, and yet is*: Those last words, *καὶ παρὲς ἐστὶν* and yet is, seeme that they are thus to be read, *καὶ παρὲς ἐστὶν, and is present*. The difference is, that those signify, that the Beast remaineth alive in the very destruction, as though he should say; although in mens opinion he is not, yet he is: and so both members are referred to the same time, as before Iohn saw *one of his heads as it were wounded to death*, which yet was not wholly killed in chap. 13. The other reading noteth out more plainly the third time, in which after the hurt endured, the Beast should recover; which thing Aretas, the Complutent edition, and other copies distinguish plainly, which read *καὶ παρὲς ἐσται, and shall be present*: and as Primasius translated, *shall come*. Yet that former reading of Theod. Beza may carry the same sence; albeit in mens opiniō, the Beast of late was not, yet now he is. In which sence they are to be taken, that they may have respect to the Beast comming forth from calamity, not continuing in the same. For they are answerable to the third distinct time in the beginning of the verse, and *shall ascend out of the bottomlesse pit*, as is cleare from the men admiring the Beast, who admire not the same contemned and afflicted, (which should be necessary

be necessary, if the words respected the same time with the member going next before,) but recovering his dignity contrary to mens expectation, and the same greater then he had before; as it came to passe in his third change, after he was recovered of his wound, chap. 13. 3. Wherefore the vulgar Latine reading corruptly, passeth over this third member, making men to wonder at the *Beast* when he is not: which is contrary to the truth of the thing. Furthermore, it is certaine, that it is not to be read in the future tence, but in the present: because admiration belongeth not to a future, but to a present dignity. From which let us observe, what wondring, is a token of reprobation, to weet, of a *Beast* reviving after the hurt received, which is the second *Beast*, in chap. 15. 11. Even until that time he was not so desperately impious, but that he might easily deceive the Saints: but at length he came to that naughtinesse, that he must be banished from the Kingdome of God, who will acknowledg him to be such an one by admiring, as he professeth himselfe to be. But wheras the *Angel* in these words, prosecuteth not his variable condition beyond the third time, thereby he sheweth, that he shalbe openly knowne to the world before his last ende shall come.

9 *Here is the mind:* Thus farre the *Beast* hath bin shewed us according to his whole; now he entreth into the interpretation of some chiefe parts: wherunto he prepareth himselfe a way by this Preface. Which yet is uncertaine, whither it is to be referred to that which went before, or to this which followeth: it seemeth being set in the midlt, to have respect to both alike, for to cause attention. The speach seemeth defective, and to be supplied after the manner of that in chap. 13. 18. *Here is wisdom, let him that hath wit, count &c.* So here is Wit, let him that hath wisdom understand: as in the Epistles to the seven Churches, let him that hath eares, heare: or it may be a perfit sentence of it selfe, *here is the minde that hath wisdom*; as though he should say, consider the foresaid chaunges: likewise consider the interpretation; the understanding of which things is true wisdom indeede, whereby a man may avoide eternall destruction. But these are the wordes not onely of exhortation, but also of Prophecies, which declare that in the most open light, in which the *Beast* shalbe set, every one shall not acknowledge him, but they onely who are endued with wisdom, and have their eyes enlightened of God. The *Beast* is like in this thing to the *Whore*, whose name written in her forehead was a *myserie*, which should be hidden from very many, no lesse then some obscure and inexplicable riddle. For Prophecies fulfilled become not manifest to all men, as we wil after shew that Bellarmine trieth, but unto some certaine men, to whom it is given to

understand, the rest remaining in their former blindness. Which short admonition, confuteth a threefold error of the Papists, *one touching the common name Antichrist: the other, of the doctrine: the third of the publique persecution; of which wee will speake more at large, in the refutation at the end of the Chapter.*

¶ The seven heads are seven hills, upon which the woman sitteth: as touching the partes, first he teacheth what are Heads, both permanent in this verse, and transitory in verses 10. 11. wherby it may be knowne what is this whore, in regard both of the place, and of the time. Those heads are seven mountaines upon which the woman sitteth, that is, seven hills of the city of Rome, Palatinus, Quirinalis, Aventinus, Caelius, Viminalis, Aesquilinus, Janicularis: by which this City is renowned through the whole world; and thereupon called of the Grecians ἑπτὰ λόφοι, seven hills, by Varro. And this circumlocution seemed fitter for the eloquent kind of speaking of the Poets, then the specifying of a proper name. Virgil in the second of his Georgiques toward the end, hath these wordes, to wett Rome is become the most beautiful of things, which hath enclosed her seven towers with one wall. Likewise Ovid in his first book de Trist. Eleg. 4. speaketh thus of it; But Rome is the Seat of the Empire and of the Gods, which from seven Mountaines vieweth the whole world. And againe in the third book ver. 7. And while Rome the victorious shall beholde the subdued whole world from her seven Mountaines, I shall be called Martia. And God would have the thing testified, not onely by the verses of Poets, but also by a publike festivitie. For the Romans kept the Fest called Septimontium, because of the seventh mountaine ioyned to the city, and Rome become therupon Septicollis, as Plutarch relateth in κεφαλῶν τὰ ἑπτὰ ὄρη. These things are so manifest, that the Papists themselves at now constrained will they nill they, to confesse them. We have shewed that Bellarmine preferreth this sense before the rest, in his 3. book. ch. 13. of the Pope of Rome. Ribera the Iesuite yeeldeth also the same, confirming it with many words, on the 14. chap. of the Revel. num. 30. from whence no controverse could now remaine of this thing, if onely men were in their right wits: but wee hav touched before their madnes, who doo separate the things which are ioyned together by an undivided band. They grāt that the whor is Rome, yet by no means doe they abide her to be the seat of Antichrist: as though they could be sundred, of which the one sitteth upon & the other carryed: but if this cojoyning be too weake, behold a straighter, yea a most straight, such as of the head with the body, so as they which shal remov the Beast to any other place thē to Rome, must make him to be without his heads. From hence therefore I thus conclude demonstratively: The city where remaine fixed the heads of the

the Beast or of Antichrist is the seat of Antichrist: Rome is the city where remaine fixed the heads of Antichrist: Therefore Rome is the seat of Antichrist. By no means can ye give mee the slippe o ye Papists. This argument must needs be as firme & sure as at the very mountaines of your Rome. Yet what you are able to object against it, we wil discusse by & by in confuting your devised Antichrist.

10 And they are also seven Kings: Such as the permanent heads: the transitorie, which are seven Kings doo follow. There is a double application of this one type, teaching that there is an inseparable ioyning together of the mountains and Kings. From whence is ministred an other necessary proof of the seat of Antichrist, thus; The seat of seven Kings is the seat of Antichrist: Rome the cite of 7. mountaines, is the seat of 7. Kings, for the heads are both mountaines & Kings: Therefore Rome is the seat of Antichrist. But who are these 7 Kings? not so many singular persons, as Victorinus would have it, but soveraignties & regimets. For if every severall head should note out singular me, s. of which were full in Iohns time; to wit Galba, Otho, Vellius, Vespasianus, Titus, Titus Domitianus the 6. ruled then; Nerva the 7, was to be expected; whom remaining alive but for a little space, should succede straightway Traianus the 8. & together also the 7. If I say, the heads are to be so counted; it must needs follow that this Beast should have ceased in his last head Traiane, & that the world should not now feare that he should doo any mischief. Unless perhaps we think, when all his living heads are cut off, he yet remaineth alive, or they being cut off, other, as it were a new Hydra, spring up, of which yet Iohn made no mention. But that we may not thinke that those 7. are taken figuratively; where are the ten Kings that arose together with Nerva? It must needs be that these were together with the seventh head in the twelfth verse beneath: or how when Nerva was dead, seemed the Beast not to be; especially seeing before his death, he had adopted Traiane? or for what cause were they rather reprobates that lived at Traian, then those former: for such is the condition of the seventh head, that the followers of him are reprobates, before in ver. 8. Many things of this sort doo not suffer any peculiar men to be meant. Hereunto is added the manner of speaking, which is such, that it bewrayeth that the Kings are so long the heads of the city, as long as the mountains are. Otherwise for some short time perhaps, the heads were, both the mountains & Kings, but to a farre longer time, they neither were nor should be; if there should be made a separation of the heads, which the Spirit ioyneth together, the mountaines onely remaining after the other be dead. Therefore the Kings, howsoever they all were not together, as the mountains, yet shall obtaine as long continuing a name of heads, as those.

But

But concerning the person, the *time* shall yeeld a demonstration in the eleventh verse: But if the Kings be Dominions, of what sorte are they? Ribera the Iesuite being privie to himselfe, that the thing cannot be touched so lightly, but that the soare wilbe renewed therewith, flyeth unto the seven ages of the world: the *first* of which he makech from Adam to Noe: The *second* from Noe to Abraham: The *third* to David: The *fourth* to the transmigration into Babylon: The *fift* to the coming of the Lord: The *sixt* from thence to Antichrist: The *seventh* from him even to the day of judgement. Which wit of his bringeth into my remembrance, that of the Poe::

*If the foolish Painter will conioine unto a mans head,
The neck of a horse, & so of birds feathers over spread: & c.
For to see being let in, freinds keepe your selves from laughing.*

The Iesuite passeth the Painter, who hath framed an head, which may be applied alike to all and every city of the whole world. The Spirit would deliver a certaine marke, wherby the *Throne of the Beast* might be known: the Iesuite, as the houppe, fainerh the grieft to be in an other place, that he may withdrawe from the neast, I know not whither. But understand Ribera, that the seven mountaines belong to the city of Rome alone: But that those seven Kings appertaine to the same city, to which the mountaines. For the heads are both mountaines and Kings, and therefore that these Kings belong to Rome alone: so doo we free thee from the great labour of seeking; proving by a most certaine argument, that he is found at Rome; to finde whom, thou hast compassed all landes in vaine. But the time is spent to no profit in confuting thy toies, which yet I could not passe over wholly, but would admonish the Papists at least by this small labour, that they should not suffer themselves to be deceived any longer by the trifles of the Iesuities. The thing it selfe is thus. These dominions are proper to that city, whereunto belong the mountaines, & the seven regiments are those, by which the citie hath ben no lesse famous, then for her seven mountaines. And Cornelius Tacitus in the beginning of his history numbeth these regiments in this wise: Kings held the City of Rome at the first: L. Brutus instituted freedome, & the Consulshippe: the Dictatourshippes were taken up for a time: neither continued the power of the office of the Decemviri, above two yeeres, nor the Tribunes authority pertaining to Consuls, was of force any long time & c. The power of Pompey and Crassus went quickly to Cesar. By which wordes he declareth plainely, that sixe kinde of government had held at Rome, from the building of the City even unto his time, Kings, Consuls, Dictatours, Decemviri, Tribunes, of the souldiers, Emperours: the seventh of Popes he knew not, being taken away from the living before he could see it.

¶ Five are fallen: Kings, Consuls, Dictatours, Decemviri, Tribunes: For those five kinds of ruling had ceased wholly and vanished away before Iohn his time.

¶ One is: the sixth kinde of governing by *Emperours*, in whose power was the chiefe rule of things when Iohn lived,

¶ And an other is not yet come: The seventh King, the Pope, was not yet a Governour of Rome, when the Apostle lived. And not without cause hath he shunned the adjective of order: for he saith not, *the seventh is not yet come*, but *an other is not yet come*, by the same signifying that *this seventh* shalbe very greatly unlike the former. All these were Political Kings; the *seventh* should be spiritual; or of a mixt kinde, unlike to every one before; from whence it is manifest that the *Christiā Emperours* are not the *seventh King*. For they differed nothing in civill government from the former, onely they tooke unto them the Christian religion. And in auncient times new religions were often added; the forme of government in the meane time nothing altered. Furthermore the *seventh King* ought to governe in the same place, where the *seven mountaines* are, as hath bene declared in the former verse. But the Christian Emperours never had the seate of their Empire at Rome; But the whole use of the citie was the Popes; from whom alone after the *seventh King* began, her glorie did grow. That member *is not yet come*, teacheth that there was a very short time remaining to the coming of the *seventh King*. For so we are wonte to speake of things that will come not very long after. Therefore foolish is Ribera the Iesuite, who assigneth the sixth kind of governing after the coming of Christ, even unto three yeeres and an halfe more or lesse before the last day, and together with him all the *Pastists*, who will not have Antichrist to be expected before that same very time; as though the Angel saying *is not yet come*, should speake of a man, whom the world yet seeth not after a thousand five hundred yeeres.

¶ And when he is come: After the *seventh Kingdome*, to weet of the Popes, shalbe begunne, the Dragon being cast out of heaven, and Constantine the Great being Emperour.

¶ He must tary but a short time: About an hundred yeeres after Constantine, then to be overwhelmed for a time by the overflowing of the Goths and Vandals, who so evil entreated Rome, the tower of the new dominion, that it might seem to hav perished utterly. *Gensericus* breaved it wholly of every dweller, see Blond. in his second book of his first Decad. And *Totilas* againe brought it to a wildernesse, so as neither man nor woman was left in it, as the same Blond. writeth in his second book of his first

Decad. See chap. 13. 3.

11 *And the Beast which was and is not:* That is, and that seventh King the Pope, which had come, and was as touching the rising and originall of his power for the space of an hundred yeeres after Constantine. And is not, after that time utterly perished in mens opinion by the invasion of the Barbarians: this *Beast*, I say, is the *eight*, and one of those *seven*. Whereby it is to be observed that the *seventh King* by himselfe alone doth obtaine the name of the whole and to be called *that Beast*, whose description was in the eighth verse by foure succeeding courses of times. All which chaungins are proper to this one, from whence now at length after the second mutation, whereof he made mention in the former verse, he addeth a double condition of him in the very words of the first description: shewing in the same that these words, and when he cometh he must continue a short space, are all one with these, *the Beast which was, and is not*.

J And he is the *eight*: to wit, *King*. For here *octavus* the *eight* agreeth not in gender with *Bestia*, the *Beast*. The common translation tranſlateth amiſſe to *Implov*, the *eight* *Beast*. For there are not *eight* *Beasts*, but *eight* *Kings*, the *seventh* of which is this *Beast*. The pronoun relative *autus* *hee*, seemeth in this place to be a demonstrative, as sometime also else where, *he is the eighth King*, that is, *the eighth King*. Also the whole antecedent member of the sentence maketh the supposit of the verbe substantive, as though he should say, *The Beast which was, and is not, is both that eighth King, and also is one of the seven*. This *eight King* is the same *Pope* after his dignity recovered from that maine overthrow which the Barbarians did make, when his wounded head was cured, as in chap. 13. 3. or when the *Beast which is not*, did ascend from the bottomlesse pit, as at the 8 verse of this chapter: or when the *second Beast* arose from the earth, chap. 13. 11. When Gregorie the second & his next successours did appeare with two hornes, Pipine and Charles the Great. For we have shewed already before, that all these things pertained to that third mutation. But from whence then is this *eight*, hath the *Beast eight heads*, which even now were but *seven*? In no wise, but this *eight* is the same with the *seventh* of the same nature, purpose, sovereignty, (where upon it is added, *and is one of those seven*) onely of a greater impiety, blasphemy and sacrilege, wherein he passeth the *seventh*. The *Popes* in their beginning after *Constantine* were not so wicked, as after *Phocas*. But more & lesse doo not distinguish the kinde. Therefore the *Pope* revived is the *eight*, most worthy of all to be pointed at with the finger, and to be sayd that *it is hee*.

From which now the reason may be apparant, why in chap. 13. one *An* richrist

ichrist is painted out by adouble Beast: to wit, because he is the *seventh King & the eight.*

G And goeth into destruction; To be destroyed utterly in his due time; this last member is the fourth time of the *Beast* fetched from the general interpretation in ver. 8. And so that which there is sayd was, and is not, and shall ascend out of the bottomlesse pit, and shall goe into destruction, here is expressed in words some what divers, so as to the first member these are answerable, when he shall come: to the second, he must continue a short space: to the third, and he is the eighth King, and one of the seventh: the fourth is the same in both places. Wherefore that which was spoken generally of the *Beast*, wee may see pertaineth to the speciall mutation of the *seventh head*. Seeing then this *Beast* is the *seventh King*, who should have the next place after him who bare rule in Iohn his time, and the regiment of the Popes at Rome followed by and by that Heathen Empire, by a second most sure demonstration wee have found out both Antichrist himselfe, and also the time wherein he was borne. Which that it may become the clearer, may be proponed after this manner.

The seventh King succeeded next after the Heathen Emperours who made the sixth King reigning at that time, when Iohn wrote, ver. 10. Five are fallen, one, that is, the sixth is. But Antichrist is the seventh King, ver. 10. 11. Therefore Antichrist succeeded next the Heathen Emperours: and seeing the Pope of Rome after the time of the Heathen Emperours is that seventh King, as before we have manifested, it followeth also necessarily that the Pope of Rome from the time of the Heathen EMPERORS, is that chiefe Antichrist, of whom the Scripture forewarne us so diligently, and that the Cuy of ROME from the same is the whore.

See now yee Ie suites, from how necessary principles the argument proceedeth; apply what engins you can to overthrow the same, you shall doo more good, then if you should bring ladders to conquer heaven. But your things which you doo treate off concerning the time of Antichrist; are divided, are absurd, and more foolish then any toyes, as wee shall after declare.

12 *And the tenne hornes which thou sawest, are ten Kings.* Thus farre touching the *Heads*: Now followeth the *Hornes*, which by their consent, doo bring yet a more full light of time. For by how much things are neerer together, they are so much the more clearer, and the more perceived and observed.

Therefore to the end that, that *seventh head* might become knowē by more tokens, and his first beginning more undoubted, it is furnished with these *hornes*, as it were with a certain pompe and company of servants, by whose noise, as it were, we should be stirred up to regard his coming. The Angel expoundeth these *hornes* to be *tenne Kings*; which afterward are described of what fort they are, both by their *Kingdome* in this verse; and *mind* in verse 13. and the *warre* which they shall make, verse 14. Their *Kingdome* is declared by a double or twofold time, the first of it, *not yet received*; Who, sayth he, *have not yet received a Kingdome*. The second of it received, but they shall receive power at one houre with the *Beast*. The first meeteth with a doubt, wherby some body peradventure might thinke, that these *Kings* reigned at the very same time, in which Iohn wrote: no, saith he, *they reigne not yet, but shall reigne shortly*. For otherwise the warning had bene superfluous, if they should not come but about three yeeres and an halfe before the last day. The second time exhibiteth yet a clearer knowledge of the thing, by a certaine mutual bewaying, which the *hornes* and the *Beast* doo one for an other. *They shall receive power as Kings at one houre with the Beast*; for so I translate *μετα τῷ θηρίῳ* in the accusative case; in which these words are taken some time for the space of time, as, *these last have wrought but one koure*, Mat. 20. 12. Also, *watch with me one houre*, Mat. 26. 40. after the same manner in Marke 14. 37. And so the best Greeke writers every where, *thou art in busines watching the whole night*: Xenoph. *Pædix* 2. Sometime they are takē for the terme of time, when, as in the 70. Interpreters, *behold to morrow this very houre, I will ruine a baile*: Exod. 9. 18. So *to morrow about this very houre, I will deliver them all wounded*: Iosh. 11. 6. In the New Testament, *yesterday the seventh houre the fever left him*: Iohn 4. 52. *The ninth houre of the day*, Act. 10. 3. 30. *What houre I will come*: Revel. 3. 3. It is doubtfull therefore whether the words note the continuing of the power, or the terme of beginning it. The former signification containeth the second. For if unto one houre they shall receive power with the *Beast*, it must needs be, that they receive it both together at the same houre also, and not the contrary; seeing the power of one may be continued longer then of the other; of which both there was altogether the same beginning. The Historic also accordeth with the former wonderfully, clearer by a double and more general marke, and giving a greater knowledge of the *Beast*; whom seeing the Spirit without doubt would have to be most surely known, let us judge of right that there is this onely meaning of the words. The vulgar Latine tranſlateth the following words *μετὰ τῷ θηρίῳ* with the *Beast*, *μετὰ τὸν θηρίον* after the *Beast*, against the authority of all copies, and contrary to the truth it selfe.

selfe. For in the rising of the *Beast* the *horne*s are reckened in the first place, yea also before the *heads*, or any other shape of the body; which thing, had not bene done at all, if they should grow up after ward, chapter 13. 1. Ribera will have the sense to be all one, whether wee read *with the Beast*, or *after the Beast*, as though to beginne their reigne together, and after were the same time. But he referreth neither of these to the time, but unto *service*. But this also is unlike, and absurd, seeing to receive power either with or after the *Beast*, cannot be one with *to deliver power to the Beast*. Beda deceived with the vulgar Latine, seemeth to expound it so. But I require a fit exemple of reason. *To commit fornication after Idols* is to serve the same: but if *to receive power after one*, hath the same consideration, doubtlesse the *Pope of Rome* serveth the Divill, after whom he received power. Seeing therefore the words are so, from hence let us observe a double marke of these Kings; one, that *together with the Beast they rule*; the other, *that they shall enjoy this power for a short time onely*. For that, a short space in ver. 10. the Angel expoundeth *to be one houre*. And that which there was spoken of the *seventh King onely*, here is attributed in likewise to all the ten Kings. Not because *having reigned this one houre*, they should exercise no power ever after (for how shall the *Beast*, of whom together this is spoken, enjoy onely one houre of authority, which hath two & fourty moneths to tyrannise? chap. 13. 5. But because the first power after a few yeeres should be interrupted with some notable hurt for a time; & the ten Kings in their beginning should have tryal of the same adversitie with the Beast, to the ende that he might be more cleare and manifest to all men by this token. Therefore that now we may see the very thing, we have sayd in chap. 13. 5. that these Kings are the *first Christian Emperours*: which now shalbe made plaine by the applying of every thing. First the *horne*s are *Kings*, neither of the common and inferiour sorte, but Monarches and of very great authority, who have crownes, wherein they differ from the *horne*s of the *Dragon*. as hath bin observed in chap. 13. 1. *He also hath some horne*s, proper to the *heads*, to wit, the *City Rome*, where abode the Maiesty of the Highest Empire, the other Provinces being subiect to this Queene. But now the case being altered in the first rising up of Antichrist, the chiefe Empire should be in an other place, then at Rome, as we know it came to passe when the Christian Emperours lived at Byzantium, or Milané, or Ravenna, who retained in their owne power the chiefe sovereignty over the whole Christian world. For hetherto they spake as Lords, *We, because thou art a Christian, have iudged thee worthy of the Bishoprick of our City*, as Constantine sayd to Liberius the Bishop of Rome, Theod. book 2. chap. 16. Yea some ages

after. In the sixt Generall Council at Constance, Aēt. 1. Constantine himselfe gave for a gift his Holy, as they spake, in these words: *I give to the Arch bishop of our auncent Rome.* Which thing also the Popes gladly acknowledged. Boniface to the Emperour Honorius in Distinct. 97. of the Church: *Rome is the City of your gentlenessse.* Gergorie unto Mauritius signifyeth his obedience in proclaiming his law, though he approved not the sentence of the law. *As for mee, being subiect to your commaundement, I have caused your law to be sent through many parts of the world,* book 2. Epist. 61. at the ende. And Agatho speaking of Rome: *This is the servile citie of your Maiessty,* in the Council of Const. 6. Aēt. 4. Where then at this time was the *Donation of Constantine.* Although even the very donation, if a good and lawfull should be granted, would bewray sufficiently in what place then the Empire was. Secondly these *Kings* are the *horne* of the *Beast*, by whose means the dignity of the Pope of Rome increased, while they drove farre away all the violence of the enemy, which might seeme to be able to *detract* anie thing from it. Neither onely gave they it leave to grow by their warres, but also enriched it with exceeding wealth. For although the Papists bragge impudently of Constantines donation, as wee touched even now; nevertheless it is ceren that they adorned both the citie, and Pope with many privileges, and that they which followed, tooke away nothing; but rather to have added to the heape. Thirdly, they are sayd *tenne*, because so many of the first Emperours should be notable for their care, and diligence in subduing the enemies of the Romanes. Through which opportunity the *Beast* *lately* bread, might get strength; and might grow up to his perfect stature. And these were 1. Constantine the Great; 2. Constantinus, Constās, and Constantius his sonnes; 3. Iulianus; 4. Iovinianus; 5. Valentinianus, and Valens; 6. Gratianus, Valentinianus secundus, & Theodosius the Great; 7. Theodosius with Arcadius and Honorius; 8. Arcadius and Honorius alone; 9. Honorius and Theodosius Iunior; 10. Theodosius & Valentinus third. For so Hierome, Prosper, Victor the Bishop of Tunife, Marcellinus Comes, and al other writers, both Greeke & Latine, whom I have read, doe reckon for *one* the Emperours that reigned together; for the Romane Empire was but one, though divided in states, & Governours, as also the Image in Daniel ch. 2. 40. shadowed out one Kingdome by the *leggs* & *feete* divided. As long as these reigned, the *Beast* risen up of late flourished; much indeede, and grievously afflicted when they were gone; when as ther was no horne for a long space, that was able to keepe away, & remove the enemies from their neckes. Although all the hornes were not certēly of an equall strength; but the two last were weaker, Rome being twice taken

taken under Honorius; Alaricus and Arnulphus being Captaines; and nevertheless the Head of the Beast not yet deadly wounded, when as the overthrow was more ignominious then dammageable,) Pompon. Lat. on Honorius,) being repaired by and by againe, when the horne began to exercise his, and Honorius to be stirred up, the Gothes being expelled out of Italy, and Attalus their King triumphed over Rome; and then after his right hand cut off, by the commaundement of Honorius caryed in to Lipara, Sabel. En. 8. book 1. Doubtlesse Constantius & Aetius employed their endeavour valiantly afterward, & nobly delivered the maiestic of the Empire from all barbarousnes; howsoever the chiefe rulers Honorius and Valentinianus were slouthfull & cowardous. But after these tow last hornes were fallen, how many & how great calamities were accumulated daily, when ther was no aide either from the West or East part, that could repress & thrust away the malepertnes of the enemies running furiously upon him? Therefore by the want of his hornes, he came into that state, *that men thought he had perished and was not*, as the second part of his time doth manifest, ver. 8. Therefore are they *tenne* for iust cause; in which number is contained the defending of the *Beast*, which afterward failed for a time, alsoone as that number was ended. *This is that one houre*, for which the *Beast* received power, and not he alone, but those *tenne Hornes* together with him; which together also fell downe, when as there was afterward no strong or manlie thing in the West for a long time, which was able to resist the fiercenes of the enemies. For the rest that followed, Avitus, Maioranus, Severianus, Anthemius, Rethimer, Olymbrius, Glicerius, Nepos, Orestes, Augustulus, to wit the last of the Emperours, were of no lesse continuance, force & power, then they ar at this day of no fame, scarce known either from the speech of men, or by Histories. Fourthly the time: *of the Kingdome not yet received* was the time when John lived, and when this Revelation was made. The Heathen Emperours yet kept the stage, to wit the very *Dragon*, while in the meane time the *woman* not yet strong enough, or in time not yet readie to bring forth her childe, endured grievous paine in travelling, as in chapter twelve ver. 2. & c. For howsoever in some ages next after John there were some men a little more enclined toward Christians, yet the *Dragon* forthwith devoured all the new hope, lying in wait most vigilantly for the woman travailing with childe, until the ful time to bring forth a valiant issue should come. Fifthly, *the time of receiving power* is the same houre with the Beast. For wee have shewed that the terme also of beginning is included in the space of continuing. But seeing this is a large houre, in what moment of it was this power give?

Truly

Truely in that, wherein the Lambe cast downe from the Empire Diocletia, and Maximinian, chap. 6. 15. for we shal finde that the Beast did appeare at this time, as it is made apparant from the *elef then sealed* chap. 7. From the *burning mountaine cast into the Sea* a very little after, chap. 8. From the *Church going into the inner Temple, while the wicked have sway in the court*, chap. 11. From the *space of fourty two moneths, all which she lay hid in the Temple and Wildernes*, chap. 11. 3. & 12. 6. From the *same time of the power given to the Beast, & from the Throne, which he received as a gift from the Dragon*, chap. 13. 25. But chiefly from the *next succession made to the sixth head, to weete the Heauen Emperours*, ver 10. of this chapter. The common terme of all those dependeth from the Dragon his driving out of heaven, when after so wonderful a manner, the Emperours resigned their authority. For what other cause is there, why the Church then should be in so afflicted state, but for that the Beast was risen up? Therefore the *woman* trembling more for feare of him then of the Dragon, brought forth, and together fled, that is, after she had procreated the Christian Emperours, among whom *Constantine* obtaineth the first and chiefe place, hating the ambitious and fraudulent Popes introducing shadowes and images of godlines, instead of a solid and expresse paterne more then professed enemies, shee hidde her selfe in the darke straight way, chap. 12. 6. Therefore these alone are *those hornes*, to who onely all these properties agree most fitly. The Kings that arose after the dissipation of the Empire, began not together with the Beast (as we have given him a rising like as other men every where, in the yeere 606.) but almost two hundred yeere before. For the Suevians, Alanes, Goths, Vandals possessed Spaine when Honorius reigned. The Vandals also held Afrike, the Goths, Burgonians, Francons, obtained France; the English men Britannie, the Hunnes Pannonia; and others chalenged for their owne other countries. These Kings flourished, the *Beast* in the meane season being almost consumed with a most grievous wound. Neither received they power for an houre, as *the true hornes*, but by succession of their heires, the which dignity being once gotten, they hold it constantly even unto this very day: the glory, I say, of the Kingdomes never decayed, howsoever the families peradventure were often changed. Finally, neither succeeded they next the *sixth head*: but they have the Popes and Christian Emperours placed between, and in the midds. By the same arguments all things fall down, which are brought by Ribera the Iesuite concerning the tenne hornes, Revel. 12. num. 11. as may be evident to him that weigheth the thing on both sides, that I may not spend time in refusing his toies. If any object that some of those Emperours were godly, & holy,

CHAP. 17 A REVELATION OF THE APOCALYPSE. 483

holy, let him againe take this answer to himselfe, that the good Princes knew not what monster they nourished, even as very many learned men, who had no lesse care to set foorth the Beast by their writings, then they to defend him by weapons. From whence it is no marvaile, though both strove to their power to adorne him, whose counterfaiť shew had a certain maiestie; but his filthines yet was more hidde, then that it could be seen openly. Neither is it needful that al the *hornes* should be together, more then the *heads*, which succeeded one after an other. And the *Beast* himselfe is a *rew* of *Popes*, as wee have shewed, which a long order of succession cōcludeth, not any one person limiteth. Yet these first Emperours are so the *hornes*, that together they containe the whole order following, but therefore before the rest elected, as it were by name, both because the traveile of these should be famous, and the first in advancing the Pope, who being destitute of the same for a time, should be contemned: and also because the certain, definit, and excellent number of these in the very first beginnings of iniquity, should leade men straight forth to the extolling of the Beast in the ages following; and should more abundantly instruct us for to understand this whole mystery. For these *hornes* which shall eate the flesh of the whore, and at length burne her with fire, are farre off from the times of the first hornes a thousand two hundred three score yeeres at the least, as appeareth sufficiently from those things which have ben said before. Necessarily therefore is a succession to be understood, to al which the name of *tenne hornes* agreeth, because the first of this number were notable. Which things now in this wise declared, wee have the third demonstration, of those that are taken out of this chapter, both of the Antichrist and also his coming. For the Beast which received power at one houre with the *tenne Kings*, who had not yet received a Kingdome in Iohns time, but should receive it straightway when the sixth head was gone and then present, is the Antichrist. But the Pope of Rome is the Beast, which a thousand three hundred yeeres since received power at one houre with those *tenne Kings*, as wee have made it plaine. Therefore a thousand three hundred yeeres since he is Antichrist. So al things agree most fitly with themselves, and doo marvellously levell at the same marke.

13 *These have one minde:* Such was the beginning of the Kingdome. The intent of these Kings is, with one purpose of minde to bestow their strength & power in maintaining the Beast. Which in few wordes, but cleerly inough doo shew how the Emperours should be affected towards the Pope of Rome, chiefly for the space of the two & fourty monerhs of his flourishing tyranny. For the defection should not beginne forthwith at this terme: but

R r r

shortly

shortly after the former good wil should decay, and abate somewhat by little and little of the former heate. But who may not wonder, at so great consent of mindes, through so long a succession, that all in like wise should desire, that the chiefe dignity, should be in the possession of the Pope of Rome, and should let passe nothing, that might pertaine to the advancing and making famous the same? The thing is manifest to every one in the first tenne hornes. Onely Iulianus holpe also somewhat at least in vanquishing the enemies of the Empire. Neither in the destructions of Rome and when the Popedom was almost abolished, was ther want in the Emperours of a care to reserve the former authority to *old Rome*, when it seemed meet to translate the Primacie to *Constantinople*, the seate then of the Empire; especially the Bishops of Constantinople chalenging to themselves the same with exceeding great contention. Yea at length they restrained this ambition of theirs, and commanded them to be subiect to the Romane Pope. New Hornes at length arose in the VVest, *Pipine & Charles the Great*; they fought farre more fiercely for the *Beast*, then any before, in chap. 13. 11. Moreover at length it came to this point, that by an oath of fidelity, the Emperours were bound to the Pope, and should now doo necessarily, that which before time they did of their owne accord, and voluntarily. It seemed to the *Beast* to stand with wisdom for his greater security to use this marke afterward, as wee have shewed at chapter 14. 17, VVhich custome must descēde to the posterity, *until the words of God should be fulfilled*, as after in verse 17. Some few Emperours indeed had great strife with the *Beast*: but in everie one of them this is to be marvelled at, that they though they had to doo onely with a *man*, not with the *Pope*. They hated him peradventure as an enemy: but the Popedom they adorned in the meane time very studiously. But neither thē had the Pope need of those hornes, who prevailed so much by his owne forces, that he compelled the Emperours struggling with him, to be subiect in spire of their teeth: and themselves nowe to undergoe the yoke, by whose helpe before he brought others under the yoke. Or graunt that some one, who sawe more then the rest, hated also the Popedom, yet *one swallow maketh not the spring*.

As touching the wordes, Montanus readeth in the ende of the verse *διδωται* *doe give* in the present tence, *doe give their power to the Beast*: as in the beginning of the verse *ἐχουσιν* *have*, albeit the speach be of that which is to come, but this is usuall in narrations. Theodorus Beza hath *διδωσκει* *shall give*.

14 *These shall fight with the Lambe*: Now he declareth the warre of these hornes,

horns, which they should make against the Lambe. But did Constantine & the other good Emper. endeavour any thing against the Lord, for whose sake they take up weapons against others? Certainly men fight against the Lambe, when any thing is defended earnestly, which is contrary to his ordinances. And if any looketh into that manifold superstition, which was brought in when even the best reigned, by the same, if not the authors, yet the favourers thereof; he shall easily see this battell, although the holy men thought nothing lesse, (for so I may call them, whom God pardoneth for his Sonnes sake, and sinning not of purpose, but through ignorance,) then to oppugne the Lambe, whom alone they desired to beare rule. This, I say, may be called a battell against the Lambe: yet those first Emper. were farr from that warre, which was at length to be made with the Saints after the two and forty months were finished. For so wee heard before, when the two witnesses have finished their testimony, the Beast that cometh out of the bottomlesse pit, shall make warre against them, and overcome them, Chapter 11. 7. VVhich wee shewed to have bene done, partly by the authority of the Pope himselfe, when at Trent he subdued the truth by his purpled company: partly by the weapons of the Emperour Charles the fift, who together by a most lamentable warre, persecuted the Princes of Germany craving liberty to worship the Lambe; who had begun a litle before to shine againe upon the world after long darkenesse. The Angel speaketh in the plurall number, as though all the horns should make warre together with ioyned forces, But it is no newe thing that it should be said done of all, which is done of any one of the same degree. Many were the entreprises before against the Lambe, but this one deserveth the name of warre above all.

¶ *And the Lambe shall overcome them:* See how with this warre he ioyneth the victory of the Lambe; which may be understood of this alone. But the Emperours got the victory in that warre; that is true indeede, if wee respect the very time of darkenes, by the space of which the two witnesses must lie staine and unburied. But after those fewe fore appointed dayes were ended, they which of late triumphed as conquerers; now the case being altered, were overcome. Mauritius put to flight the Emperour, and at length compelled him to graunt liberty to true religion, as we said in chapter 11. 12. This free profession of the trueth is this victory, which the Lambe wrong from the Emperour against his will. And not from him alone, but also from the rest which followed; Ferdinandus, Maximilianus, Rodulphus, who seeing that they kicked in vaine against the pricke, caused noe trouble to the reformed religion.

I would to God at length the Emperour would set forth the victory of the Lambe, not onely by resisting, but also by detesting the *Romish impostures*, and by embracing the wholesome truth it selfe. Why mindeth he not, that he now followeth unwares the *Lambes* charriot? For it happeneth not by chance, but belongeth to a mighty conquerer, to make great states of a realme favourable to his Church. But whether were it not better, to accompany the triumphant charriot, a fellow and partaker of the victory, then a prisoner and miserable spectacle of the disconfiture received? God open his eyes, that in rewarding the whore from his virtues: he first of the *hornes* may receive the price of that victory, which if hee shall not regard, neverthelesse some other shall have it shortly.

¶ *And they which are with him, called, and chosen faithful:* The Christian fauldiers Mauritius, and the armies of the Protestants, by which the Labe got the victory. For it pleased him not by sending fire from heaven to overcome the enemies by his owne power alone, but by the labour of his faithful servants. So then we have these *hornes* declared by this warre, no lesse notable marke toward their ende, then the number of tenne was at their beginning: so the *beginning* and *ende* being known, here can be noe doubt of the other race that commeth betweene-

15 *And he sayd unto mee, the Waters which thou sawest:* Hitherto the exposition of the *Beast*: that of the *whore* followeth: and first in respect of the *whole dominion*, & the *same* flourishing in this verse. *Waters* which he mentioneth in the first verse he expoundeth to be *people, multitudes, nations and tongues*, that is, nations of every tongue obeying *Rome* the Empreffe. So the Prophets are wonte to signify a great multitude of people, as *Waters* doo come up from the North, and become a swelling flood, Ier. chap. 47. 2. And of right doo they attribute this name unto them, because of the notable varietie, inconstancy, and often chaging of their opinions, as of waves tossed with the wind: whose troublous motions are greater, then of any arme or straigh of the sea, as saith the Oratour. These therefore are the *waters* of the *whore* ruling farre and neere, what kinde of dominion shee had once, while her age & favour was flourishing: in the last times, when olde age should disfigure her forehead with wrinkles, they should become farre more shallow, & narrower, as followeth in the next verse.

¶ *Where the Whore sitteth:* That is, upon which the whore sitteth, as in the first verse. But *nations & tongues* are said two for one, as though he should say, *nations of divers tongues*.

16 *And the tenne hornes which thou sawest on the Beast:* Now he commeth to the afflicted condition of the whore, declaring by whom it shalbe brought upon

upon her, and how: to which he addeth a common cause, the Will of God in the next verse. As touching the words, in stead of *upon the Beast*, the Compl. edition, which Montanus and Plantine followeth, doth reade, *and the Beast*, as if the *Beast* himselfe at length should hate the *Whore*: contrary un to Aretas reading, the vulgar Latine, and Theod. Beza from the authority of very many copies, and in very deed contrary to the manifest trueth: for, by the *desolation* of the whore, which he foresheiweth here, the Spirit understandeth that calamity that shalbe brought upon the *Kingdome of the Beast*, by the *vial poured out upon his Throne*, chap. 16. 10. 11. Therefore how can the *Beast* shew himselfe a helper for to abolish and roote out the whore, as it followeth from the false reading, whose fall he shall take so grievously and immoderately, that he shall gnawe his tongue for exceeding great griefe? Furthermore, Iohn saw the *woman sitting upon the Beast*, at what time shee commeth forth to condemnation and punishment. When then shalbe this separating of company, which they would have, when so great a concorde remaineth even to the last destruction? VVherfore it is a vaine thing, which Bellarmine endeavourerh to stablish from this place, that Rome is not the seate of Antichrist, because Antichrist shall hate the whore, which he granteth to be Rome. For he shall not hate, saith he, his owne seate. But the whole assumption is manifestly false, and leaneth upon no other thing, then a corrupt reading. But why dareth he now depart from the vulgar Latine, which with so great praises hee extollethe elsewhere, and the Council hath decreed to be authentick alone? The force of the trueth hath compelled him to seeke all corners, which if by any meanes he could avoide, he knew pardon would easily be gotten of the Council. VVherfore they which shall hate the whore are the *tenne hornes*, not the *Beast* together with them. For the relative of the neuter antecedent is masculine, because by these *hornes*, men are to be understood. But as in the warre against the Lambe, that was attributed to the *tenne Kings*, which was done onely by the labour of one, ver. 14. So all are said to hate the whore, and at length to torment her with the last slaughter, which neverthelesse peradventure the commendation of one of these. For there are not wonte to be many Emperours together of the same dominion. And it may be, that even at the rising of the Beast, the *tenne first Emperours* were famous for good-will toward the Pope: so contrariwise, nigh his ende the *tenne last* shalbe for a certaine peculiar hatred to the whore; the last whereof shall burne her with fire. But I say the last, not as though they should cease when the Pope ceaseth, but because they shalbe no longer his hornes, whose nowe they are counted: from which it is manifest, that the *Turke* is not hee, by

whom *Rome* shall utterly perish: but one of the Emperours, to whō these hornes agree in beginning, progresse, and end. Neither indeede would the Turke, if he knew to provide for himselfe, attempt any thing against *Rome*: as long as shee shal cōtinue safe, our armies shall doo him no harme. Take yee an example o Christians, from that victory at *Karsta*, a few yeeres since, to wit, in the yeere 1596. What was the cause that overcoming, ye ranne away headlong by a sudden terrour? Why when the Turks fled, and left their campe and tents three whole dayes in the fieldes without any keeper, on the other side you should runne with violence into a most desperate flight? Some men in time past knew not to use doubtfull victory; but after the enemies slaine and disconfited and undoubted victory, for the conquerers to betake them to their heeles; this exemple, I beleeve, may be the first, not seen, nor heard before. A thing to be greatly wondered at, but the reason wherof is not unknowne. This *rodde* is not to be burnt, untill both the Idolatry of the West be forsaken by repentance, and *Rome* the fountaine & beginning of this impiety, be destroyed with the last punishment. The cruel enemy was sent into the earth for this cause, as wee learned from the ende of the ninth chapter. Neither was any other fruit of the Hungary expedition to be expected, when the standart of the chiefe Captaine *Archduke Maximilian* was marked on the one side with the Image of blessed *Mary*, with the inscription of the Patronesse of Hungary. Impiety doubtlesse drawn from the cup of the fornication of *Rome*: but learne now by experience, how litle it is to your profit, the true Patrone of heaven and earth being left, to take unto them other Patroness, with exceeding great iniury to the Saints. Certainly this Patronesse made you conquerers to runne away. Be ye wise at length, and convert your wrath against *Rome*, which maketh you a pray by this fraude. This cuppe of fornication, and shoppe of Idolatry being taken away, there shalbe no need of our armies to punish the cruel Turke: but destruction shal come to him frō some other place; so as he shal cause no trouble even after, to the Christian name. Neither doo I speake these things of my selfe rashly, but partly those things which have ben said before in chap. 16. 13. & in other places, partly those things which folow, declare to be most certaine. Wherefore, thou most High Imperial Maicesty, to whom it shalbe peradventure very profitable to be delivered from this enemy; and you the rest of the Christian Princes, understand at length, by what way you may procure, as to your selves honour and tranquility, so quietnesse and joy to the whole Christiā world. You have failed hitherto in setting upon the enemy. Draw your swordes against *Rome*; and *Constantinople* shal never procure you
any

any trouble. Burne ye the whore and bring her to ashes; then shall ye see the brethren to come from the East part, whom the world yet litle or nothing mindeth, of which the Turke shalbe punished with the last universal slaughter, for all their abominations and horrible cruelty. *The fift and sixt vial* of the former chapter, gave some tast of this thing, of which the first declarerh the *desolation of Rome*, the second, that the *caling of the Iwes*, shal come by and by after. Which, what it availeth to that thing which I speake of, shall appeare in his places more cleerly. At length, weigh diligently the things that are written. I would not dare, being unknowne, and even at home of no fame, speake unto most famous Princes, the lights of the countries, concerning a matter of so great moment, unlesse confidence in the divine trueth had encouraged mee. Which I submit to the censure of all equal iudges. Wherefore if after diligent tryall, ye shal find out that which is brought, to be true & certen, deliver at length, by the name of God the most afflicted Eupope, both from the firebrand of civil warre, which this *whore* carrieth about, and also from the most iust matter of external warre. Addressse your selves against *Rome*, and destroy her, as being a most certen destruction both of the bodies and soules of all those, who are trained up in her wicked ordinances.

¶ Shal hate the whore: Hitherto by *whom* the *whore* is to be tormented: now by *what* means; wherof there be five degrees, *hated, forsaking, nakednesse, eating, burning*. As touching *hated*, why should they not worthily detest the *Sorcresse*, who hath made the Kings of the earth mad with her Circean cuppe? Which is the butcheresse of the Saints, the onely fortresse of the Turkes, very Sodome, *Egypt*, and the City which crucified Christ our Lord? Of all which things this *Revelation* hath convineed and condemned her most evidently. But they shall *make her desolate and naked*; partly by forsaking her, partly by ministring no aide against the assault of the enemy. *They shall eat her flesh*, by taking cleane away her yearly revenues, and in prohibiting afterward the Romish markets in their countreys: peradventure also by taking againe Romandiola, the countrey Picenum, now called Marca de Ancona, and Sena, commonly called *Peters Patrimoine*, & the rest of Italy being of the dominion of the Empire, wherof the Beast once wiped the Emperours by fraud and subtilty. The Venerians in the division of the Empire were left free, by the consent of both the Emperours, counted of neither of their iurisdiccions. *They of the Citie Bononia, they of Florence, they of Genua, they of Luca*, and some others, bought their freedome with money; but by what right doth *Rome* chalenge her territories? Have the Emperours given them unto her?

In such

In such wise, as Constantine the Great gave to blessed *Silvestre* and his successours his Palace, the Citie of Rome, and all the Provinces, places and Cities of Italy, or of the Countries in the west part. But graunt that *Pipin* & *Charles* gave them through ignorance; for the weale, as they thought, of Christian piety: but after that it hath bene knowne by experience, that nothing hath redounded more to the destruction therof, why may they not take their owne againe, and get frō the *whore* the wages of her whore-dome? But the Princes have no need to be taught what is their right, if onely they would open their eyes, that they might acknowledge the *whore* such as shee is in very truth. And who seeth not that these things were begun ever since the time of Charles the V. whom I suppose to be the first of these *tenne last hornes*; especially from that moment, in which he was overcome of the *Lambe* by the armes of the *Protestants*? Of him God would have that Rome, though a fewe yeeres before, should be taken, and miserably sacked, by the Prince of Borbon, as it were for an example, & pledg of those things, which at length shee should suffer at the hands of one of the *tenne hornes*, of which he leadeth the ranke. *Ferdinandus*, *Maximilianus*, *Rodulphus*, who at this day enjoy the Empire; if they have done nothing more grievous against Rome, they left her certainly forsaken & naked. Tooke they up weapons for her sake? Suffered they not frely their subiects, the Romish superstition being reiectēd, to profess true religiō? But now they shall succede next, who shall *eat her flesh*, that is, who shall not onely suffer her to lie naked and forsaken utterly, but also shall deale with her by violence, and shall no longer provide for her profits in their dominions, but shall hold it sufficient for subiects to pay tributes to their lawfull Princes; yea peradventure shal enter an action against her, requiring againe the things, that I made mention of even now. And at length shall one rise up, who shal *consume her with fire*, as which cannot be purged with any other nitre; which day commeth with speed, as may be understood from the things before spoken: but wee shal heare of a nigher term from the things following.

17 For God hath put in their hearts: Now he sheweth the *fountaine*, & whereupon the Emperours should be for so long a time, so obedient, and why at length they should alter their mindes; both commeth from him, *in whose hands are the hearts of Kings*. He in his iust iudgement blindeth whom he will, and bestoweth the light of trueth on others, whom he will embrace with his trueth. But, which thing is almost incredible, that the elect might be more assured of this future iudgement, he setteth before their eyes the remēberance of the time past, saying, *God hath put into their hearts to give*

to give their Kingdom to the Beast, until the words of God be fulfilled; as though he should say, as ye know for a surety that overpassed consent of the Emperours unto humble service, so certain is this future alienation of their mindes, and at length that final destroying, which I spake of: There is one and the same authour of both. Neither let us take it grievously, if the judgement seeme to stay long; the divine wisdom hath set a time, which to accuse of too much slackenes, would be a token of overhastie desire, and importunate wish: for until, saith he, *the words of God be fulfilled*, that is until the decree shalbe ended and accomplished, which by his word he hath foreshewed to be hereafter. VVherby is signified the time of *the fift vial*, at the powring out wherof, shalbe fulfilled all those things touching the *whore*: which wilbe shortly, seing our times have reached unto *the fourth*, as wee have shewed in the former chapter.

18 *And the woman which thou sawest*: So was the interpretation of the *Dominion*; now of the *Palace*: which, all circumstances omitted, declareth most playnely that this *woman is the great City, which raigneth over the Kings of the earth*. Therefore this *City* is not the whole state of the wicked, whose dominion is no more famous over the Kings, then over the multitude of people: but a *City in deed* wel known for her rule over the highest among mortal men: and so much the more because these words are in stead of an interpretation; neither is the Spirit wont to give an exposition darker the things that are to be expounded. Therefore it is a city properly so called, *great* indeede, and the *Lady* of other Princes; there can be no other such *Head City* in the Christian world then *Rome*, an abridgement of the whole world; the *Queene* of the nations, *Lady* of Kings, and once in warres, now in superstition the chiefe: to whom, even in this decrepite age, her former large possessions being greatly minished, the Emperours, Spanish, French, and Polonian Kings yet submit themselves, besides other Princes of inferior degree. Therefore this *whore* can no longer be hid, shee is found out at length, shee hath ben warned to come to her tryal, shee hath appeared, her cause is heard, shee is found guilty, shee is condemned to be burnt. I have exhibited unto you the sealed writings of the publike actes; neither doo any thing now remaine but the last punishment, which is to be left to them, for whom God hath reserved this glory. So at length wee have now seen the true face of the *whore* and *Antichrist*; it remaineth that wee examine in few words what the Papists teach concerning these things, and especially because if this one cause be thoroughly knowe & tryed, the discerning of all other things shalbe easie. For if the *Pope of Rome* be *Antichrist*, what need is there to contende about the *Church of Rome*, a-

about the seven Sacraments about free will, about good workes, or about any other point in controversy? It is evident inough to all men, that the doctrine of *Antichrist* is to be suspected, avoided, detested. Therefore my brethré strike at this roote, throw your axes against it with al your might. This one controversie is inough for us. All the branches shalbe cut down together with the tree, with much labour spared, in which respect I will not be loth to digresse to this point a little while.

A refutation of the Antichrist which Bellarmine describes, and confirmeth by such arguments as he can, in his 3. book of the Bp. of Rome.

Chap. 1. Of the common name of Antichrist.

ALTHOUGH I suppose, it cannot be obscure unto any, that desirous of the trueth, hath diligently marked the things before written, but that the Pope of Rome is the great Antichrist; and how long he hath so been; yet least the mist, wherby the Papists endeavour to hide the trueth, should dazel the sight of any; I have thought it expedient, before I goe on with the rest of the interpretation, to scatter it all into thin aier; that so the Sun may henceforward shine with clear beams on whomsoever.

Bellarmino deduceth this whole question into nine chiefe points: of which the first is *Of the name of Antichrist*; the second, *whither Antichrist be one man, or a kind of men*? The third, *of the time of his comming, and death*; The fourth, *of his proper name*; The fift, *of what stocke he is to be born, and by whom he is chiefly to be received*; The sixt, *where he shall fixe his seate*; The seventh, *of his doctrine and manners*; The eight, *of his miracles*; The ninth, *of his reign and wars*. What is to be minded of these all, and how the desperate Papists are deceived in every of them, may be manifest to any, by the things which the Angel hath taught us in the former chapter; touching the condemnation of the whore. For if *Antichrist* be come, and hath fixe his seate at Rome, ever since the Empire was taken away from the hethen Emperours; then can it not be doubted, but *Antichrist*, in a common name, is a secret adversary; an impious Kingdome, and not one singular man; that the time of his coming is past, and not now to come; that his proper name is

Lateings;

Latinos; that he is not to be born of the Iewes stock, nor to reign other-where then at *Rome*; that his doctrine, is in name, *Catholik* and *Christian*; & that his miracles, reign, and warrs, ar no other then we have had experience of these many ages But *Antichrist* came at the sayd time; for the Angel hath taught us, that *Antichrist is the Beast which was, and is not, & should ascend out of the bottomlesse pit, and goe into destruction:* chap. 17. 8. And wee have shewed, that the *Bp. of Rome*, from the time of the Hethen Emperours, hath long since undergone the three first of these fowr notable changes, giving most sure docutments of the fourth also. *Secondly*, Antichrist is the *seventh* head of the *Beast*, which next succeeded the hethen Emperours, who made the *sixt*, which then was when Ihon wrote; Rev. 17. 10. 11. Therefore so soon as they ceased, came forth he that had the dignity of the next head. *Thirdly*, the ten hornes, which are ten absolute Kings, had their soveraigntie after that the *sixt* head was fallen; that is, after that the Hethen Emperours were expelled. For from the time that the *Beast* begā first to reign; they never wanted crownes, chap. 18. 7. And crownes have place no where ells, but on the heads and hornes: therefore of necessitie so soon as they be taken away from them, they are transferred unto these. But being the *seventh* head, that is Antichrist, receiveth power at the same howr, with the ten hornes: it foloweth that then began he to exist, when the Roman Hethen tyrants ceased. *Fourthly*, the woman fled into the wilderness, when the Dragon was cast out of heaven, that is, when the Hethē Emperours were depoled; as is largely declared in the 7. 11. and 12. chapters. And whom should she more fear and flee, than Antichrist? Therefore she getting her selfe into the wilderness, at his rising up: it plainly sheweth that Antichrist came at the same abdication of the Emperours. *Fiftly*, since the Hethen Emperours have been doon away, Rome hath most vāted of the defense & patronage of the Pope. And at that time should this City be both the *whore*, and *seat* of *Antichrist*, when she should be caried of the *Beast*, and shine chiefly with his dignity. *Sixtly*, the consent of the whole Prophesie confirmeth it; which according to this account, very wel agreeth with it selfe, both in the whole, and in al the parts therof: wheras otherwise, as it were with members rent and torn asunder, it yeildeth a pourtrature of inexplicable confusion. *Lastly*, even the Papiists themselves unwares doo acknowledge, that Antichrist hath drawn his original, frō this very beginnin. For whiles they boast of *Constantines* donation, and the whole West to be subiect to the *Bishop of Rome*: they shew sufficiently, by their own cōfession, about what time this *Adversarie* of Christ came forth. Now was *poyson sown in the Church*, as a voice from heaven said, as *Platina*

recordeth in the life of Sylvester. And if any doo object, that after this time ther were some godly Bishops, or at least weise tollerable: I answer, that *Antichrist* is not particular men, but a certayn Kingdome and successiō; from which God may exempt according to his owne wil; wherein he sheweth the riches of his immeasurable mercy. But al these things, we have more largely handled and unfolded, in opening the words of the Apostle: now we would but gather them into a breif summ, that the things which were spoken dispersedly, being set under one view, might shew more clearly, how by the Apostles few words, al Popish and Jesuitish subtilties, as toucht with lightning from heaven, doo fly on fyre, and come to nothing. These therefore be the common arguments, and to be applyed unto al the chapters of the disputation following: which we thought good to warn thee Reader of, that thou mayst set them rather from hence, unto every question, than that we should often repeat them. Things that properly belong to every place, we wil relate, as the matter shall require. Now therefore let us encounter with Bellarmine hand to hand, and not baulk any of his demands: that he may the better see how in vayne he hath tried his strength against the truth.

The first chiefe point is, of this common name of *Antichrist*: which he enforceeth to signify one contrary to Christ; and not contrarie in what sort soever, but so, as that he striveth with him for seat and dignitie; that is, one which is Christs envious adversarie, and would be accounted the Christ, when he which is indeed the Christ, is cast down. The first part of which interpretation I easily grant, that *Antichrist* is one contrary to Christ: but whereas not content with this, he requireth such a contrariety as was between Marius & Sylla, Pompey & Caesar, that openly warred one with an other; the Spirit convinceth that of fallhood, teaching that the Beast hath two horns like the Lamb, Revel. 13. 11. that he is a false Prophet, and that it is a point of singular wisdom, to knowe and perceive the Beast; Here is the mind, saith he, that hath wisdom: Revel. 17. 9. Can any man be so blockish, that if open warre be waged against Christ, he should not know his enemy? Need any man be deceived, when the matter is carried by professed force? The great Antichrist shal deceive more than he shal compel: he shal come with al deceivablenes of unrighteousnes among them that perish, saith the Apostle, 2 Thes. 2. 10. wherto the Apocalypse agreeth, and he shal seduce the inhabitants of the earth, chap. 13. 14. Shal this seducer have his deceits and sleights in open view? Nothing is more contrary to his disposition. Be it therefore that ther is some Antichrist, which wil openly vaunt himselfe to be Christ: yet is not this the property of the Great Antichrist. But think not therefore that any goeth before.

fore him in wickednes. The Divil hurteth more under the shape of an Angel of light: then under the horrible hiew of a Dragon.

But you goe about to prove the thing, three manner of wayes. *First be cause the name Antichrist, cannot by any meanes signify Christs Vicar. For Anti in composition, never signifyeth subordination, as is manifest by the examples of all such names. But a Vicar signifyeth not opposiſion but ſubordination: and the Pope is Christs Vicar; and therefore not Antichrist.* I answer; Though I should grant you that Antichrist cannot signify Christs Vicar: yet were the Pope no whit the further from being Antichrist. For the argument is framed of an equivocation; and therefore concludeth nothing. In the first proposition, you put a true and proper Vicar, such as Antichrist in deede cannot be; who is a malicious, although a secret enemy; that it is a true name whereby the Scriptures doo describe him, of *Adversary, Man of sin, Angel of the bottomlesse pit, & Beast*. In the second, you assume a Vicar, not naturall & lawful, but one that is such by wicked ambition, sacrilegious usurpation, and false boasting. From which no other thing can be concluded than this, that the Pope is not Antichrist by his own confession; which I easily graunt you. For we reason not, I trow, by what name Antichrist shal call himselfe: but, what name he is worthy of, and what the Scriptures give unto him. It is not to be expected, that he will bewray himselfe, and freely confesse that he is the *man of sin, the son of perdition, the Angel of the bottomlesse pit, the Beast*, and the like: which if he should doo, verily he should not play the *false Prophet*. Fayrly therefore have you freed your Pope, in arguing that he is not Antichrist by his owne testimony. Secondly I answer, that it is false which you affirm of the signification of this word *Anti*, (though now it be little to the purpose what force it hath;) which I will make playn also by examples. *Antimisthoros*, is one that is hyred in an other mans sted; *Antibasilis*, is a Vice-roy, or one in the Kings sted: *Antistrategos*, is the Lieutenant, or he that is in sted of a Captayn; as H. Stephen sheweth in Theſ. Græc. even the same that *Hypostrategos* is with Apio in Anabaic: and the same that *Proprætor*, as Budæus teacheth, from Demosthenes. *Antipathos* is the Deputie or Proconsul. In all which *Anti* signifyeth subordination. But, say you, *Hypostrategos*, is an equal Captaine, even as with the Latines *Proprætor* and *Proconsul* signifyeth not the vicar of the Prætor or Consul, but he that is the same in a Province, which a Prætor or Consul is in a City: and that herein Musculus was deceived, who because he read that *Antistrategos* signified a Proprætor, thought that it signified a Vicar of the Prætor, which is false. I answer; the first *Proconsuls* had but a deputed Magistracie in sted of others, as witnesseeth L. Fenestella de Magistr. Rom. lib. 2. cap. 11. All

which time, saith he, the Proconsul exercised not an ordinary but a delegated jurisdiction: though after through custome it came to passe, that this Magistrate got a proper jurisdiction. And this is that which Dionys. Halicarnas. sayth in Ant. Rom. lib. 11. that the first Proconsuls were created in the third yere of the 84. Olympiad: though he had before made mention of T. Quintius created Proconsul in the second yere of the 79. Olympiad; that is, 21. yerres before; lib. 9. To wect, because these Proconsuls, as T. Quintius and the like, exercising but a power of thrust; were not to be reckned among the ordinary Magistrates, but those that after the limits of their governance proroged, had proper authority. And then of right caried they the dignitie granted, & the name of Magistrate. Yet those Proconsuls of trust, were called *Antipatoi*, as appeareth by Dionysius speaking of this T. Quintius. Wherefore Masculus was not deceived in this as you say: but your selfe are egregiously beguiled, who through affection of oppugning the truth, see not the thing that is most certen.

Secondly, you prove it by scriptures, from which you rightly judge the signification of this name is to be chiefly fetched. And first you alledge, that he is caled *Antichrist*. Which is exalted above all that is caled God, 2 Thes. 2. 4. which certes, say you, is not to be the Vicar, but the enemy of Christ, the true God. I answer; First seeing here is the same æquivocation in the word *Vicar*, which was before: this argument hath like force with the former, that is, none at al. Secondly I say, that to be exalted above all that is caled God, is figuratively spoken, not properly. For the true God, is never caled al God, but one, as th'Apostle sayth, 1 Cor. 8. 5. 6. For though ther be which are caled Gods both in heaven and in earth, (as there are Gods many, and Lords many,) yet to us ther is but one God even the Father, and one Lord Iesus Christ. The other Gods which are many, are often caled, all; as Psal. 97. 7. worship him all ye Gods. Therefore to be exalted above every God, is not above the one God in heaven, but above every God on earth, that is, above the civil Magistrate, to whom the Scriptures doo attribute the name of God. VVhich also is evident by the word which foloweth (*Sebasma*) worship. For if God be takē properly, how is that set after, which is lesse? In distributions, that which is lesse, is wont to be set before; so that one can not rightly say, Who is exalted above every King or every subiect; but contrary, he that is exalted above every subiect, or King. But taking God figuratively, the speech encreaseth elegantly, thus; who is exalted above al Magistrates, and not onely the inferior sort, but also above every worshipful Maiestie among men, even the highest Cæsars; which are caled *Sebastoi* & *Sebasmoi*, i. venerable. Finally, as touching the true God, how should Antichrist, acknowledging no God but

but himselfe, sit in the Temple of that God? as the Apostle teacheth, 2 Thes. 2. 4. Doubtlesse he would abolish the Temples of all those, whose names, and much lesse their worship and honour, he cannot abide. Neither should he be subtile, if he boasted himselfe superiour unto God in heaven; but in al mens iudgement, most doting and fanatical. Wherefore by these words, Antichrist should exercise his pride against the civil Magistrate, whom he would tread under his feet, as by too many lamentable examples your Pope of Rome hath doon. But this supreme eminency above al earthly powers, makes no necessity of open warr against Christ, but may very wel consist together with the feigned humility of his Vicar.

The second place is from 1 Iohn. 2. 22. *that he is caled Antichrist, which denieth Iesus to be the Christ; that is, say you, which denieth Iesus to be the Christ, that he may vaunt himselfe to be the Christ.* I answer; this interpretation is Iesuitical, that is, quite from the purpose of the holy Apostle. You will have this denial to be open, manifest, impudent: the Apostle seemeth to signify no such matter, but rather al things contrary. For it was of men which newly and privily had crept in, of whom the faithfull scarcely suspected any such thing; but had need to be warned, that *many Antichrists were come already*, ver. 18. It was of them which *went out from us, but were not of us*; ver. 19. that is, which bare the name of Christians, as did Ebron, Cerinthus, and others of that leuen, who reteyning Christs name, could not openly deny him, but onely privily and trecherously. Finally, it was of such an Antichrist, as should deny alike the *Father and the Son*, as ver. 22. But he would not openly deny the Father, for so he should manifest himselfe unto al, to be altogether Godlesse, contrary to that which the Apostle teacheth, that he should *sit in the Temple of God*. Therefore, when the Apostle speaketh of a privie denial, and you would wrest it unto that which is put before al mens eyes: you shal get nothing from this place, but a proof unto us of your egregious skil, to conclude from any thing, whatsoever you lyst.

The third place is from Mat. 24. 5. *For many shal come in my name, saying, I am Christ*: and againe ver. 24. *For ther shal arise false Christs*: from which you gather that *he shal affirme himselfe to be Christ, which surely, say you, is not the part of a Vicar, but of an adversary*. I answer; this Vicar is very fertile unto fraud, that corrupteth so many arguments with the ambiguity thereof. For here it dallyeth as it did before, with the divers acception of the word. But besides that, why doo you not observ, that *many shal come in Christs name*? and that *false Christs shal arise*? Our Lord treateth not of one singular man: but sheweth that many shal arrogate to themselves his name of Christ.

Christ. If these things therfore be spoken of the very Antichrist, then surely he shalbe no one singular man. So this place, in sted of gayn which you hoped for, turneth to your dammage. Our Lord chiefly noteth out the Antichrists of the Iewes: whose impudency, though it should be greater, yet the hurt by them should be lesse, then that which should redound from the great Antichrist. But we shal hav occasion hereafter to interpret this place: in the meane while, these Scriptures doo help your cause nothing at all.

Your *third* argument, is from *al* authors which have written of Antichrist; & from the consent of *al* Christians: And in sted of them *al*, you mention of the ancients Damascen, and Hierom; and Henry Stephen of our writers. I return to you agayn, of the ancient Fathers, this one S. Ephrem, (whom Ierom celebrateth with the praises of an high witt) that hence forth you boast no more so lavishly of *al* authors. Thus speaketh he in his sermon of Antichrist: *In this habit shall the foul thief come. For that the deceiver and deceitful speaker, may deceive al men; he wil feign himse humble, courteous, despising unrighteousnes, shunning Idols, making a shew of piety, benigne, poor, studious, far beyond al admiration, gentle, cheerful unto al men.* These things saith he. Where now is that open warr, with this notable Iugler? where is that manifest pride, wherby this deep dissembler of humility, should lift up himselfe above every God? where is that manifest tyranny, with this *iust, pious, beningn, poor, and courteous* fellow in shew towards *al* men? If I would serch the iudgements of the rest; I doubt not but you should wāt much of your summe of *al* authors. As for H. Stephen, he acknowledgeth the word to have this force, that he iudgeth them also to be reckned by the name of Antichrists, which thou they professe the name of Christians, yet are in deed the enemies of Christ, whiles they adulterate his doctrine with many forgeries. For howsoever they boast of Christ with their mouth, yet in hart they desire his overthrow: and especially they which with wicked boldnes doo invade his royal seat: and likewise they which derogate from his godhead. These be his words; none of which, but doo very well fit the Bp. of Rome. From *al* which thus disputed, you now gather up your first argument against us adversaries: and least the whole should not agree with the parts, you conclude with the same fine equivocation, that you trimmed *al* the former with, after this manner: *The name of Antichrist signifyeth an enemy and rival of Christ: But the Pope of Rome professeth himselfe Christs servant; and subiect to Christ in al things: Therfore he is not Antichrist: to weert, by his owne confession: which who so yeildeth not, let him be Anathema.* For so you might more rightly have established this most sure conclusion, than the Fathers of Trent, doo their canons. But know,

know, I pray you, Bellarmine, that continual equivocating, is intolerable trifling.

*Chap. 2. That Antichrist shal not be
any one certayn man.*

THE second chapter maketh *Quere*, whither *Antichrist* properly so caled, be one certayn man: or a singular throne, and tyrannical Kingdome. The *Papists* al doo think, he shalbe one certayn man. But those comon argumets, which we set down in the beginning of this disputation, doo evince the contrary. For if Antichrist have reigned from about the 300 yere of our Lord, unto this day, as is sufficiently shewed; then is he no one singular person. Moreover, if any wil but mind those streights of time, the amplitude of this dominion, the multitude of things that are to be done, together with the greatnes, which the *Papists* doo in their fiction apply to Antichrist: he wil wonder that men can so dote, as to thinke that all these things are to be found in one person. But besides, a part of his reigne is a thousand yeres, as shal after be shewed, chap. 20. 4. 5. Let us see therefore, with what reasons you confirme your opinion.

You alledge for this purpose, Scriptures and Fathers. The Scriptures are five; the first out of the Gospel of Iohn, 5. 43. *I am come in my Fathers name, and ye receive me not: if an other come in his owne name, him ye wil receive.* These words, you say, are to be understood of the true Antichrist, and that both by the testimony of certain Fathers, and by the propriety of the words themselves. I answer; as touching the Fathers, I like not to discusse their opinions. It would be long, and not much to the purpose: for al men doo confesse, which are not wilfully blind, that in this matter of Antichrist, they erred much, through darknes of the times. Let us insist upon the sure way of finding out the trueth by the Scriptures, which neither can deceive, nor be deceived. What therefore is that force of the words, which requireth to have him one singular person? This you endeavour to shew fowr wayes. First, because our Lord opposeth to himselfe, an other man; that is, person to person; as appeareth by his words, *I, an other; in my name, in his owne name; me, him.* As therefore Christ was one singular man: so shal Antichrist bee. I answer; the force of this Argument lyeth in three opposite words, an other, in his owne name, him: of which the two last depend on the first: for what respect this hath, the same the other wil have, seing al are referreth to the same thing. But an other, denoteth not one singular person, as Grammmarians teach, which

give this rule; that *¶*reg^o the other is spoken of twayn: but *¶*an other, of more then twayn. Ammonius de simil. & differ. vocabulis. Therefore frō this certayn and true rule it necessarily foloweth; that one certayn man is not here meant. Neither is this a decree of Grammarians onely: but the custome of speaking in the Scriptures dooth also confirme it, to omitt infinite other examples: as *One soweth, and an other reapeth*. Is here meant one sower, one reaper? Nay, Christ sayth, *I have sent you to reap: that, where in yee laboured not: others have laboured, and yee are entred into their labours*: Iohn 4. 37. 38. So, *to one is given the word of knowledge, to an other faith, to an other the gift of healing, to an other power to doo great works, to an other Prophecie, &c.* 1 Cor. 12. 8. 9. 10. You wil not say, I trow, that these gifts were proper to singular men, but common to many. In like sort Paul sayth, *I fane other se meth to have wherof he may trust in the flesh, much more?* Phil. 3. 4. He compareth not himselfe with a singular man, but with any one of many. You provide very evil for your caule, to fetch confirmation from thence, where it is most overthrowne.

Secondly you say, *Christ here saith, that Antichrist shal he received of the Jewes; and it is evident, that the Jewes doo expect one certayn and singular man*. I answer, there is nothing at all sound in this reason. For neyther is this great Antichrist, whom the Apocalypsic speaketh of, and of whom we intreat; he whom the Jewes shal receive; as is playn by the things spoken before, and shalbe mor largely declared hereafter: neither is the Antichrist of the Jewes, one certayn and singular man: for *manie shal come*, saith Christ, *in my name, saying I am Christ*: where he speaketh chiefly of them that should rise among the Jewes, Mat. 24. 5. Also their own History sheweth, that more than one, have been counted for the Christ, which have sacrilegiously challenged the name of the *Messias* to themselves. And as touching their expectation, this dooth no more prove one singular person, then the Papists expectation proverh him to be one certayn man. We doo expect, that you should bring forth some thing more firm, than your foolish expectations.

Thirdly you say, that *All false Prophets have come in the name of an other, not in their own name; Therefore Antichrist, which shal come by a special manner in his owne name, is one singular person*. I answer, Antichrist shal come in no other manner, as touching his name, than al the other false Prophets. For *name* is not an appellation or title, but authority; as is manifest by the opposite branch therof, to weer, *the name of the Father: I am come*, sayth Christ, *in my Fathers name*, that is, not with the Fathers appellation, as if I were the Father, but by the mission and authority of the Father. So, to come in his

OWNE

owne name, is not to boast of the proper title of his name, but to come in his own authority, no lawful power being given him of God. And thus doo al the false Prophets come both in the name of an other, & in their owne name. In the name of an other feignedly and counterfeitley; in that they falsely boast of a sending: but in their owne name, in very deed: because they have none but their owne authority, and run when they are not bidden, as sayth the Prophet. Wherefore there wil be no difference in this thing, between Antichrist; and the other false Prophets his companions.

Fourthly you say, *Our Lord would not have sayd, If an other come; but many come; if he would have spoken of false Prophets.* I answer, Christ by this word *an other*, signifyeth that many shal come: for it is a nown partitive of multitude, as we have shewed. Neither could that swarm of *False-Christ*, which he mentioneth in Mathew, be intimated more breifly and significantly, than in this maner. But as you, by your supposed silence, (which yet perhaps you now perceive is lowder uttered than you would,) doo endeavour to establish one singular person: so give me leave, I pray you, by Christs true silence, to overthrow most certainly, the same singular person. For doo you think, that Christ in Mat. 24. instructing his Disciples so diligently of future evils, even until his coming, and specially of False Prophets, from whom much danger should arise: would not so much as one word make mention of this one singular man, so cruel a plague, of whom it behooved them most of al to beware? It is certayn therfore that this whole dream of one singular Antichrist was an error in the ancient writers, and is madness in you, that wil persevere in the error.

Hitherto of the first Scripture. The second is that of Paul, 2 Thes. 2. 3. *Except ther come a departing first, and that that man of sin be disclosed, even the son of perdition &c.* and afterward ver. 8. *and then shal the wicked man be revealed, Whom the Lord &c.* Where, you say, the Apostle speaketh of a certayn & particular person, as appeareth by the Greek articles *ὁ ἄνθρωπος*, *ὁ ὧς*, *ὁ ἄνομος*. For the Greek articles draw the signification unto one certain thing: and therefore you marvel that our men, which boast of skil in the tongues, perceived not this. I answer, it is true in deed, the Greek article hath his force, to recal & restrain so unmeasured & uncertain a motion, unto some certayn thing: but this certayn thing, is as wel a certayn genus, as a certain individuum or singular, according to the nature of the thing in hand. Whereupon we novices doo think this new and unheard of, that the Greek article should alwayes signify some singular individuum. Shal *ὁ ἀρέων ὁ βερίζων* be one singular sower, one singular reaper? Iohn 4. 37. or *ἡ ἀμαρτία* one particular sin entring into the world; and *ὁ θάνατος* one singular death? Rom. 5. 12. or *ὁ κλέπτης* one thief?

Ioh. 10. 10. We are furnished now by master Iesuite with a new rule; which no Grecian, I think, did ever so much as dream of. Our dull men observed not this thing: doubtlesse this garland was reserved for you, whose name is worthy, for this notable observation, to be registred in the next edition among the *inventors of things*. But, you say, Epiphanius teacheth this same, Her. 9. which is of the Samaritans, saying, that ἀνθρωπος signifieth a man in common: but ὁ ἀνθρωπος, a singular man. I answer, this iniury of yours is not to be suffered, that you doo to the learned man, whom you would blemish with so notorious ignorāce. Epiphanius teacheth no otherwise in this thing than al other learned men. οὐτου γὰρ ἀνθρωπον προσκεται & c. Where the article, saith he, is adjoined to anie one definite and most evident thing, there is verilie a certayn Emphasis, or force, for the article: but without the article, the word is to be taken indefinitely of any cōmon thing. Even as, if we should say βασιλεὺς King: we expresse the name, but doo not cleerly shew anie definite one. For we say King of the Persians, and of the Medes, and of the Elamites. But if with apposition of the article, we say ὁ βασιλεὺς the King: it is out of doubt what is signified. For by the article is intimated that King of Whom the question, or speech was, or which is known, or which ruleth in any country. In like manner θεὸς God, and ὁ θεὸς the God: ἀνθρωπος man, and ὁ ἀνθρωπος the man, νεκρὸς dead, and ὁ νεκρὸς the dead, and so in the rest. Epiphanius therefore meaneth that by the article ther is denoted some thing spoken of before, famous, wel known, being in questiō or in speech, but it never came into his mind, much lesse did he ever write, that everie word is by this circumscription of the article, alwayes tied to a singular person. An article, like a Iesuite, can put on any habit, according to the variety of time and place. Wheras therefore you marvel that our mē which boast, as you say, of skill in the tongues, could not perceive this: I marvel rather that you, a man exercised in learning, famous in scholes, a professor of controversies, on whose mouth almost the whole popish nation dependeth: should so misle, in a childish rudiment. But desire of getting victory, letted you from seeing the truth. One way ther is to wipe out your reproch, if you wil be a mean to perswade your men hereafter, to conclude any thing rather from these articles, than one singular person.

The third place is 1 Iohn 2. 18. Yee have heard that the Antichrist (ἐναντίας) shal come, and even now are there many Antichrists: wher the article you say, is set before Antichrist properly so caled: but none before him as he is cōmonly taken: and therefore, that the first is one certayn person, but this later in general is al heretiks. I answer, the greatest succour of this cause seemeth to consist in this new feigned force of the article; and therefore have wee the coleworts wise soddē set againe before us, But we have sufficiently refuted

ted this your eyther ignorance or craftynes, in the argument nex before, with which this is altogether one and the same. Yet least you should complayn that you have no answer; Be it, that *ὁ ἀντίχριστος* the Antichrist with an article, is some diverse thing from *ἀντίχριστοι* Antichrists without an article; must it therfor by and by be one certayn persō? I deny such an ill coherent cōsequence. It may note out a singular kind of Antichrists, of whō the Apostles taught the Church so diligently: even as *ὁ πονηρός* the wicked is often a kind of wicked mē, *ὁ πειράζων* the tempter; and so in other. In which the article respecteth not one singular, but some thing common, & egregious in his kinde. This might have bin manifest to you by Iohn himself, whiles he warneth that *ὁ ἀντίχριστος* the Antichrist was in his time: For *many deceivers are entred in the world*, saith he, which confesse that Iesus Christ is come in the flesh, he that is such a one is *ὁ πλάνος* & *ὁ ἀντίχριστος* the deceiver & the Antichrist, 2 Iohn. 7. where yet he speaks not of that chief Antichrist which was to come, but of some such like sorte. By which it sufficiently appeareth, that Antichrist with an article, is not a singular person.

The fourth place is Daniel 7. and 11. and 12. Out of the 7. chapter, you take those things which are spoken of the *little horn*, ver. 8. & c. which, you say, are to be expounded of Antichrist, and that for two reasons. First from the authoritie of certain Fathers: then from the words of Daniel himselfe. I answer; as touching the authority of the Fathers, I know many learned men doo interpret these words of Antichrist: but this Apocalypse dispelleth the darknes, which taking away the sight before, suffred not to behold the thing it selfe. For it teacheth that that *little horne*, differeth much frō this Antichrist whom Iohn describeth. For Antichrist is one of the *heads* of the Beast, which is of many formes, both in Daniel and in Iohn: but a *little horn*, is onely some addition ioyned to the head. Moreover, this ariseth after the ten hornes: but Antichrist riseth together and at one houre with al his. That, subdueth three horns under it; the other unsubdued, are eyther foes of the same, or at least freinds of equal power: but Antichrist is over al the 10. hornes, which willingly serv him, until the appointed time. Finally, that is caled *little*: Antichrist is not litle, who hath power over every tribe, tongue, and nation: Apoc. 13. 7. who also beareth the whore, to whom peoples, and multitudes, and nations, and tongues doo obey, and which reigneth over the Kings of the earth, Apoc. 17. 15. 18. But, you wil say, it may be it is caled *lile* in the beginning, nor in the full age. I answer, the chiefeft height of dignity, when he shal most flourish, shal lift it self no higher, then over the 3. hornes, which he shal depreffe. Doubtles the Spirit would have made mention of moe, if he had had power over

moe. That *horn* therefore is not this *Antichrist*: but if we wil rightly consider the thing, it is that Dragon of the sixth vial of this Apocalypse, chap. 16. 13. namely the *Turk*; for of him and the other enemies that should oppress the Jewes, doth Daniel onely speak, without any mention of the Western Antichrist; as it may be, occasion wilbe given elsewhere, to declare more fully. This disparitie therefore, wil by no means suffer these two to convene in one. Whereupon you may now see, that we ar not so much to look, either who or how many they be that say a thing: as with what reasons, they so perswade themselves.

Secondly you say from the words of Daniel, chap. 7. 24. that this *Antichrist*, (*Whom ancient Writers wil have to be meant by the little horn*;) is a singular person: for he is not caled one Kingdome, but one King: who of ten Kings that he should find in the world, should take three quite away, and subdue the other seven under him. I answer, first, these last words and shal subdue the other seven under him, is a very bold comment, seing no footstep of them appeareth in Daniel. For he onely sayth, ver. 8. so that three of those former horns were rooted out from before him: and againe ver. 24. and three Kings shal he depresse: but of the subduing of the other 7. he no where maketh mention. And how, I pray you, should he be a *little horn*, if he should destroy three, and have command over al the rest? These things are unadvisedly brought in by some old writers, but worse reteyned by you, for to darken the truth. But this is little to the purpose, for the force of the argument. Therefore, secondly I say, that it is false to affirme, because he is caled one King, he is one person: for the Angel before speaketh thus: These great Beasts which are fower, are fower Kings, that shal rise out of the earth: ver. 17. which yet are not fower singular persons, but so many Kingdomes: as your self can not deny.

The other place of Daniel is from chap. 11. ver. 21. -- 36. where literally is treated of Antiochus Epiphanes: but allegorically (as Calvin, and Ciprian, and Jerom. you say, doo interpret it.) of Antichrist, whose figure Antiochus did bear. Therefore seing he was one certayn and singular person; Antichrist also must be one certayn person. I answer; great in deede is the agreement of the wicked, and needs must many things in them be found alike, who are governed by one and the same Spirit; for which cause, those learned men avouched him to be the type of Antichrist, after a common sort: but that the Spirit intended him for the type properly, as he is wont in the other scriptures, I see not how it can be rightly said It hath not such agreement with that which they make the truth therof, as is wont to be found in other types. For example: this Antiochus is the little horn of the Goat, of whom it is said ch. 8. 14. that he should rage two thousand and three hundred dayes. Shal this be the

be the type of Antichrist? Then shal he not reign onely three yeres and a halfe, but six yeres and more then an halfe; and so an other Antichrist is to be looked for, then yee yet feighn. Or if you wil have it, that al things are not so exactly answerable in the type and antitype: yet in a wise master-builder, this, I trow, must needs be required, that he make not the porch bigger then the house; that is, that the type reign not longer then the truth. I remember, that 390. dayes were given to Ezechiel for a signe of so many yeeres: but no where so many yeres to be given unto any for a signe of so many dayes. Secondly I answer, let Antiochus be the type, yet can not one person be from thence cōcluded: seing one singular type may as wel note out many persons, as many persons one; as we see in that row of Levitical Priests, who al had relation unto one Christ, as unto their proposed end.

The third place of Daniel, is from chap. 12. 11. 12. wher the Angel saith, *From the time that the dayly sacrifice shalbe taken away, and the desolating abominatiō set up, ther shalbe a thousand two hundred ninetie dayes. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty dayes.* Of this place you add nothing, but rest in some mens interpretation, which have applied it unto Antichrist. These dayes you would have to be taken properly, and therefore that he is one singular person, whose reign is defined in so short a time. I answer, this number pertaineth nothing at al unto Antichrists reign for three yeres and an halfe, before the second coming of our Lord. For Daniel asketh, when the end shalbe of these marvelous things? wil you have the answer to be this: After the end of 1290. dayes, or at most, of 1335. before the last end of al things? what would such an answer teach? If one that is in a farr cōuntry should ask which way he must goe to Rome; and an other should answer, when you come at the tenth stone from the city, you must turn this way or that, to the left hand or to the right: might not he wel think himself to be mocked? Or, if one should ask of any climate, how long the day is in that country; and answer should be made; about half an howr after sun setting: would he think himself satisfied? Even such an answer doo yee attribute to the Angel, whiles ye iudge these to be common dayes, and to goe immediatly before the end of al things. Farr be it from us to think the holy Angel would so jestingly close up this divine vision, and specially the whole Prophecie. In none of these places therefore doo we find Antichrist so properly caled, much lesse his singular person.

So much of the fourth Scripture. The fift and last is Apoc. 13. & 17. Which places, you say, are meant of Antichrist, for so teacheth Trenewis lib. 5. and
it is

it is evident by the similitude of Daniels words and Iohns: who both of them make mention of ten Kings, which shalbe in the earth when Antichrist reign shal dure three yeeres and an half. As Daniel therefore speaketh of one certayn King: so dooth Iohn in the Apocalypse. I answer, Ireneus iudgeth rightly, that the Apocalypse in the sayd places dooth treat of Antichrist: but you ar wrong, that would have such an Antichrist to be meant, as is in Daniel. I have shewed that these two doo differ many wayes, so as the one cannot be the other. Those ten hornes in Daniel, are not this Beast. Answerable in deede they are to the Dragons hornes; but the Beast hath not horns common with the Dragon. Moreover, that *time, times and part of time* in Daniel, is not the same space, with the like manner of speaking in Iohn. There it agreeth to the *litle horn*; here, to the *Beast*: which being divers, as we have shewed; it is not necessary that one and the same space should agree to them both. That designation of time in Daniel, answereth to that *howr, momenth, & yere*, Apoc. 9. 15. al which space, is but a little part of this *time, times, and halfe a time* in the Apocalypse, as is sufficiently proved before. VVheras you urge the *similitude of the words*; it is even like as if one would conclude that the Pope is the Turk, because both of them be men, and have dominion over many. Moreover, if I should graunt that one thing is handled by them both: yet speaketh not Daniel of one certayn King. You went about to prove such a matter even now; but in vain, as we have seen: and the thing it selfe, openly proclayms the contrary. For if the *litle horn* were a singular person, such as by your opinion the other ten must needs also be: what manner description of the Roman Empire were this, which omitting so manie ages, should onely touch the estate of the last three yeres? Nay not of one of the three yeres indeede; seing you wil have this Empire to be quite destroyed, before Antichrist come. Therefore the Scriptures afford you not one word, wherby you may with sound reason conclude that Antichrist shalbe a certain man: but we have by them most certainly shewed, that it is the apostatikal seat of those that wil dominier in the Church.

Your *second* argument is from the Fathers; unto whom how should any give credit when they affirm him to be a certain and singular man: seing some of them knew not, whether he should be a mā at al, or no? Some wil have him to be the *Drvil*; some, a *Drvil incarnate*: some *Nero*; & others, I know not what. And think you that we must beleewe these men, if they say he shalbe a certain person? Moreover, seing by the scriptures, no such thing, but the contrary dooth appear: what account should we make of the uncertain coniecture of men, who ar bidden not to be wise above that which is written? 1 Cor. 4. 6.

These

These therefore I wil leave unmedled with; and very wel might I doo the like with your answers unto our men, seing they touch none of those things which I have set down concerning this matter: yet that you maie perceive your self to be no lesse weak a fensel, than you have been a foiner; I wil bestow on you a little payns in the examining of your answers.

You propound three arguments of our men: two of Theod. Beza; the third, of Iohn Calvin. First, Beza reasoneth thus, that *Antichrist is not a ny one man, because the mysterie of iniquity wrought even in Pauls time, and Antichrist is to be killed at the coming of Christ.* You answer, that *Antichrist began to range abroad in the Apostles time, not in his owne person, but in his forerunners, to Weet, Simon Magus, Nero, and the like.* VVhereto I say, that Theod. Beza and al our men doo confesse the Antichrist properlie so caled, was not in the Apostles time, but onely his fore runners. For that which he sayth, *Let them shew me some one that continueth alive from Pauls time, unto the day of iudgement,* is spoken after the common manner, as by way of large amplification; and is to be understood of some one that should come soon after, that age. And was not he to be born shortly after, whose forerunners made such a tumult, while the Apostles lived? The Apocalypse speaking of Antichrist, under that seventh head, saith, *and the other is not yet come: cha. 17. 10.* which manner of words we are wont to use in things so neer as they may seem to be come, though as yet they are not come: and not of things that are to fal out fifteen hundred yeres after. Idle therefore are all those things that you gather of Peter and Paul to be Antichrists; and of Simon, and Nero to be Christs. Why prove you not, I pray you, that the rising of Antichrist was not then neer? Is not this ynough to refell his singular person, if he were to beginn a few ages after Paul? But you, like a rude fensel, bear off with your bukler from the part which you ar not layd at; but where you are beaten even unto death, you leav your self unensel'd and bare. The second argument of Th. Beza is, *that by the singular names of Beasts, the Bear, the Lion, the Libbard in Daniel chap. 7. ar not meant singular Kings, but singular Kingdomes, wherof one did conteyn even many Kings. After the same manner therfore Paul 2 Thes. 2. who marvelously agreeth with Daniel: by the man of syn, and son of perdition, meaneth not one singular person, but a certen body as it were of many tyrants.*

You answer two things: First denying that Daniel alwayes by singular Beasts, dooth mean singular Kingdomes: for in the 8. chapter, by the *Rym*, he meaneth *Darius the last King of the Persians*: by the *Goat-buck Alexander the Great*. Secondly, you deny the consequence of the argument: because Paul, by the *man of sin*, meaneth not any of the 4. beasts described by Daniel, but onely that litle horn.

V u u

I answer

I answer to the first: It is false that which you say of the *Ram* and the *Goat-Buck*. For by the *Ram* is meant the whole Kingdome of the Medes & Persians, and which ended in Darius: by the *Goat-Buck*, the Kingdome of the Greeks, which began by Alexander. For so, saith he, ver. 3. *there stood before the river one Ram with two hornes; and his two hornes were high, but one was higher than an other, and the highest came up last.* These two hornes, at the two Kingdomes of the Medes and Persians; of which that was first & smallest; this, last and largest. Have these things place in Darius onely, or in the whole Kingdome? Then it foloweth in the next verse; *I saw the Ram pushing against the West, & against the North, & against the South: so that no beasts might stand before him, neither did any deliver out of his hand, but he did what he listed, and that very great things.* What did Darius of these things; who in the second yere of his reign, being provoked unto warr by Alexander, went to ruine dayly? Last of all, explainning this vision in the 20. verse, he saith; *The Ram which thou sawest with two hornes, are the Kings of Media and Persia:* he saith the *Kings*, not Darius onely. So also the *Goat-Buck*, is the Kingdome of the Greeks; not Alexander alone. He is caled in deed *King of Grecia*, ver. 21, but it is playn, that *King* there is taken collectively, as in other places, namely for *Kingdome*; as in the end of the verse it is taken partitively, when he saith, *the horn between his eyes, is the first King*; namely Alexander; who seeing he is the *horn*, he is not the whole *Goat*. Wherefore no where in Daniel is a singular person designed by a Beast, but a whole Kingdom. Unto the second I say. By the *Man of Syn*, is not meant the *little horn*, but the *Beast*. For Antichrist is the seventh head; which also is a Beast, as Apoc. 17. 8. 11. And although this Beast be none of those that are in Daniel; yet the argument from the like is firm. For by the same reason that it is a whole Kingdom in Daniel, it is so likewise in the Apocalypse.

Our third argument is so. Calvins; who thus gathered that Antichrist is no singular person; because, *the head of the universal Apostasie, which dureth more yeres than can be fulfilled under one King, is not one certain man, and Antichrist is the head of such an Apostasie.*

You answer five waies, that Calvins impudencie, as you say, may the more appeare. First, that by the *Apostasie*, may rightly in Paul be understood the *Antichrist* himselfe. Secondly, that by the same may be meant the defection from the Roman Empire. Thirdly, that there is no need it should be of many ages. Fourthly, that it requireth not one head. Fifthly, that it is yet a question, who have departed from the faith and religion of Christ, whether the Papists or the Lutherans.

I answer to every of these: and first, where by the *Apostasie* you understand

stand by a metonymie *Antichrist himselfe*; you confirm the same thing that Calvin saith: so is your wont, to repress his *impudency*. Vnto the *second*, I say, that the Apostasie is not a defection from the Roman Empire, but from the true faith, to weet, from the love of the holy truth, as Paul openeth it, and as shalbe made playn after, chap. 5. and 14. Vnto the *third*, concerning the durance of the Apostasie, we have already learned by the Apocalypse, that it hath prevailed more than a thousand two hundred & sixtie yerres: and this more evidently, than that any of your subtil reasonings can elude the thing. Vnto the *fourth*, if you can find any other multitude besides that of the *whole earth*, which foloweth the Beast: I wil not hinder you from setting up as many heads of the Apostasie, as you wil, Apoc. 13. 3. 8. Vnto the *fift*, namely that the question is not yet decided, as you say, whither *Papists or Lutherans* have made defection; we make this offer, let all holy men be iudges. With whom ther is found Idolatry, let them be condemned of defection, as the Scriptures every where teach. But if any credit be to be givē unto the most holy oracles of the Scriptures, al that your worship of Images, invocation of Sancts, adoration of the feigned body in the sacrament, veneration of reliques, and many such like things, is horrible Idolatry, and therfore Apostasie. But Idolatry is spiritual whoredome: and therfore as the way of the whorish woman, which eateth, and then wipeth her mouth, and sayth, I have doon no iniquity; Prov. 30. 20. so is the way of Idolaters: by no means can they be brought to acknowledge their impiety. This, Bellarmine, shalbe the true trial, both of you and of us, before God & his holy Angels. The things that you propoūde, are ridiculous. You wil have it, that we have made defection, because we have departed from the superstition of our predecessours, both in doctrine, and rites ful of Idolatry: as though we were not bidden goe out of Babylon, and to have no communion with her at al. We have made defection from the whore, defection from Antichrist, namely defection from your Pope of Rome: but thanks be to God, we have made defection unto the one true God; who of his infinite mercy wil crown our defection with eternal glory, and your constancie, if you speedily repent not, with sempiternal ignominie, among them which obey not the truth. Now therfore cast up your accounts, and gather the summ; then see, forasmuch as Antichrist is an impious and Apostatical Kingdome, and the Popes of Rome have been principal Apostates, and many; whither *Antichrist be a singular person or no.*

OF Antichrists coming we gave demonstrations in the beginning of this refutation; which serve to moderate all the questions in this cause, that they may manifest the truth of every of them. Yet least this place, where the thing is purposely handled, should complaine that it is naked & empty: it shal not be unprofitable, to add unto the former, one reason or two, in sted of th'advantage. And these we draw from 2 Theſ. 2. and first from the 3. verse, where it is sayd, *except ther come a departing first, and that the man of syn, the son of perdition, be disclosed.* In which words the Apostle setteth down, that both of these shal goe before the coming of our Lord; & also that the *departure* or *Apostasie* shal come before the *disclosing* of Antichrist. For that former is the cause of this latter, drawing this evil with it, as afterwards he teacheth, that Antichrist shal therefore come, *because they received not the love of the truth that they might be saved; ver. 10. 11.* Neither should the *disclosing* stay long after the *defection*, wherunto it is straight annexed, the Apostle saying, *except ther come a departing first, and the man of syn be disclosed &c.* but the impediment being taken away, which we hav shewed to have been doon shortly after: forthwith came this mischief to light. But this *departure* began secretly even in the Apostle time; which is not a defection from the Roman Empire, but a neglect and contempt of the truth received, as the same Apostle there interpreteth it, and it hath prevailed now through many ages, to be seen in the veneration of reliques, the invocation of Saints, and worship of Images, as was said erewhile. For by such manner of Idolatry, the Lord is forsaken, and men fall from him unto other Gods, as Ieremie saith, chap. 16. 11. where he is biddē to speake thus to the people; *Then shalt thou say unto them, because your Fathers have forsaken me, saith the Lord, and have walked after other Gods, and have served them, and worshiped them, and have forsaken me, and have not kept my law:* After which manner the other Prophets also speake continually. Needs therefore must Antichrist be come long ago; seeing the conioined signe & cause of his coming, hath reigned now in the world many ages.

Secondly; that impediment is now long since taken away, which onely hindered in the Apostles time, that the man of sin was not reveled, ver. 7. Which was not the *Roman Empire*, but the *sixt head* of that Empire; which had the supreme government of things whiles Iohn lived; for thus speaketh the Apocalypſe, chap. 17. 10. *Five are fallen, one is, the other is not yet come.* That *one*, which the Angel saith was then, was the *sixt King*: with whom

whom the Roman Empire should not fall, because a *seventh King & head* should after succeed. Neither did many reign together with one head: wherupon the *seventh* should as wel suiteyn the Empire, for his part, as any one other of the former. Therfore so soon as that present regiment should be changed, which fel out about two hundred yeres after Iohn, then that weighty burden, which hitherto did restreyn, being removed, Antichrist should come forth, and converse in al mens sight.

Thirdly, if the mysterie of iniquity wrought whiles the Apostles lived, of necessity the birth could not be farr of, while the paynes of bringing forth did vex so betimes 2 Thes. 2. 7. Otherwise what a monstrous thing is this, that one should be a breeding in the body these fifteen hundred yeres, and yet the yongling is not brought forth; and when at last he shal come forth, he shal be but a King for three yeres and six moneths? But these are dreams. If the Apostles scarcely repressed him, much lesse did they keepe him in which came after, and which had lesse piety, knowledge, studie, diligence: whose gifts also decaying daylie more and more, made way for the speedy rising and iincreasing of the *Man of syn*.

These things being thus layd down, now come we unto yours: which is but one onely argument about this matter. Long inough in deed it is, for it reacheth from the beginning of the chapter to the end: but it is no lesse weake and feeble, then long and tedious. Thus it goeth: *Antichrist is not yet come, because he came not at the time which some both of the ancient & later men have supposed.* The ancient men you mention are the *Thessalonians, Cyprian, Ierom, Gregorie, one Iudas, Lactantius, and a Bishop of Florence*: the later are, the *Samosatenians of Hungarie, and Transilvania, Illyricus, Chytreus, Luther, Bulinger, Musculus*. And in folowing this matter, is the whole chapter spent. I answere twofold; first false it is, that he which cam not in the times spoken of by the sayd authors, is not yet come. It was not necessary that they should know the first rising, & original of Antichrist. The Beast remaineth a *Myserie* after his disclosing, Apoc. 17. 7. whose person was manifest, but not his wickednes and original. For the *Myserie* were taken away, if that which lay hidd within, should lye open unto al men. And as Gods Kingdom, though foretold by the Prophets, came not with observation, Luk 17. 20. so neyther dooth Antichrists Kingdome. The tares are sown, whiles the husbandmen sleep, Mat. 13. 25. neither were they perceived in the first springing: but were they not therfore, because the husband-men knew not which way they grew? Shal we not acknowledge the motion of the sun, because we perceive it not as it moveth? Doubtlesse the craftie enemy, of his ingenious disposition had much rather that his

Vicar should invade men privlie, wherby he might oppresse the moe un-
wares: than that rushing upon them with noise and tumult, he should
give men a sign for to looke to themselves. Moreover, when you conclu-
de that he is not yet come; you should have comprehended al the other ti-
mes, and not those few onely, which the said ancient and later men doo
mention. Is not one come in some day, because he is not come in the first,
or second, or third houre therof? It is a fault in reckning up the parts, to
passe by any one: and seeing you have omitted manie, your proposition is
made diverse wayes absurd, and the whole argumentation that hangeth
thereon.

Secoudly I answer severally to the rest; and first concerning the anciēt
Fathers, from whose words, we doo more then probably conclude, that
Antichrist is come. For thus saith Cyprian, lib. 4. Epist. 6. *You ought to
know, and for certayn to beleve and hold, that the day of vexation is begun to be u-
pon our heads; and that the ful of the world and time of Antichrist is at hand.* Ierom
in his Epistle to Ageruchia, concerning Monogamie, saith, *He that did hold
is taken out of the way, and doo we not understand that Antichrist is neer?* Also
Gregory lib. 4. Epist. 38. *All things foretold, are come to passe; the King of prid
is neer.* For if Antichrist were neer thirteen hundred yeres agoe, or a thou-
sand at the least; as is evident by these testimonies: how can it be that he is
not yet come? You answer, *that the ancient Fathers were deceived, with opinion
that the worlds end was neerer, than in deede it was: and that therefore Antichrist
was then neer in false opinion, not in very deed.* Wherunto I say, If the an-
cient Fathers had grounded their sentence upon the persuasio onely of the
worlds end; it must needs have been, as they erred in this, so also they had
erred in Antichrist: but seeing they persuaded themselves so by other argu-
ments, and gathered, not so much that Antichrist was neer, because the
end of the world was at hand, as that the worlds end was at hand, be-
cause Antichrist was neer; needs must that be firm and stable which they
avouched of this thing, unlesse beside that vain opinion, you can prov
the other reasons also to be light. But it is manifest by their words, that
they had suspision of the worlds end, by Antichrists coming, not contra-
rywise. For Ierome reasoneth from the impediment taken away, that Anti-
christ was neer. *He that held,* saith he, *is taken out of the way; and doo we not un-
derstand that Antichrist is neer?* Gregorie by the fulfilling all things that were
foretold: than which, what can be a more certayn argument? And you con-
fesse, that al the ancients, minding the evilnes of their times, suspected that
Antichrists times were at hand. They did not therfore upon suspision of the end,
conclude of Antichrist. For the last end is never made a signe of things
going

going before, but the things that goe before are determined to be signes of the last end. The end being it is the last and the most unknown, even to the Angels in heaven, and to the Son of man himselfe Mark 13. 32. can give no fore-perceiving of things that are before & more known. By sure arguments therefore they knew that Antichrist was at hand: but that which they joyned therto of the last end, relyed but upon an unsure & humane conjecture. They had received from Clemens Alexandrinus Strom. lib. 1. a false Chronologie of five thousand, seven hundred, foure skore & foure yeres, two moneths and twelvedayes past from Adam unto the death of Cōmodus the Emperour. Therunto was added an opinion of the worlds durance six thousand yeres: wherupon Cyprian in the p̄face de exhort. Martyr. saith, *the six thousand yeres are now almost fulfilled, since the Devil impugned man.* And Lactantius lib. 7. cap. 25. Divinar. Institut. *All expectati- on seemeth to be more than of two hundred yeres.* Add unto these, the conjecture of the worlds speedy end, after Antichrists coming, and then it will easily appear, that great difference ther is, between those things which are handled of Antichrist, and of the end of the world. The first they had found out by many Prophecies, and undoubted signes: the later they did perswade themselves, by some likelihood of truth, and the infirme authority of men.

The like we doo see in Christs disciples, which expected as we knowe a temporal Kingdome. Yet when they preached that Christ was come, & that the Kingdome was thē to be restored to Israel; should any which saw not the Kingdome restored, disanull their faith touching Christs coming? surely he should doo them wrong. For that Christ was come, they knew by most sure arguments, which could not deceive: but their opinio of the temporal Kingdome, they drew from the dreggs of the common error. Even so, the ancient Fathers, understood by true signes from the Scriptures, that Antichrist was at the dores: but that which they affirmed of the last end, was of their own; & should not diminish the credit of that wherewith it is joyned. Therefore you have not escaped by this your answer, but by the sentence of the ancient Fathers, it remayneth firm and stedfast that Antichrist is come: and therefore it was not for nought, that the Bishop of Florence one of your owne men, openly avouched five hundred yeres agoe, that Antichrist was then come: to stop whose mouth, the Council of Florence was gathered. But you thought it better, that the same of this Council should rather come unto posterity, than that the acts therof should come unto their knowledge.

As touching the later men, in the first place you mention the *Samosite-*

71475.

nians of Hungary: which whom I will have nothing to doo. Whatsoever they think or think not, is al one to me: until they return unto soundnes of mind. The other learned men have a threefold difference: *Illyricus, Chytræus, and Luther*, make Antichrists coming to be about the yere of our L. 500. *Bullinger*, at the yere 763. *Musculus*, about the yeete 1200. Surely the second rising of the Beast, in whose territories they remayned, did cast so strong a sinel, to those prudent men, that they could recte their minds to no further thing: even as hownds, which when they fal upon the denn of the wild beast, doo run with ful course and cry, not senting anie more the severall footsteps. Therefore for the most part they transfer unto this second rising, the things which belong to the first, and bring in here some other things that are not to the purpose. Nevertheless, this light aberration of the time of his rising, taketh not away his rising: but by their voices and cries, we know that Antichrist is; though the moment when first he began to be, was hidd from them. Let us therefore run through your answers unto every of them; that you may perceive how they have not so much erred, as your selfe have laboured in vayn, in oppugning their judgements.

Secondly therefore you encounter with *Illyricus*, who saith, Antichrist was the born, when Phocas grated to the Bishop of Rome, that he should be caled *Head* of the whole Church, which fel out in the yere 606. You answer; that he was not born at this time, for two causes: first, because Antichrists temporal reign of 666. yeres, which *Illyricus* would have to begin at that arising; should now long since be ended, and Antichrist should be dead. Secondly, that by his spiritual reign, which *Illyricus* wil have to be of 5260 yeres, the Centurie writers might exactly know the end of the world; contrary to our Lords words *Act. 1. & Mat. 24.* I answer unto the first: It is a foolish thing which you gather of Antichrists death, at the end of 666. yeres: when you see they give unto him a spiritual reign of 1260. yeres. Can any one reigne 594. yeres, (for so many is this reign proroged beyond the temporal,) after he is dead? But perhaps your spiritual Pope hath no more vital life without temporal things, then the serpent hath without dust.

Vnto the second I answer, it is as lawfull for the Centurie writers exactly to know the yere when the world shal end; as it is for your Papists, to know the very day. Doo not you reckon 1335. dayes, from the beginning of Antichrists reign, unto the last judgment? Shal that speech of Christ touching this unknown day, have no longer place than til Antichrist cometh? *Mark 13. 32.* How then shal it come as a snare upon al that dwell on the face of al the earth? *Luk. 21. 33.* Your refutation therefore is nothing.

thing. We have shewed that that first number is not of his *Reigne*, but of his *nam*: & that the other is to be couëd frō the *first* coming of Antic. not from the *second*. But I wilbe no longernow about this matter: I return a gayn to you, & doo grant that which you strive for. Be it, that Antichrist was not then first born. I ask this onething of you; whither was he then or no? If you deny him then to be; I thus convince it. Then was the *impediment* taken away, which onely hindred his coming, as Ierom even now affirmed. Then *al things were doon*, which were foretold should goe before his coming; as Gregorie did avouch. Then was ther an *Vniuersal Priest*, such as the same Gregorie confidently sayth, *whofoever cale th himselfe, or desireth to be caled, he is in his pride the forerunner of Antichrist*. lib. 7. Epist. 194. unto Mauticius. But, if he that desireth such a name be the forerunner of Antichrist: what shal we cal him that hath the name? Seing therefore Antichrist was at that time: now look you how he is not yet come.

In the third place you answer to Chytreus, who maketh his birth to be about the same time, especially, because Gregorie at this time stablished prayer to Saints, and Masses for the dead & c. To this you say, that *Gregory was not the first that taught to pray unto the Saintts, and to offer Masses for the dead. For al the ancient Fathers taught the same*; and in sted of al you bring forth one *Ambrose*, which was two hundred yere before Gregorie. I answer, surely Chytreus erred, that though Antichrist to be some yeres yonger, then in deede he was. He was much more ancient, but did so bear his age, that as an other *Cupid* he alwayes seemed to be a childe. For the man was deceived by his second rising, wherby he revived from the dead: and as *Eson* of an old man became a yong; so he frō youth returned to his cradle. Neither should it be strange to have him then accounted *first*, who then seemed to be *new*. But you so deny his birth, as you add yeres to Antichrist, & take none away: as if you should require inheritance for a ward, and be afraid, least he should goe too late out of his wardship.

Fourthly you come to Luther, who makes a double coming of Antichrist; one with a spiritual sword, after the yere 600. an other with a temporal sword, after the yere 1000. You answer, that the *Popes deposed Emperours, and made warrs before the thousand yere*. I answer, therefore thou Luther also wast deceived: Antichrist was come before thou supposedst. Surely you so defend the Popes, as if one being charged with theft, to avoide the crime should openly crye, that that was not the first thing that he had stollen; but for many other greater things had he plaid the theef before. You feared not, as it seemeth, that any should afterwards come, which would search out the higher origine of Antichrist.

X x x

Fifthly,

Fifely, Bullinger so expoundeth that number 666. as to designe the yere of Antichrist coming; after the writing of the Apocalypse, namely the yere of our Lord 763. To which you answer, and rightly, that *this is the number of Antichrists name, not of his time*. Though from hence you can see have but litle help. For although he were not then first born, yet he mought be born before: which sufficiently sheweth, that you falsly doo-
vouch, He was not yet come.

Sixthly, Musculus affirmeth that Antichrist came about the yere 1200. moved hereunto by Bernards authoritie, who saith after manie other things, wherwith he bewayleth the wickednes of those times, *it remaineth that the man of syn be reveled*. Serm. 6. of Psal. 90. You answer two things, first that Bernards suspicion was false, as was Cyprians, Ieroms, Gregories, in their times. For he suspected by the evils which he saw, that Antichrist was neer. Secondly, that ther were worser Popes without any comparison, in the former age than in that. I answer to the first, you sayrlie contradict the Apostle. He teacheth, that the Apostasie goeth before Antichrist: and that he should come into the world for mens despising the love of the truth: declaring therby, that ther is no more evident signe both of Antichrist approaching & reigning; than that al kind of hypocritical impietie licenciously rangeth abroad. You wil have Bernard to be deceived; and that he suspected by the evils which he saw, that Antichrist was neer. In verie deed he was deceived in that he thought him to be but neer, and not present. Otherwise he iudged more syncerely of Antichrist; than the Iesuities are wont; or any other Papists. Vnto the *second* I say, seing they were worser in the age before, we grāt you that his first birth did not now beginn, but having been brought forth long before, now onely he was exstant. And thus, when al comes to al, you have disputed this question, as if one should contend, that the Sun is not risen at noon day, though it began to shine in the horison at six a clock in the morning: because it neither rose at eight a clock, as one affirmed; nor at nine, as the second, nor at ten, as the third avouched. By the verie like argument, you and yours would perswade, that Antichrist is not yet come.

*Chapt. 4. Against the first demonstration, from
the universal preaching of the Gospel.*

THIS question of the *time*, yeildeth great abundance of light, illustrating al the rest, as the Sun with his beams. Wherupon Bellarmine to darken this same, hath prepared six thick coverings, which he calet *Demonstrations*,

monstrations, under which he hopeth to be drawn from so many certayne signes, as he sayth, of Antichrists coming; wherof *two doo goe before*; namely 1. the preaching of the Gospel in the whole world, 2. and the desolation of the Roman Empire: *two doo accompany it*, namely 3. the preaching of Henoch and Elias, 4. and a very great and known persecution: *two doo follow*, namely 5. the destruction of Antichrist after three yeres and a halfe; 6. and the end of the world. *None of which*, saith he, *we see as yet to be performed*: we wil helpe therfore this blind man, if God wil, and with a faithfull hand, wil pul the scales from his eyes, if so he wil suffer it.

For a groundwork of the *first demonstration*, you set down that which is written Mat. 24. 14. *this Gospel of the Kingdom shalbe preached in the whole world, for a testimonie to all nations*: from which an argument is thus framed; which let me, I pray you, bring into form, that we of the ruder sort may more easily observ the art of demonstration. He that is to come after the preaching of the Gospel in all the world, he is not yet come: Antichrist is to come after the preaching of the Gospel in all the world: therfore he is not yet come. This is your demonstration, wherein we find manie strange and new points, never delivered by any Demonstrating Masters: namely, that principles are used for demonstration, which be neither true nor first. For as touching truth, the proposition is eyther manifestly false, or at least doubtful, as after more plainly shal appear, and therfore not meet for a demonstration. Moreover, if any would doubt of the minor, what strength hath it from Mathew? what one word is ther in him of Antichrist to come after a general preaching? How is this an immediate principle, which if it have any credit, must borow it from elsewhere? Pardon, I pray you, this my morositie. I thought it necessary to make trial of some one of your demonstrations: of al which, seing we have now a pattern in this first, wee shal not need to deal so exactly in the rest, but may judge of what sorte al are, by the nature of this. But your selfe saw, how trifling and unworthy a demonstration this was; and therfore you flee unto a probable reason, which as a propp you put under that readie to fall. To cōfirme the Minor, that Antichrist is to come after the general preaching, leaving now Mathew, whose name at first was vainly obtuded; *it may be proved*, you say, *by reason: because in Antichrists time, the cruelty of the last persecution, wil hinder all publick exercises of true religion*. I answer, how truly this is said of the publick ceasing of religion, we shal see after in the chapter of *Persecution*. In the mean while I avouch that you dispute not so much unskilfully, as in deed falsly. For time is threefold; past, present, and to come: neyther can anie thing be concluded that it is to come, unlesse it be before proved, that it

is neither present, nor past. Will you then infer that Antichrist shall come after the general preaching, because he cannot be together with the same? But why, I pray you, may he not be before it? Yea what if by this your demonstration, he must needs be before it? Surely neither can he be together with the general preaching, for the crueltie of persecution, as you say: neither can he come after, because Christ saith, *When the Gospel is preached in the whole world, then shall come the end.* You see nothing to come between the universal preaching & the end. Therefore by this your reason, he must needs come before the universal preaching. This is not the least vertue of this undoubted demonstration; that it maketh more for your adversaries cause, than for your own.

But, say you, the adversaries admit not of this reason. Surely nor your friends, I beleeve, unlesse it be some foxes, that prayse the crow for his sweet singing. But I am glad for you, that at last your selfe are weary of this demonstration. Furthermore you say, *Neither is there time now to deduce it from the principles thereof, and therefore you will prove the thing by testimonies of the Fathers.* What? Have not you time, which undertake the most copious handling of all controversies? And, which bring not forth one argument of anie weight, in this cause? I know your Iesuitical cunning: what you can not doo, for needynes; that you may not doo for hast unto other matters. But let us goe forward and see, how you folow both parts of the former argument. For the new, as it seemeth, affordeth nothing; but the old nest was to be trimmed, that some shew of building might appear. First therefore you bring *Hilarie, Cyrill, Theodoret, Damascen*, affirming, that *Antichrist shall not come, til after an universal preaching.* I answer, ther is now no need curiously to inquire into their sayings, seing in this thing they teach agreeably to the scriptures. For Antichrist was to come, because the love of the truth was refused, 2 Thes. 2. And the punishment is not inflicted before the fault. Neither could the fault be committed, before there was the use of the truth. Here therefore I contradict nothing. Moreover, in some sort I doo grant your proof from the text. For the Gospel was to be preached before that great tribulation spoken of Mar. 24. 21. But herein you err, that you think this is both the last tribulation, and the persecution of Antichrist. For it is no other than the destruction of Ierusalem; as Chrysostome also dooth acknowledge, though typically he would have it referred unto Antichrist. Let Antichrist therefore come after the universal preaching of the Gospel. But what? Hath not the Gospel been noised as yet through al the world? In deede so you say, though the thing it self be otherwise. Christ being to ascend into heaven, bade the Apostles to

goe into all the world, Mark 16. 25. And promised that they should be his witnesses unto the utmost end of the earth, Act. 1. 8. It can not be, eyther that the Apostles should neglect that which was commanded; or that our Lord should not performe that which he promised. Neither wanted the thing an issue, as the Apostle teacheth, saying that the faith of the Romanes, was published through the whole world, Rom. 1. 8. and that the Gospel was come unto the Colosseans, even as unto all the world, Col. 1. 6. 23. You answer, that the whole world in these places, is not properly and simply taken, but figuratively: but the Gospel should be preached in everie nation properly and simple, before Antichrist come. Which you prove by testimony of Fathers, and by three reasons. The Fathers are Augustine, Origen, and Ierom; besides those forealledged. I answer, There is no doubt but the Fathers doo accommodate their words, unto the words of the Scriptures; and therefore they often say, that the Gospel should be preached in all the world, through the whole earth, in all lands &c. but whither they speake more expressly or no, & doo signify by name that these kind of speeches are to be taken simply, not figuratively, may wel be doubted. Ierom in his Epistle to Ageruchia saith, He that held, is taken out of the way, and doo we not understand that Antichrist is neer? By which it is playn, that he understood no other preaching through the whole world, than such as was in his time: for otherwise, how could Antichrist be neer? So Gregorie, as is before mentioned, saith, All things that were fore-told are come to passe: the King of pride is nigh. Therefore this universal preaching was then doorn; but not properly as you would have it, which as you say, is not performed to this day. Turn over the Fathers therefore, and weigh their words more diligently: perhaps though these things were very dark unto them, you shal finde no such preaching with them, as you doo dream of.

Of the three reasons which you bring, the first is, that, the preaching in all the world, is a signe, Christ saith, of the end of the world: for so he annexeth, & then shal come the end. But if the Gospel should not be preached in the whole world properly, but by comprehension of a part for the whole, the signe would be of no value. For in that manner the Gospel was preached by the Apostles through all the world, in the first twenty yeres. I answer; whereas from these words you affirme, that the preaching in all the world, is a signe of the end of the world: this is yours, Bellarmine, not Christs. He saith no more but and then shal come the consummation, or the end. That, of the world, he addeth not. Neither is the end or consummation wherof he speaketh, of the world, but of the temple, & of the Jewish polisie: the law wherof was abrogated in Christs death, but now also by dissipation of the nation, the whole use should be taken

away. For the Disciples inquired of a twofold end, ver. 3. of the *temple*, & of the *world*. Of the first, Christ answereth unto the 23. verse: of the later, in the rest of the chapter, under the name of his coming. Neither had he satisfied the demands, unless he had comprehended both. Wherefore that universal preaching, was a signe of Ierusaloms destruction, the neerer token wherof was *the abomination of desolation*, fore-told by Daniel: which being next added, may teach, of what end the former words doo speake. For Christ answereth not so confusedly and intricately, as that from the last end of the world, he would straightway leap back againe to the Iewes assayres. Seing therefore in this place he speaketh of this consummation, and not of any other: ther is no necessity that the preaching through the whole world, should be properly.

Your *second reason* is: *that properly al nations are promised to Christ, Psal. 71. All nations shall serv him: therefore the preaching ought to be general properly.* I answer; I deny not but all nations shalbe gathered unto Christ, and that by a general preaching properly, before he come unto judgement. For preaching is that silver trumpet which is appointed for the gathering together of the elect: and I find in the Scriptures a twofold general preaching, figurativ, and proper; as in the end of this chapter I wil more fully declare. But what is this, to the coming of Antichrist? It is shewed, that he is com a thousand and three hundred yeres agoe. Also his destruction, shalbe a long space before the last iudgement, as shalbe shewed after, chap. 9. *Of the end of the world*, and in the rest of the enarration of this Apocalypse. Therefore that may be before Christs coming, which shal solow after Antichrists destruction. And in verie deed, the general preaching shal not be ginn, before Antichrist be at an end; or at least be ready soon after to dye. The times may not be confounded; nor that which is proper to one, be transferred to an other.

Your *third reason* is, *That the Gospel shalbe preached in the whole world, for a testimonie to al nations. Therefore a general preaching must goe before the general iudgement.* I answer; This argument is one with the former, but that it is after a sort distinguished in the subiects. That treated of the salvation of the elect; this, of the iust condemnation of the reprobates. But the answer is one. For I grant, a general preaching must goe before the general judgement: but when you shal have proved that the *general iudgement*, and *Antichrist*, are things so conioyned, as that which goeth before the one, must needs also goe before this other: then wil I easily grant you, that a general preaching must properly goe before Antichrist. And now as if you had put the matter out of al controversie, you goe in had to answer unto Paul concerning

concerning those wores Rom. 10. 18. *Their sound is gone out unto all the earth:* the interpretation wherof you bring from Augustine, Ierom, & Thomas. The summe is, that they are to be understood figuratively. VVhich you might easily have obteyned, without so much a doo. Ther is no man but granteth, that the like Scriptures fore-alleged, are not to be taken properly. But if Paul speak figuratively, why maie not Christ likewise? *Because it is not absurd,* you say, *if we grant that our Lord spake properly, and the Apostle figuratively.* For the reasons wherby we are compelled to take our Lords in a proper signification, have not the same force, if they be applied to Pauls words; especially seing our Lord spake of a thing to come, and Paul of a thing past. I answer; Seing that end wherof Christ spake, was onely of the citie, not of the whole earth; to weet, of Ierusalem, not of the world: ther is no reason which more compeileth us to take our Lords words in a proper signification, then those words of Paul, in the Epistle to the Romanes ch. 1. verse 8. Coloff. 1. 6. 2. 3. spoken of before. For wheras you say, that Paul Ro. 10. 18. speaketh of a thing past: you might have remembred from Augustine, that he took the time past, for that which was to come, as David did, whose words they are, as you wrote a litle before: and that so the Prophets are wont to speake almost everie where, of things to come, as if they wer past. In the other Scriptures, Paul speaketh of that thing performed, which our Lord foretold should be performed. This your first demonstration therefore is altogether lame, having no certaintie, no truth: but it is such a signe, (in the sense that you would have the preaching to be taken,) of Antichrist to come, as the Iewes have feigned to themselves of Christ to come; namely such as mans bold ignorance hath feigned, without anie authoritie of the oracle of God. Wherfor seing you have written nothing right of this matter, I wil endvour to shew some surer thing, as even now I promised, wherby the readers maie have what to think concerning this matter.

Univerſal preaching therefore is twofold; as I said; figurative and proper. The first was given to the Apostles for a signe of the Iewish desolation; & so likewise should goe before the Antichrist, who should not come forth until some ages after al that Politie was utterly extinguished. The later, which we cal general properlie, shal not goe before Antichrist, but follow. For after he is slayn, the Gospel shalbe spreadd farr and wide, even unto those nations which as yet never had the hearing of it. For then *shal the nations bring their glory and honour unto the new holie citie, Apoc. 21. 24. Then shal the tree grow amids the streets of the heavenly citie, whose leaves shal minister cure and health unto the nations, Apoc. 22. 2. Then shal the temple be opened, into*

which

which no forreyner could enter during the seven plagues: with which Antichrist is consumed, *Apoc. 15. 8. and chap. 16.* Then shal the waters flow out of the temple towards the East, and unto al the countrie round about; by whose wholsomnes, a verie great multitude of fish shalbe ingendred *Ezech. 47.* And then after the litle horn is taken away, the Kingdome shalbe given to one like the son of man, that al peoples, nations, tongues, may serv him, *Dan. 7. 14.* which Kingdome is not that which shalbe in heaven, where no distinction is of peoples, nations and tongues: but shal come in earth, and be administred by the scepter of his word. Wherupon after the cutting off of this *Horn*, (which men commonly doo interpret, partly of Antiochus, partly of Antichrist, but is in verie deed the Turk, who shalbe rooted out within a while after the true Antichrist); ther shalbe a most ample promulgation of the Gospel, with much larger limits, than ever heretofore. For then all the nations indeede shal serve him *Psal. 72. 11.* and *Iehovah* shalbe King over all the earth; and in that day, shall *Iehovah* be one, and his name one, *Zach. 14. 19.*

These things and many such like doo make it playn, that howsoever the doctrine of salvation surveyed many lands before Antichrist: yet after he is extinguished, the tents of the sacred truth, shalbe much more amply displayed; so that into them shal assemble a very great congregation, in respect wherof the assemblies of former times have been smal, or rather none. These things doo the scriptures teach of the universal preaching, & they are constant, firm, sure, full of maiesty, power, mercy, if you look unto God; and if you turn your eies unto our selves, they are no lesse full of al joy and comfort. Wheras on the contrarie, the things which you have brought, are either uncertayn guesses, or vaine fictions: which will both deceive, at least, your expectation, and in the mean while, lead into error and destruction.

*Chapt. 5. Against the second Demonstration:
from the desolation of the Romane Empire.*

The second Demonstration, you say, is taken from the other signe that goeth before the times of Antichrist, which shalbe the utter desolation of the Romane Empire, which seing it yet endureth, Antichrist is not yet come. Hereupon you take in hand to prove two things; first that Antichrist shal not come til after the utter desolation of the Romane Empire: secondly, that the Romane Empire dooth yet indure. The first you confirm by fower scriptures: of which, the three first, namely *Dan. 2. and 7. Apoc. 17.* doo rely upon the interpretation of *Irenaeus*, book 5. But let us leav, I pray you, mens names, and let us weigh the thing it selfe, in the ballance of truth. If the matter should be discussed by the contrary opinions of men, which might be found many in these dark

dark places; ther would be no end. Let us deal rather from such principles, as may lead and bring us to some certainty.

As touching therfore the 2. of Daniel, and that succession of the chief Kingdomes until the worlds end, which the Image sheweth, nothing out by the golden head, the sylver brest, the brazen belly, the leggs, and the feet partly yron and partly clay; the 4. chief Kingdoms on earth, of the Assyrians, Persians, Greeks, Romanes; the last wherof the Romane you say, was a long time parted in two, as the leggs are two and long. Moreover that of the two leggs should spring ten toes, and in them the whole Image have an end: to weet because the Romane Empire should at last be divided into ten Kings, of whom none should be King of the Romanes, as no toe is a leg. As touching these, I say, what one word is ther in al this vision, which intimateth that Antichrist should come after the Romane Empire is utterly defaced? I hear there are tow leggs, and the feet divided into ten toes; but not a whit concerning Antichrist, whither he should come after this division, or before it, or in the time of the division. Doo you goe on thus to build your Demonstrations, without any so much as shew of a foundation wheron they should rely? Yea what if the contrary may from hence most firmly be concluded, that Antichrist shal come before Christ cometh? But the Romane Empire shal not altogether be destroyed, until Christ be come. For the feet of iron and clay shal dure, until the stone out of the mountayn, cutt without hands, shal smite them & beat them to peeces, as is plainly shewed, ver. 34. *thou sawest until a stone was cut out, which is not in any hands, and smote the image on his feet of yron and clay, and brake them to peeces: and agayn in the 44. verse, And in the dayes of these Kings shall the God of Heaven ryse up a Kingdome, which shall never be destroyed & c.* But these feet, are the Romane Empire: weaker in deed than it was before, of the leggs; yet is it the Romane Empire notwithstanding. For the Image deciphreth fowr Kingdomes onely: but if the feet should have an other Kingdome than the leggs, ther should be five. Wherupon also that is false which you say, that the Romane Empire shal at last be divided into ten Kings, of which none shalbe King of the Romanes, as no toe is a leg. For thus you bring in a fift Kingdome, which the Spirit by the Image sayth not. Neither is that of weight, that a toe is not a leg: seing no one member is an other, though both be parts of one whole thing, even as the toe and legg, be of the fourth Kingdome. Now therfore you may see, how fayrly you have made demonstration of your nakednes; which the more you seek to cover and hide, the more conspicuous and filthy you doo make it.

The second place is out of Dan. 7. 7. *Where, you say, the ten hornes which come out of the last Beast, are the ten last Kings which shal arise out of the Romane Em-*

Yyy

pire,

pire, but shal not be *Romane Emperours*: as the *hornes* arise out of the *Beast*, but ar not the *Beast* it selfe. I answer, as even now I did to the former argument, which was the selfe same that this. If these ten hornes have a Kingdome divers from that of the *Beast*: then ar ther not *four* Kings onely, but *five*; contrary to that the Angel affirmeth, ver. 17. *these great Beasts which are four are four Kings, which shal rise out of the earth.* Moreover, doo you think that the 4. hornes of the *Goat*, which rose up in place of that broken horn, was another distinct Kingdome from the Kingdome of the *Goat*, to w^et, another than of the *Greeks*? Dan. 8. 8. If so you think, the Prophet sheweth you are playnly deceived, who teacheth that this *Goat* of the 8. chapter, is the *Leopard* of the seventh: and that the *Leopard* is one Kingdome onely, and the third: chap. 7. 6. 17. As therfore the *Goats* hornes make not a different Kingdome from the Kingdome of the *Goat*: so neither doe the ten hornes of the fourth *Beast* make a different Kingdome of the 4 *Beast*. Ther be also the ten hornes of the *Dragon*, in this *Apocalypse*, which are not rebellious Princes agais^t the *Dragon*, but his cheif defenders, legates, and administrators, by whose help he most exercised his tyranny, Apoc. 12. 3. Besides, the ten hornes ar not the dissolution of that Empire, whose body remayneth after they are risen up. But so the wisdom teacheth evidently, that the *Beast* (namely the fourth) should not be slayn and his body destroyed, before the horn, which springeth up after those ten wer broken and taken away, Dan. 7. 11. Wherefore the ten hornes, doo no way signify the dissipation and fal of the *Roman Empire*, wherby to afford us any help, for the finding out of *Antichrists* coming. Vnto these may be added, that which this argument hath common with the former, that neither is ther any mention. of *Antichrist* here. In deed the *little horn* growes up after the rest; and some learned men doo apply it hither: but neither doo your selfe now insist upon this horn; and we have shewed before, in the second chapter herof, that this expolition is untrue.

The third place is out of Apoc. 17. 16. where the ten hornes you will have to be ten Kings, which shal reigne toguher; but shal not be *Romanes*, because these Kings shal hate the *Whore* and make her desolate, and so shal divide the *Romane Empire* among themselves, and utterly destroy u. I answer, It is even marvelous that you see not the playn contrarie to that you intended, here proved. For if this hatred, wherwith the ten Kings shal hate the *whore* & make her desolate, be the fal and ruine of the *Romane Empire*, then shal *Antichrist* come before the *Romane Empire* be desolate. For ther shalbe hatred long before this, and the ten Kings shal serve her a great while before they shal thus rise up in wrath agais^t the *whore*, according to that which

which is written ver. 12. 13. *And the ten hornes which thou sawest, are ten Kings, which have not yet received a Kingdome, but shal receive power as Kings at one houre with the Beast. These have one mind, and shal give their strength and power to the Beast.* Moreover, these are the hornes of the Beast, not of the Romane Empire divided, ver. 3. Which if they signify any division, the Beast shalbe divided from his first arising. And further, seing they shall rise at the same houre with the Beast, they shal not goe before him, whereby to declare by some præcursor that he foloweth behind them. VVherfore nothing at al can be concluded from hence concerning the desolation of the Romane Empire, as of any signe of Antichrist coming.

The fourth place is out of 2. *Thes. 6. 7. And now ye know what withholdeth that he might be reveled in his time, onely that he which now holdeth, may hold, til he be taken out of the way, and then shal the wicked man be reveled & c.* Where the Romane Empire, you say, hindreth Antichrists coming, who shal take his Empire out of the way, for their sinns: and so doo the Greek and Latine Fathers expound this place. I answer, I doo acknowledge that the ancient Fathers (as I have often sayd,) did not level aright in these matters, for that being farr distant from the event of things, they were led onely by coniectures. They knew so much as concerned their owne times. Yet remember, I pray you, what manner desolation Ierom understandeth, who wil have him that did hold, to be taken out of the way, in his time; *he that did hold, saith he, is taken out of the way & c.* as before I cited him. So that by his judgement, the Romane Empire was then so desolate, that ther was no let, on this behalfe, to hinder Antichrists coming. And surely Gregorie sayd not right, *All things are doon that were foretold, the King of pride is nigh*, if such a desolation had been to be looked for, as you speak of; or such ten Kings should goe before, as you Papiists doo mention. Therefore those Fathers were eyther altogether ignorant that ther was this let: or they so wavered to & fro in a doubtful opinion, as no firme and stable thing can be gathered from their sayings. But the Apocalyps being now very much illustrated by the event, putteth the matter out of controversie, and explaineth Paul most certainly and faithfully, teaching that the withholder is not the Romane Empire, but the sixth Romane King. Erue saith he, *are fallen; one namely the sixth, is; the other is not yet come*, chap. 17. 10. that is, the Hethen Emperours, which make the sixth King, doo now reign; which being at length removed, and delivering Rome empty to the Pope, the seventh King shal come, eve Antichrist. The Romane Empire is after a sort one; but the manner of administering it by divers Magistrates, and the kinds of governing, was manifold. Neither could it be said, five Romane Empires are fallen, but five

Kings, which were the Rulers and Moderators of that one Empire. More over Antichrist is the seventh Romane King; for so the Angel plainly saith, *and the Beast which was, and is not, and is the eight, and is one of the seven*, verse 11. Should the Romane Empire be desolate, whiles the King thereof was alive? nay verilie; but rather by bearing of him, the whore Rome should greatly flourish. Therefore when Antichrist cometh, the Romane Empire is not to be destroyed, but during that time fore-appointed of God, is marvelously to be conserved, increased, amplified. We may understand, therefore Paul and the Angel to speake of the same impediment: but the Angel more plainly and clearly describing it by place, dignity, and number; by which most playn and true signes we might be led as by the hand, unto Antichrists cradle. Wherefore Antichrist should come, whiles the Romane Empire is safe and flourishing; and ther was need that the Emperour should give place to the Pope, and leav his habitation free. You therefore Bellarmine, rely upon a manifest error, wherby it wil come to passe, if in time you take not heed, that not expecting Antichrist before the last overthrow of the Romane Kingdome, you wil be by him oppressed & destroyed, before you perceive that he is come.

Your second prepositiō is, *that the Romane Empire dooth yet endure*, which I grant without contradiction, and now as you see, without any detrimēt to the cause which I have in hand. Although in the head of this Empire, which I wil tel you in few words, you are surely much deceived. You think the Emperour hath this dignitie; and in deed I confesse, he hath it in name and title; but the Pope hath the thing it selfe. For the Romane King must be the head of the whore Rome, which the Emperour is not, but the Pope, who maketh the seventh & eight head, as is declared Apoc. 17. 11. Moreover the Emperours, since first the Beast began, have wholly served him, as the Apocalyps also sheweth, saying, *and they shal give their power & their authoritie to the Beast*; and the practise of al times, confirmeth it. Which servitude proceeded so farr, that they received a marke, and yielded an oath of fealtie; that I speake nothing of the other most unworthy ways, wherby the Beast trode under foot the Imperial Maiestie. Finally, the toes of the foot now divided, are holden together by no common bond of the Emperours name, but onely of the whore of Rome. For what have Spain, France, Venice, Florence, Naples, to doo with the Empire? Al these toes cleave together in the common foundation of the Popes authority, which is the onely foot now, wherin these al agree and grow together; and not the Empire, with which they have in a manner nothing to doo. Therefore the Emperours are in deed the *Beasts horns*, but neither the *leg* of the Romane

mane Empire, nor the *foot*, but a *toe of the foot*, or the *great toe* perhaps, whē it please the Pope. You Papists with certayn painted titles doo dazel their eyes; but they wil at length awake, and handle your Rome, according to their authoritie. The things which you dispute for the Empire and Emperour, are vayne. *Their remaneth yet*, you say, *the succession, and name of the Emperour of the Romanes*: and by Gods marvelous providence, when the Empire fayled in the West, it remayned safe in the East: and when this fayled, it was erected again in the West. I answer; the succession of the Empire remayneth not in the Emperour, but in the Pope. VVhen the *sixt* head fel, the *seventh* succeeded, to weete the Pope, and not the Christian Emperours, who then received a horned dignitie; the succession of which dignitie, and no other, they transferred to their posteritie. They have the name of *Romane Emperours*, but it is a title without substance: even as the *Romane Church* is caled *Catholik*, & many such like. But in refining the truth; we must look to the authority of the holy Ghost, not to the vayne words and voices of men. In deepe Gods marvelous providence shined in considering this dignity, such as it was, both in the East and VVest. But this providence is careful no lesse for the *horns* then for the *head*: that is, as wel for these that are caled Emperours, as for the Pope. Both of them are by his decree, which appointed, that some of the toes of the foot, should be of yron. *Neither dooth he hinder him*, you say, *from being Emperour, though he wanted Rome*, which you prove by the example of *Valens, Arcadius, Theodosius the yonger, Charles the Great, and his successors*: then by the dignitie of going before al other Christian Princes: moreover by the election of the *Romanes*: and finally by the *Lutherans confession*. I answer to everie of these; and to the first, that if *Valens, Arcadius, and Theodosius the yonger*, wanting Rome, remained neverthelesse *Romane Emperours*; then the *VVesterne Empire* fayled not, neither doth the *Easterne Empire* fayl at this day, though the *VVestern Emperours* want *Constantinople*, if right be ynough without possession. But the Kingdomes of this world are his that holdeth them: and although they be gotten for the most part by wickednes; yet God by his just judgement taketh from one, and giveth to another. Yet dooth not this his administration, quitt the robbers of erime: but he punished in marvelous manner, both by abasing one, and contrariwise advancing another. It is therefore somewhat of more weight to want Rome, for this that any should be the *Roman Emperour*, than you speake of:

Vnto the second, namely that *dignitie of going before al Christian Princes*, I confesse the Emperour goes before al the rest: notwithstanding; he that goes before al these, comes after the Pope, as none is so unskilful but

seeth, in whom the Maiestie of the Empire truly resideth.

Vnto *the third*, be it that Charles the Great was created Romane Emperour with consent of the Romanes: yet the Apocalyps teacheth, that the Romane Empire is tied to the citie of Rome, not to the clamour of the Romane people.

Vnto the *fourth*, the Lutherans boasting that they have three Prince Electours of the Romane Emperour, doo rather folow custome of speaking, then the truth of the thing: or if in deede they so perswade themselves, it is through the common error; the meaning of the Apocalypse, not being by them as yet ynough perceived. Wherefore you gull the Emperours with a deceitful title, who whiles the Romane Pope possesseth Rome, neither truly are nor shalbe Romane Emperours: and thus you contending that the Romane Empire dooth yet indure, have not found in what place it is, whose both head and habitation you are ignorant of. From this restored Empire by the Pope, doo Luther, Illyricus, and Chytreus rightly gather, that he is that great Antichrist. Yet not so much because Charles the Great was declared Emperour by him, as for that the Empire did reuive in the Pope, who being a Bishop in name, was made Emperour in deede. This is evident by this, that the Beast hath a head both wounded & healed; for both these pertain to the same Beast. Also, the Beast which was not whiles the Barbarians prevailed, is that verie same which is when they are extinguished. Moreover Antichrist is both the *seventh King* from Constantine, unto the Kingdome of the Gothes; & the *eight* by a new rising up after the healed head by Iustinian, and Phocas, & the rest folowing, as is explained Apoc. 13. 3. 11. and 17. 10. 11. You answer, that *the healed head*, is not the Romane Emperour, but Antichrist, whose feigneth himselfe dead, and by drvelish art, shal rise himselfe up againe: and that so almost all the ancient Fathers doo expound it. Vnto this, I say, that you doo not rightly disioyne the Romane Emperour, and Antichrist: which two, if we would speake properly according to the Apocalyps, doo make one and the same person. Not that he which at this day is caled Emperour, is Antichrist: but because whatsoever is in this name Emperour, it naturally belongeth to the Pope. For both Pope, and Romane Emperour, or Romane Empire, were wounded to death by the invasion of the Goths. For the seventh head which then seemed to perish, was both a *hill* and a *King*; that is, *Rome* or the *Romane Empire*, and the *Pope*, Apoc. 17. 9. It is true therefore which you say, that the text it selfe playnly compellerh us, by that head of the Beast, which was dead and revived, to underst and not Charles the Great, but Antichrist. For Charles the Great, was not Emperour indeede: but how-

soever

foever he did not dye and live agayne, yet the Romane Emperour or Empire in the Pope, did die and live agayn, as is sufficiently said before. By which also may appear, that that which is commonly spoken of Antichrists feigned death and resurrection, is a playn fiction: a feigned death is in sport and voluntary; but Antichrist dyed this death against his wil, and with sore payn; from which death when he began to come forth, very great was the torment of his fresh wound, as witnesseth Gregorie the Great, by his many mournful lamentations.

*Chapt. 6. Against the third Demonstration,
from the coming of Henoeh and Elias.*

HITHERTO of the signes going before: now of them that accompany him: and first of the coming of *Henoeh and Elias*, who are yet, you say, alive; and doo live for this, that they may set themselves against *Antichrist* when he cometh, and keepe the elect in the faith of *Christ*, and at length convert the Jewes: which notwithstanding it is certain is not yet fulfilled. In this cause you deal by three arguments, first from the Scriptures; secondly from Fathers; thirdly from reason. The Scriptures you bring are four, Malach. 4. 5. 6. Ecclesiasticus 48. 9. 10. and chap. 44. 16. Mat. 17. 11. Apoc. 17. 11. As touching Malachy, his words are; *Behold I wil send you Elias the Prophet, before that great day of the Lord shal come, and he shal turne the harts of the Fathers unto the children, and the harts of the children unto their Fathers. Which cannot, you say, be understood of anie Doctores whosoever, as of Luther, Zwinglius, & the like. For Malachie sayeth that the Jewes shalbe converted by Elias, and for the Jewes he shal chiefly be sent, as appeareth by those words, I wil send to you, and in Ecclesiasticus, to restore the Tribes of Iakob: but Luther and Zwinglius, converted none of the Jewes. And neither can they be understood of Iohn Baptist literally, but one-ly of Elias.*

I answer, first, here is no word of *Henoeh*, whose conioyned coming was propounded also. Secondly, no mention neither is here of *Antichrist*; but that he shal come together with him, that wholly dependeth on a false supposition, of which we wil speake in due place. This therefore is a notable Demonstration, that propounding to it self the coming of three, is altogether silent of two of them. But let us discusse him whom it speaketh of. The Prophesie, you say, can not be understood of Luther, and Zwinglius and the other Ministers of the Gentiles Church: which I also readily acknowledge. For I doo not thinke it to pertain unto us which are Gentiles.

But

But why may it not be expounded of the Iewes? *because it agrees not, you say, unto Iohn the Baptist*: which is as if you should say, eyther it is to be expounded of the Baptist, or of none: which maymed and unnecessary distinction; no aduerſarie can grant unto you. But to pardon you alſo this third trespasse, why perteyns it not, I pray you, unto the Baptiſt? *Because, say you, Malachie ſpeaketh of our Lords ſecond coming, which ſhalbe for to iudge.* I anſwer; if we granted that he ſpeaks of the ſecond coming, may he not withall ſpeake alſo of the firſt? Moſt certayn verily it is, that Malachie dooth ſo: for he ſpeaks generally of the Lords coming; which comprehendeth as wel the firſt, as the ſecond. And wheras your ſelfe confeſſe it of the ſecond, neyther doo I deny it: of the firſt we have Chriſt interpreting the words of the Propheſie, where he ſpeaketh of the Baptiſt, *this is Elias that ſhould come*, Mat. 11. 14. Seing therefore the words are ſo; behold now, how I fetch from hence a true interpretation, againſt that literal of Elias. He that ſpeaketh in the ſame words, of two times: he as he is to be underſtood of the one time, ſo is he to be underſtood of the other: But Malachie ſpeaketh of a twofold coming of the Lord; and of the firſt, he is to be underſtood figuratively, for ſo Chriſt interpreterth it, ſaying, that the *Baptiſt is the Elias that was to come*. Therefore he is to be underſtood alſo figuratively of the ſecond; and ſuch an Elias is to be looked for, as the Baptiſt was before the firſt coming. But whither he ſhalbe one ſingular man or no, is not ſo evident: it may be ther ſhalbe one chief, and excellling amog the reſt; although the whole company of Prophets, when it ſhal pleaſe God, to gather his reiected people, ſhalbe ſo furniſhed with the plentiful gifts of his Spirit, that for the notable godlines and zeale wherewith every of them ſhalbe inflamed, Elias may wel ſeem to be alive agayn in every one. For theſe abiding watchmen on the walls of the Citie Ieruſalem, al the day and al the night continually ſhal not hold their peace; neither ſhal they that make mention of Iehovah, keepe ſilence, nor ſuffer ſilence to be of him, as ſaith Eſaias, chap. 62. 8. 9. Surely theſe new preachers of the Goſpel, ſhal burn with ſo great a deſire of godlines, that as conſecrating themſelves wholly to the glory of God, and ſalvation of his people, they wil doo this one thing onely, nothing at al eſteeming in reſpect hereof, even the neceſſarie regard of their body, by ſleep and reſt. And what a ſervencie ſhal ther be in the Miniſters, when among the common people, a father & mother which hav begotten a ſon, ſhal ſtrike him through when he is found a falſe Prophet? Zach. 13. 2. 3. But whither this *Elias* ſhalbe one ſingular man, or more, he ſhal not be Elias properly, but ſo as the Baptiſt was, as we are taught by this neceſſarie reaſon which I have alleged.

alleged. But you insist and contend that *this coming in Malachie, is the second onely*, (although the interpretation of our Lord ought to have stoped your mouth:) for so, say you, *Malachie saith, before the great and terrible day of the Lord come. For his first coming is not called a great and terrible day; but an acceptable time, and day of salvation. Whereupon also ther is added, least coming I smite the earth with cursing. But in his first coming our Lord came not to judge, but to be iudged, nor to destroy, but to save.* I answer; you have brought nothing, which necessarily proveth it the second coming onely: the same things which you mention, the Jewes and Disciples knew also, who nevertheless did then look for Elias, before our Lords rising from the dead. And hereunto pertycyneth that question, when the Lord had made mention of this matter, *Why then say the Scribes that Elias must first come?* Mat. 17. 9. And as for the great and terrible day, why doth it not agree unto his first coming? *Loe saith Malachy, the Lord shal come speedily into his Temple. And who shal abide the day of his coming? and who shal endure when he appeareth? for he is like a Finers fyre, and like fullers sope,* Malach. 3. 1. 2. & c. And these things are spoken of his first coming. And is not that day terrible, wherein the axe is laid to the roote of the trees, and they that are unfruitful are cutt down, and cast into the fyre? How fearful is it, to have among them, him whose fan is in his hand, who wil purge his floor, & gather his wheat into the barn, and burn the chaff with unquenchable fyre? Mat. 3. 10. 12. But *he came not to iudge, but to be iudged?* He came not indeed to iudge solemnly in a tribunal seat, as he shal doo at length in the last iudgment: yet in the meane while, the father hath given al iudgement to him, John 5. 22. which he both exercised of old, and dayly now exerciseth upon al contemners of the truth, as we may see in the Jewes, that crucified him: upon whom even to this day abideth the longest and heaviest punishment of al that ever were since the first mans fall, as it were a visible document of eternal torment in hell. This time of grace is acceptable to the elect; but to the unbelieving and disobedient, ther is none more hurtful, whom the Son of God punisheth daily with blindnes of mind, and hardnes of hart, untill they have heaped up to themselves the iust measure of wrath, in their last and never ending perdition, Heb. 10. 28. 29. Wherefore nothing hindereth, why the Prophets words may not be understood, both of the first coming, and of the second: whereby that literal Elias saileth, whom you would gather from the same.

The second place is out of Ecclesiasticus, chap. 44. 16. *Henoch pleased God, and was taken away; an example of repentance to the generations.* And cha. 48. 9. 10. *Which waft taken up in a whirlewind of fyre, in a charret of fyrie horses,*

which wast appointed for reproofs in times, that thou mightest pacifie Wrath before rage, and mightest turn the hearts of the Fathers unto the children, and set up the tribes of Iakob. I answer, it was not to be expected of the Demolstratour; that he should bring those witnesses, whom they against whom he useth them account not of sufficient credit. But I wil not lay this blame upon you too severely, seeing the words conteyn nothing contrarie to the Scriptures. But say you, *they agree not, save to those particular persons.* In deed Henoch was taken away after a particular manner; but I doo not find the least signification of his return. For as concerning that *example of repentance to the generations*, he is made this by his going away, not by coming agayn. His taking away cryeth opely, & shal cry unto the end, how great good things doo in deede abide for them that repent.

It was also peculiar unto Elias, to be taken away in a fyrie whirlewind: but to *turne the hearts of the Fathers unto the children*, dooth not so agree unto him, but it migh, as our Lord also taught, be applyed unto the Baptist; and afterwards unto the like Eliaes, that should come in the last time, such as the Baptist was. Wherefore here is no onesyllable, nor the least title of his returne in his owne person. Which *Janfon*, one of your owne men; saw; at whom you marvel, that one of your selves durst utter anie thing sincerely. A rare liberty in deed it is among you, who are wont not to serch the truth out of the Scriptures, so much as the maintenance of your error.

The third Scripture is from Mat. 17. 11. *Elias in deede shall come, and shall restore all things.* Therefore, say you, *the true Elias, not John: who was already come, and could not be said that he was to come.* I answer, The Disciples in the former verse, had made mention of Elias to come; whose speech Christ taking, so speaketh as if he should say; true in deed it is which you say, Elias is to come. Are we wont to speak otherwise, so oft as we relate the speech of others concerning one to come? Further, let us suppose, that Christ speaketh of some one to come; yet shal not he be anie other Elias then John was; as the reason before rendred, dooth sufficiently convince. But you would prove it by two arguments: First, that the Disciples moving the question by occasion of the transfiguration, did speak of the true Elias: and therefore Christ answering, did speak of the same particular Elias, I answer it may be, that the Apostles were not yet free from the Jewes common error about Elias: notwithstanding it is not necessaric that the answer should alwayes be made according to the mind of him that asketh the question. Which is manifest even in this place, when after it is said, the Disciples understood, that he spake these things unto them of Iohn Baptist;

tist; ver. 13. How understood they it of Iohn; if our Lord did speake of the true Elias? The second argument is from those words, *and shal restore all things: that, say you, Iohn did not. For to restore all things, is to cal againe unto the true faith, al Jewes, and Heretiks, and perhaps manye Catholiks deceived by Antichrist.* I answer, except this restoring of al things did in deed after a sort belong unto Iohn: the Disciples which saw no such restoring, did mis understand our Lord to speake of Iohn. But a great restoring did he make, from whose dayes hitherto, sayth the Lord, *the Kingdome of heaven suffreth violence, and the violent take it by force,* Mat. 11. 12. unto whose Baptisme, resorted both al Jerusalem, and al Iudaea, and al the region round about Jordan, and many of the Pharisees and Sadducees; as Mat. 3. 5. 7. Although I wil not deny, but ther shal be yet a more ful restoring, and that of al things properly, that al Israel may be saved, as the Apostle speaketh, of which, that restoring by Iohn, was as it were a shadow. But it is not necessary, that the Minister of this restoring, should be the true Elias; but one so caled by a similitude, as is said upon the place of Malachie. And this Elias what maner of one so ever he shal be, shal not accompany Antichrist, but folow after him: and shal not shew himselfe, before Antichrist be abolished, or his kingdom at least be very much darkned; as this Apocalyps maketh plain. Wherefore we find no foostep in these words, of the true Elias properly so caled: much lesse in those, *and if you wil receive it, this is Elias which was to come,* Mat. 11. 14. Wher even against your wil, you acknowledge that Iohn was the promised Elias, not literally, but allegorically. Which seeing it is so, and that now by your owne confession, we have our Lord him selfe interpreting those words of Malachy allegorically: shew you I pray you, by what copetent author, they are to be understood literally: which until you doo, we wil remain that one allegorical exposition, unto which we dare add no other, without some guide, against whom no exception can be taken.

The fourth Scripture is Apocalyps Chapter 11. verse 13. *And I will give to my two Prophets, and they shall Prophecie one thousand two hundred thre score dayes. Which are to be understood, you say, of the singular persons of Enoch and Elias.*

But in sted of answer, I aske of you, whither also fire shal come out of their mouthes properly, which shal devour their enemies? For so it is there sayd, in the fift verse of the chapter: and ther seemeth to be the same consideration of this fyre, and of their persons. Which if it be so, then Woe to ANTICHRIST, for whom such companions are appointed and prepared.

One may wel marvel, how he shal fulfil the threeyeeres and a half of his reign, and not rather be consumed the very first day, by this devouring fyre. But if these things doo not satisfy you, I have shewed upon that place, that the words can in no wise be understood of their singular persons; wherof I wil yet give you now a more full confirmation. These two Prophets doo come into the world, clothed in sackcloth, straightway after the Hethen Emperours: for these are clad with sackcloth, and the Temple is mesured, both at a time. The mesured Temple, is the womans shelter in the wildernes, wherunto she fled, at the rising up of the Beast: The Beast the seventh Roman King, succedeth next unto the sixt, to weet that which reigned in Iohns time. Therefore when the Beast sprung up straight way after the Hethen Emperours, these sackcloth-Prophets began their mornful office: and therefore they are not properly Henoeh and Elias. Now see, if ther be any thing foolisher then your dotage of these two to come in their owne persons: your dotage, I say, for the ancient holy Fathers might misse and be deceived; but you continuing in open error, I see not what it differeth from madnes. But let us goe on to the other reasons.

You prove that the Apocalyps speaketh properly of Henoeh & Elias, because it is sayd, they should be killed of Antichrist, and their bodies remayn threedayes unburied in the street of the great Citie: and that after three dayes they should rise agayn, and ascend into heaven: which things, you say, have never as yet happened unto any. I answer, that I have made it playn, by the order of the time, and agreement of al things; that al these things are already performed; namely, when the Fathers of Trent, killed the Holy Scriptures, spoiling them of al authority, and tying the meaning of them unto the Pope. The that which Iohn saith of the death of these Prophets, affordeth a necessary argument against this literal sence of those singular persons. For Henoeh shal not dye otherwise then of old by his taking away; the Apostle saying, by faith Henoeh was taken away that he should not see death, and he was not found, because God tooke him away: for before his taking away he had testimony, that he had pleased God, Heb. 11. 5. The like reason ther is also of Helias. For God is alwaies like himselfe, and giveth like things to like persons, for like ends. Therefore they are not to be killed by Antichrist. But Tertulian, you say, in his book *De anima*, chap. 28. saith, *Henoeh and Elias were taken away, neither is their death found, for it was deferred: but they are reserved for to dye, that by their blood, they maie extinguish Antichrist.* I answer, Tertulian hath nothing save a gesse, that these whom the Apocalyps mentioned, are Henoeh and Elias: but the Apostle evidently & plainly teacheth that

Henoeh

Enoch was taken away that he should not see death. Now the choise is easy, whom we should rather beleev. It becomes not holy men, to avouch their blind opinions, against the open words of the Scriptures.

Hitherto hath been your *first* argument. The *second* is from the consent of the Fathers: unto all whom I oppose the consent of the Scriptures, which had indeede been ynough for them, if through darknes of the times they could have perceived them. Ther is no need therefore to tary long in examining their opinions, which they themselves, if they were now alive, would with their owne voices condemn.

Thirdly, you prove it, *because otherwise ther can no reason be rendred, Why these two were taken away before death, and doo yet live in mortal flesh, being one day for to dye.* I answer, that these last words, *being one day for to dye,* doo contradict the Apostle, as we shewed even now: and then, that they convince the words next before, of falshood. For if Enoch be not for to dye, it cannot be that he dooth yet live in a mortal body. For that is not mortal, which is not for to dye. But whither they yet live in the flesh or no, is not so manifest, nor in deed necessarie to be known. If it be lawful soberly to inquire about this thing, they seem to be exempted from the common death of men, as the Apostle speaketh of Enoch, *that he should not see death;* and not to live as yet in their bodies. For they live not on earth. For seeing they are adorned of God, with more excellent good than the rest: they cannot be inferiour unto other soules, in this thing. And the soules in heaven, have greater joy and more ample felicitie than can be on earth. Neither could they together with their bodies enter into heaven; the Apostle avouching that *flesh and blood cannot inherit the Kingdom of God, nor corruption inherit the nature uncorrupt,* 1 Cor. 15. 50. But against this may be objected, that they had the same change, that those which are alive shall have at the coming of the Lord, according to that which is written, *Wee shall not al dye, but we shall al be changed,* 1 Cor. 15. 51. I grant that ther might have been this change, (though this would no way further your cause,) if that saying of the Apostle hindred not, *And these al through faith, obteyned good report, and received not the promise, God providing a better kingdom for us, that they without us should not be made perfit,* Heb. 11. 39. 40. For if they felt that change, how obteyned they not the promise, to weet glorification: which is the felicity of the soule ioyned together with the body immortall? And if they obteyned the promise *without us,* that is, before us: what cause can ther be why also *without us* they are not made perfit? These two things seem openly to be repugnant unto the Apostle. Those two therefore being cutt off, namely their death to come, and their present mortal body,

both which are manifestly false: and that being let passe which is not sufficiently known, whether they be at al as yet in their bodies: if now you think ther is no other reason why these two were taken away before their death, save that they might come againe to fight with Antichrist; you are willingly blind. The Apostle saith, that Henoch was taken away, *because he pleased God, walking continually with him*: Ecclus. 44. *that he might be an example of repentance*, that is, that he might stir up men unto repentance, which look and think upon this notable example of Gods singular lov towards his. And doo you think it a light matter, that ther should be unto all ages of the world a most clear document of the immortality of the body, and of the ascension therof at last into heaven? Before the Law and the flood, Henochs ascension confirmed this faith to the men of that age. For unto men at least wise he ascended, *for he was not found*, as the Apottle sayth, Heb. 11. 5. Vnder the Law, Elias ascended; of whom ther is the same reason. After the Law, Iesus Christ, the first fruits of al that ascend: by whose merit & power, both those former, in what manner soever it was, did ascend, and al the elect shal at length ascend. Onely Antichrist did so stick in your eyes, that you could see none of these things, or any such like. But deceive your self no longer, with vayne expectation of Henoch and Elias: loose not your labour with the men of Iericho, seeking their bodies upon the earth; what say I? your labour? yea a greater losse hangeth over your head, namely, be not you found in the number of them, *that following the Beast, have not their names written in the book of life*. Ap. 17.8.

*Chapt. 7. Against the fourth Demonstration,
from the publik persecution.*

AN other conioint signe you make to be the publik persecution, which, you say, shalbe most grievous & notorious, so that al ceremonies & sacrifices of publik religion shal cease, none of which things we yet see. According therfore to the threefold marke of this persecution, you make a threefold proof; first that it shalbe most grievous, 2. most notorious; 3. that it shal cause a ceasing of religion. And you prove it shalbe most grievous, frō Ma. 24. 21. *ther shal be the great tribulatio, such as was not frō the beginning of the world, such so shalbe.* & frō Ap. 20. 3. *wher we read that the Satā shalbe loosed, who until that time had been bound.* And you cōfirm it by testimonies of Aug. in the 20. b. *de civit. Dei*, ch. 8. & 9. of Hippolytus martyr, & of Cyril: unto which you add at last, that the persecutiō by the Pope is not the most grievous, & therfore he is not Antichrist. I answer to al, & first as touching the greivousnes of the persecutiō frō the words of Mat. I say, that you care not what you bring for confirmation. Those words pertain to the calamity of the Jewes, which they felt in the desolation?

desolation of their city by Titus, within a few yeres after Christ. Luke expresseth this people by name, saying, *for ther shalbe great distresse in this land, & Wrath on this people*, Luke 21. 23. So Mat. *then let them that ar in Judea, flee to the mountayns*, ch. 24. 16. And what ells meaneth that prayer against flight *on the Sabbath*, but properly to note out this nation? So farr verily is it, that Antichrists persecution is from these words proved to be *most greivous*, as the contrary may plainly be concluded: for they evidently doo confirm; that *no tribulauion shalbe to be compared wth that of the Jewes*; & therefore, not that which Antichrist shal procure. I know that Chrysostome refers it typically unto Antichrist, but not truly, nor advisedlie: for when Christ openly saith, *none shal be like it*, he cutteth off al typical interpretation: not obscurely forbidding the words to be further drawn for to signify any thing to come. For the type must needs be inferiour to the truth of it, & a greater distresse must folow afterwards, contrary to that Christ saith, if so be the words should be expounded by a type. Mathew therefore makes nothing for the vehemeney of this persecutiō; & the Apocalyps dooth even as much. Satan in deed shal rage when he is loosed, but the outrageousnes which is mentioned in that place, is nothing to that which he shewed before he was bound. For Satan is the same that the Dragon, Apoc. 12. 9. and before his imprisonment, he lived in heaven, *drawing wth his tayl the third part of the sturrs of heaven*; which he cast unto the earth, until by Michael he was overcome, and thrown down from thence. That is to say; the Heathē Emperours, not only lived, but also reled in the midds of the Church, which they vexed in most cruel māner; til Christ put them out of the Empire; as upon that place I have shewed. From that time the Devil that is the open enemie, was bound for a thousand yeres: which being fulfilled, his bounds should be loosed, & he should be styrrd up agayn, but not with that abilitie to hurt, as before; for here he should have no place in *heavē*, that is, in the Church; but should abide only in the utmost borders & territories therof, *compassing the tents of the Sancts, & the beloved city*, as Ap. 20. 9. wherupō he should not so much raise persecution as warr; neither should the faints dye lik sheep, but resist lik soljers. How much therefore an inward & noisom enemie is mor greivous than an outward; so much greater is the afflictiō of the former times, thā that when Satā is loosed, in the last age. Moreover Antich. reigneth a 1000 yeres, whiles Satā lyeth in prisō, Ap. 20. 9. Wherupō if whē he is loosed, this felow doo trobel al: ther should be great trāquility whē he is bound: & so the greatest part at least of his reign, should be void of those turbulēt iōns, neither should Antich. hav an helper of his persecutiō in the othet part of his reign: seing he should abid within the Church & Satā without, as is manifest by the things forepokē: also that now he was appointed for the scourge of Antic. himself, not for their hāgmā & torturer, whom he should use for the tormenting of others.

For

For the Devil being now loosed, the *four Angels at Euphrates are loosed*, who God sendeth to punish the *Angel of the bottomlesse pit*, with his internall crew, which came out of the pit, Apoc. 9. 20. 21. all which things we have made playn in their places. Therefore when Augustine saith, that Antichr. shal most rage when the Devil is loosed; as though he were now first loosed, and should be his helper unto crueltie; he iudgeth not rightly of this loosing: for he was loosed before in heaven, Apoc. 12. 3. & c. which could not be a prison and pit unto him, seeing he took it heavilie to be cast from thence: unlesse perhaps he went out of prison against his wil, Apoc. 12. 10. Neither is *Hippolitus* to be hearkened unto concerning this persecution, when he teacheth that *Antichrist is no man, but the verie Devil, that should take false flesh of a false virgin*. And no better account is to be made of *Cyrril*, if he thought that the Devil should personally range abroad, making Antichrist to be a true man, but one that should be a Devil also, because as he thinks, he should be made man by incarnation. What sincere thing could they utter about this matter, whose minds were possessed by such manner errorrs? Wherefore this grievousnes of persecution which you speak of, hath no confirmation at all from the Scriptures. A very grievous persecution in deed ther should be, but of an other sort then you mention; even such as should consist not so much in killing of bodies, as in murdering of soules. For Antichrist is *Balaam*, who though it better to put a stumbling block before the children of Israel, that they might eate of things sacrificed to Idols, and commit fornication, then to follow the with the sword, Apoc. 2. 14. He is that *Beast*, wheron Jezebel the whore sitteth, *with the wine of whose fornication, the inhabitants of the earth are drunken*, Apoc. 2. 20. & 17. 2. He is the *Angel of the bottomlesse pit*, who opening the pit, the Sun and aier is darkened with the smoke, Apoc. 9. 2. Finally he is that *man of syn*, whose coming is with the efficacie of Satã, with all power and signes and lying wonders, and with all deceit of unrighteousnes in them that perish, for that they received not the love of the truth, that they might be saved. Therefore God sendeth them the efficacie of deceit, that they may beleev a lye: that they all may be damned, which have not beleevd the truth, but taken pleasure in unrighteousnes. 2 Thes. 2. 9. 10. Behold the true persecution of Antichrist, being rather pernicious to the soules than to the bodies: although he should not refrayne frõ this wickednes of shedding blood; for he should also cause that *whosoever would not worship the Image of the Beast, should be killed*, Apoc. 13. 15. And he is that *scarlet Beast* of bloody colour, gottẽ by the blood of the saints, springled on him. But that spiritual persecution is the more outrageous,

by so,

by so much as the soul is better than the body, and as the conioynt destruction of both, is crueller than the perdition of one. Whereas before you say that *there is no comparison of the Popes persecution of us, whom you call Hereticks, with the persecution of Nero, Domitian, Decius, Dioclesian and others*, as if from hence it were certain that the Pope is not Antichrist; now every man may see, that it is nothing to the purpose. For Antichrists cruelty, is not to be measured by the privation of mortal life, but by the losse of life eternal. And this is that which surpasseth all prisons, swords, wild beasts, fyres, burning yrons, molten lead, or any exquisite torment that either Nero, or any other of the tyrants exercised. This is that, for the torment wherof, men sought death, but found it not, and desired to dye: but death fled from them; namely because they felt payn sharper than death, Apoc. 9. 6. This is that for which straightway at the rising up of the Beast, the Woman fled into the wilderness, which could not be put to flight by any gibbets or flames, wherewith the Emperours raged, Apoc. 12. 6. & c. Wherefore though we should grant, that a greater slaughter of bodies was made by Nero and such like tyrants: yet nothing letteth, but the cruelty of the Bishop of Rome may surpass in another respect, and be such, as wherby he may manifest himselfe to be the great Antichrist.

But, say you, many more of the Catholicks have our Hereticks killed, these 10 or 15. yeres, in France and Flanders; then the Inquistours have burned of the Hereticks, perhaps in one hundred yeres. And if it may be called persecution, the Catholicks doe rather suffer it, than the Luberans or Calvinists. For the Catholicks at they which being driven out of many countries, have lost Churches, patrimonies, and countrey it selfe, the new Ministers of the Gospel invading them. I answer: whereas now you are resisted, & some of you whiles they oppugne the good estate of others, have lost their own: that nothing hindereth the spiritual persecution of your Pope. He rageth yet with no lesse deadly feend against the truth, than at any time before; yea with greater, if greater may be. But this slaughter of his men, somewhat mitigateth the corporal persecution. But the Spirit hath foretold, that that shall be brought at last upon your own heads, which you were wont to doo unto others. For Christ threatned that he would slay Iezabels children with death, Apoc. 2. 23. and that they should goe into captivity, which doe lead into captivity, and be killed with the sword, which doe kill with the sword, Apoc. 13. 10. Finally, that the rivers and fountains of waters should be turned into blood, and that they should drink blood, which did shed the blood of the Saints and Prophets, Apoc. 16. 4. 5. 6. Neither is this divine recompense to be called a persecution, unless perhaps it be persecution to repell force by force; or to take from theeves & robbers, the goods, which

they have stollen from the right owners, or to drive out of the countrie, them that betray the country, or to drive away the wolves from the folds. Your wickednes is now known unto al, your treasons, murders, poisonings, cut-throat boldnes, subtil plottings against Princes, unto which you apply your selves with al diligence, and often accomplish them with overmuch. These things cause many of you to loose your heads, these be the merits of your Martyrs, these be the crowns, these be trophees or signes of your victories. It is to be wished of al which love the publik peace and safetie, that by the faithfull diligence and vigilancy of the Magistrates, this persecution may more increase dayly. And thus much of the *greivousnes of the persecution*: which howsoever it be great in deed, yet you see it is an other, than you supposed.

Secondly you prove that *Antichrists persecution shalbe most notorious and manifest*, from those words Apoc. 20. 8. *and they compassed the tents of the Suncts, and the beloved citie.* And that the Popes persecution is such, as neither they which say they suffer it, nor you which are said to inferre it, can say when it began. I answer; those words of the Apocalyps pertain nothing unto anie vexation that shalbe inferred by Antichrist, but by *Gog & Magog*. Antichrist was slayn & cast into the lake of fyre, in the end of the former chapter; wherupon he hath no part in this battel, neither shal the last affliction be raysed by him, as you falsly doo often avouch, but by an other that shal for a while survive Antichrist. And that you may understand how Antichrists persecution, shal not be most notorious in the doing of it: you must remember that Antichrists propertie is to invade with all guile and fraud, not with open and displayed flaggs. Therefore that he shal cary his matters with verie great silence, and privily, which be arts fittest for secret ambush, not that he should be espied of al. Moreover, when *al the earth should worship the Beast*, needs must the affliction be of the lesser part, and so not most notorious, Apoc. 13. 3. That which is doon by the most, is commonly counted to be doon by right; and to deserv no reprehension. Besides, his persecution is specially spiritual, which easily deceiveth the bodily sense and eyes: wherupon though it should not be so readily discerned, eyther when Antichrist shal come, or unto whom he shal first appear, or when his persecution shal begin: yet this maketh the thing it selfe no more doubtful and ambiguous, than it is uncertayn that the plague is the plague, because it is not evident unto al, from whence it first proceeded; or that a fyre consumeth & devoureth al things, because it is not found out, how first it began and grew. But howsoever these things have heretofore perhaps been more obscure: see now how much we have profited by this Apocalyps,

Apocalyps, by help wherof we are come neerer unto that beginning which you seek. For from hence we learne, that straightway after the Emperours were fordoon, *the woman fled into the wilderness, & a burning mountayn was cast into the Sea*, chap. 8. For then the barrs being burst, the Roman ambition could no longer be held in: then began error and superstition of everie sort, speedily to enter: then was instituted the Feast of the Invètion of the Crosse; and Confirmation made a new Sacrament, and that greater, as Bishop Melchiades would have it, than Baptism. Then al the neighbours in their order, strove who might most heap up new adulterate rites: until at length it came to the opening of the *Bottomlesse pitt*, at what time the whole infernal darknes broke out. Neither yet was this an end of the calamitie, but at last, by the Trident Council, *the two Prophets were slayn*, the Scriptures being killed, and their bare carcases cast out, as we have shewed, chap. 11. 9. wherupon soon also it came to passe, that by the Iesuits, the Masters of controversies, *the whole Sea of Popish doctrine, was turned into abominable & deadly putrified bloud*, chap. 16. 3. This is the uprising and proceeding of your spiritual persecution. The corporal also cannot now be hidd from anie: which beginning after the second uprising of the Beast, excommunicated *Leo Isauricus*; deposed King *Childericus*; warre with the Emperours; put some of them from their Empire; fell with noysoine signes upon the *Albigenses*, and almost quite destroyed them; would not helpe the *Greeks* against the *Turks*, unless they would first subject themselves to the *Latin Pope*; did break *Europe* with continual warrs, by setting the Princes together by the ears; burned *Iohn Husse* and *Jerom of Prage*; armed *Charles* the 5. against the *Protestants*; consumed manie Christians in France with flames, shewed the same crueltie upon manie in England: made that memorable massacre in Paris: set up the tormenting boucherie of the *Inquisition* in manie of his dominions: finally, which sent the *Spanish Navie* into England; invaded *Ireland* by force of armes: exposed the Realm of our gracious Queen, to the spoile of any whomsoever: and destinated her sacred persō unto death; her people, to the prey; and the whole nation to most cruel slaughter. These things are now known, and wil ere long be more manifest: but while the matters were a doing, they were dect and covered with so sayr a shew of piety & zeale for the house of God, that the injurie which was doon unto anie, seemed not so much to be hatred and persecution, as eyther the just defense of the Church, or punishment of the wicked. This publik knowledge therfore, which may be somewhat when the things are doon, but is very smal or none at al rather, before the yssue cometh; is no note of the persecution of Antichrist.

The third signe you make to be, the ceasing of the publik and dayly Church office and sacrifice, because of the crueltie of the persecution. I answer, it is here in speciall worthy to be observed, that this cessation shalbe not in one countrie alone, but universally in al: which both you urge in manie places, and reason dooth enforce. For if the Gospel must be preached before Antichrists coming, in the whole world, and that not figuratively but simply & properly so layd, as in your first Demonstration you pleaded: needs must the ceasing of al publik religiō, extend as farr, as the preaching did before. Therfore the cessatiō shalbe not onely in these known parts of the world, but in al lands also yet unknown, among the Tartars and Scythians, the Afians, the Indians, and al the Eastern Ilands, in the deserts of Africa, in the Southern continent, in al America, the new Zembla, & al those coasts under the North. Al which superficies, as by Geometrical reckning is manifest, consisteth of a hundred fourtie eight thousand thousand, four hundred fifty thousand, nine hundred and nine English or Italiā miles: which space if we will divide into the severall dayes of your Antichrist that shall reign three yerres and a halfe, he must travel everie day provinces that are a hundred seventeen thousand, eight hundred and eighteen miles over. Surely al Spaine and France, taking the whole length & breadth of them together, are very smal countreies unto the mesured portion of his everie dayes way: And shal he have leysure also to build a Temple, and sit therein? But, I pray you, shal he make this journey together with his armie, or himselfe alone? It may be, that as the Monk of Oxford, being carried by his familiar Divil through the aier, described in an Astrolabe the whole Northern Climate; so Antichrist may mount on some such like winged Pegasus, and may provide his armie such horses also, and then in every nation whiles he flyeth over the countreies, he may with the clapping of his wings onely compel true religion to keepe silence. It may also be, that he wil spare his own payns, and wil goe over the countreies by his Legates: yet I beleev he shall have ynough to doo, everie day to give commandements unto so large a dominion as he is to administer. But in this general and so deep silence of true religion, wher shal your Henoch & Elias be? shal not they oppose themselves; or shal they doo it in vain, out of whose mouth fyre cometh forth, consuming their adversaries? Apoc. 11. 6. But what doo I mean? Are you not ashamed of such monstrous opinions as these? Such strange fantasies are rather to be hissed away, than to be refuted by anie serious disputation.

But, say you, Daniel dooth plainly teach this point, chape. 12. in these words: From the time that the dayly sacrifice shalbe taken away, shalbe 1290 dayes, as the
angels.

Let the studious observe, that in the whole superficies of the earth, Archimedes his tetragonisme or quartering, hath the unity of a circle superfluous: wherby perhaps the true tetragonisme may be found out.

ancient Fathers doo expound it; and the meaning is, that Antichrist shal forbid all diuine worship, that now is exercised in the Christian Churches, and specially the holy sacrifice of the Eucharist. And experience testifieth that this signe is not yet fulfilled. I answer, that Daniel treateth of nothing lesse in that place, than of Antichrist. The Fathers that so expound it, wil have this number of dayes that is mentioned, to be of his reign: but inconsideratlie, as the words doe sufficientlie shew. For if these be the dayes of his reign, he shal make all publik religion to cease, before his reign beginn. For these dayes take their beginning, from the daily sacrifice being taken away; which therfore must needs goe before. Wherefore eyther these things perteyn nothing at al to Antichrist, or al those things are vayne which the Fathers mention of him, whiles they thrust al his tyrannie into the straights of so few dayes. Ther is no soundnes therfore in this their exposition: the true sacrifice which Daniel meaneth, is the dayly sacrifice, which was taken away before Antichrist was born; for it was taken away together with the Temple of Ierusalem, unto which it was tyed by the institution of God. For al this Prophecie is of the children of Daniels people, that is, of the Iewes, as the Angel speaketh in the first verse of that chapter. *Not so, say you, but this dayly sacrifice, is our sacrifice of the altar, which succeeded in place of that old.* Away with this dotage, and sacrilegious sacrifice, which neither Christ instituted, nor the Apostles knew of, nor the purer Church ever dreamed of. Should there be anie daylie sacrifice now in the Church, besides that of thanksgiving, & of a contrite hart, after that Christ in the midds of that week, as the Angel speaketh, abolished al sacrifice and offering? Dan. 9. 27. & c. Should not the sacrifice of himselfe alone, be the onely and perfect sacrifice: as the Apostle so often testifieth to the Hebrewes? chap. 7. ver. 27. But many are your blasphemies that from hence arise, neither to be stood on at this time. It is ynough for us in this place, that the ceasing of this sacrifice, is without the compasse of the 1290. daies: and therefore not rightly attributed unto Antichrist. But this place is sterile, and three notable points are gathered from it: *First, that Antichrist is not yet come whiles the daily Sacrifice dooth still continue.* I answer; you may as certainly conclude, that he is not yet come, because the Tēple of Ierusalem, dooth stil remayn whole. *Secondly, you say, the Bishop of Rome is not Antichrist, but most contrary unto him, seeing the sacrifice which he shal take away, this man most adorneth and defendeth.* I answer, Antichrist shal take away nothing lesse, than your sacrilegious sacrifice: than which, nothing is more contumelious against Christ. For if Christ profiteth them nothing, which bring in circuncision: they are fallen from grace, which bring in the dayly sacrifice, Gal. 5. 2. But yours, you.

will say, *is not the legal rite*. I answer, it is so much the more impious, in that it is merely humane and Popish. *Thirdly*, you say, *that the Heretiks of this time, are above al other, the fore-runners of Antichrist, for that they desire nothing more earnestly, than utterly to abolish the sacrifice of the Eucharist*. I answer, unlesse Satan had blinded your eyes; those whom you cal Heretiks and fore-runners of Antichrist, you would acknowledge them to be the fore-runners of Christ: forasmuch as of his great mercy he useth them, as the Spirit, of his mouth to destroy the Pope, who is by al tokes famously known to be Antichrist; and whom now verie shortly at last, he wil utterly abolish with the brightness of his coming, 2 Thess. 2. 8. But it is no marvel that you which count Antichrist for the Vicar of Christ: doe cal Christs true servants by anie name rather than their owne. And now it were to be wished, that Antichrist might no more attayn to the Saints by persecuting, than you have attayned to anie part of this question by disputing: for so, his persecution would be tolerable, as your disputation is intolerable.

*Chapt. 8. Against the fift Demonstration,
from the durance of Antichrist.*

THE fift Demonstration you draw from *Antichrists durance*, which you make to be but three yeres and a halfe. But seeing the Pope hath now reigned, you say, *spiritually in the Church, these 1500. yeres, neither can anie be named, that was counted Antichrist, which reigned precisely three yeres and a halfe; the Pope is not Antichrist: and therefore Antichrist is not yet come*. I answer, how vayn this opinion of three yeres and a halfe is, I have shewed by most firm arguments from the Scriptures. For if Antichrist have reigned from the time of Constantine the Great, unto this day, wherof the Apocalyps hath givē such demonstrations, as no Iesuit shal ever confute: then is ther nothing more frivolous, than that three yeres reign and a halfe. But the proper argument of this place, is to be taken from the things that follow, chap. 20. 6. whence playnly it is gathered, that some part of his reign shal dure a thousand yeres; for thus he sayth: *And I saw the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which worshiped not the Beast, nor his image, nor had taken his mark on their foreheads, or on their hāds, and they lived and reigned with Christ a thousand yeres. But the rest of the dead lived not, til the thousand yeres were fulfilled. This is the first resurrection. From hence it is evident, first, that Antichrists adversaries doo reign a thousand yeres with Christ, before the first resurrection. Secondly, that Antichrists subjects, that dyed by his tyranny, lay dead 1000 yeres. But ther can be*

no

no exposition against Antichrist, whiles yet he is not: neither is he able to hold his people dead 1000 yeres, unless his tyrannie should so many yeres endure. Therefore some part of his reign, is for 1000 yeres: a part, I say; for these thousand yeres, are not those whole 1260, dayes, but some part onely, as in their places is more apparant. But let us see, how you confirm those three yeres and a halfe. For this thing, you use six arguments. First from Dan. 7. 25. and 12. 7. Apoc. 12. 19. where we read, you say, that Antichrists reign shal dure for a time, and times, and halfe a time. For by a time, is meant, one yere; by times, two yeres; by halfe a time, halfe a yere. And that so John explyneth it, for in Apoc. 11. & 13. he confirmeth that Antichrist shal reign 42 moneths, which justly make three yeres and a halfe. And in chap. 11. Henoch & Elias are to preach 1260 dayes, which make up the same time. Neither dooth it less, that in Dan. 12. it is sayd Antichrist shal reign 1290 dayes, that is, 30 dayes more than John spake of: for John speaks of Henoch and Elias, which shalbe slayn by Antichrist, one moneth before Antichrist doo perish. I answer, first, that you unskilfully joyn Daniel in this thing with Iohn. For that time, times, & part of a time in Daniel, perteyn nothing to Antichrist, and to this time, times, and halfe a time in Iohn, save so farr as some similitude and allusion is between them. For that in Daniel is of a little horn; which is not the great Antichrist, whom Iohn speaketh of in this place. For he riseth up after the other ten horns: Antichrist is born together with his ten. Also, he gets dominion but over three horns: contrariwise Antichrist prevaileth over all his: as is shewed before, chap. 5. against your second demonstration. Secondly I say, that you plainly know not the account in nūbring the dayes moneths and yeres. For whereas you say, that the full and perfect yere of the Moon conteyneth 12 moneths, and everie moneth 30. dayes, as Augustine teacheth; that is not true. For such a yere of the Moon, should have 360. dayes: but the Hebrewes yere of the Moon, had onely 354 dayes, & some houres and minutes over; as at the Rabbines, Calendars, & Cycles of the Hebrewes doo shew; who are more to be beleaved in the computation of their owne time, than Augustine is, though otherwise a very learned mā. Wherefore, if you wil have these to be the yeres of the Hebrewes; three yeres and a half, wil make but 1239 dayes, which want 21 of the number in the Apocalyps. Moreover, when you make those 1290 dayes in Dan. 12. to be also of Antichrists reign; besides that which we have shewed in the former chapter, how it can no way be referred hereunto, see how great a new contrariety you make in the account. For neither dooth this number fall under the reckning of the time times and halfe a time, seeing it cannot be divided into three whole ones and a halfe; neither agreeth it with

Iohn,

Iohn, who numb'reth precisely 1260 dayes. But, say you, *this number is of the death of Henoch and Elias, whom Antichrist shal suruiue one moneth.* Vnto this I say, then Antichrist shal reign not onely *three yeres and six moneths*, as Ireneus saith expressly in the end of his 5. book: neither *three yeres and a halfe onelie*, with an exclusive particle, as Cyril speaketh, Cateches. 25. but a moneth over the number shal now be added, and for 6. moneths ther shalbe 7. Neither shal the *halfe of a time* prefigure six, as Ierom saith on Dan. 7. but seven. And thus, while you goe about to make Daniel & Iohn agree, you set the Fathers against them both. But let vs leaue these disagreeers, and draw the truth out of the true fountains. I confesse that the number of 1290 dayes, is not of Antichrists whole reign, but is ended at the death of the two Prophets, whose names I now stand not upon; & that Antichrist shal suruiue they two being slaine: but not one moneth onely, as you falslie suppose, but manie yeres, the number wherof we haue gathered elsewhere: which thing veritie is from hence manifested. For the two Prophets are kiled under the sixt trumpet, chap. 11. 8. 14. and Antichr. perisheth under the last, which comprehendeth 7 other plagues caled *vials*, under the last wherof, he is quite abolished. Shal therfore al the seven vials haue their effects in those your 30. dayes? So four daies shalbe attributed for the execution of euerie one: for they are not powred out al together, and confusedly: but the same order and course is kept doubtlesse in the executing, that is kept in the declaring. Wherefore, to let passe the five first vials, those *unclean Spirits* of the sixt, which come out of the mouth of the Dragon, of the Beast, and of the false Prophet, and goe forth unto the Kings of the whole earth, to gather them together unto battell; shal they effect al this in the four daies next before the last? We haue heard of Antichrists incredible swiftnes, going over the whole earth in so final a space of his reign: but greater shalbe the speed of these his ministers, who shal both suruey the whole earth in foure daies, and bring forth unto battell verie populous armies. Verilie this expedition is most expedite or soon dispatched: and such as onelie deserveth properly the name of an expedition. Doo you not yet perceiue how false, absurd, trifling, and mere ignorance the things are which you babble about these matters? When yow shal prove that the *seven last plagues* shal be al to be accomplished in 30. daies; we wil assent unto you that Antichrist shal suruiue the two slaine Prophets, one moneth onelie; as also that ther is an agreement of these numbers in Daniel and Iohn: in the meane while we wil determine that these two haue their diuers intendements, and doo not Prophecie of the same things by these numbers. Thirdly I say, although that whol indefinite space,

space did consist with most exact agreement, of those eyther moneths or daies; yet are yow never the neerer for obteining your purpose. For the question is, whether those *moneths* or *daies* or *yeres* be to be taken properly or no, not whither the account doo agree; which may agree alike, whither they be taken properlie or figurativelie: seing there is the same proportio in the type and the truth; though neither the type be the truth, nor the truth the type. How therfore doo you prove, that they are to be taken properlie? By *testimonie* you say, of the *Fathers*, some of which you bring forth in the answer to Chytreus, and the men of *M. ydenburgh*. I answer, those ancient Fathers are to be pardoned, that being ignorant of the event, thought they should hold fast unto the letter: but seing manie things are now made clear by the issue, whosoever dooth abuse the patronage of their names, to confirm himself in error, he shal procure on his own head just condemnation. Therfore you must eyther bring forth some thing of greater weight; or freely confesse, that that reign of 3. yeres and a halfe, hath no defense from these Scriptures.

Secondly, you prove it by this, *that the time of the Devil loosed, and of Antichrist should be verie short; as Apoc. 12. 12. Woe to the land and sea, for the Devil is come down unto you, having great wrath, knowing that he hath but a little time.* I answer, a little and indefinite time concludeth nothing at al, for a certain and definite reign of 3. yeres and a halfe: so that little help or none rather you get from this place. Moreover, that which you call the time of the *Devil loosed*, is the time of the *Devil bound*: who so soone as he was cast out of heaven, was cast into prison. For everie place is to him lothsome, & like a prison, without the assemblie of the Saints, among whom he most coveteth to converse, for greater oportunitie to his wickednes: wherupō the Lord saith, that the *unclean Spirit being cast out of a man, walketh through dry places*, as in which ther is no pleasure for his minde, Mat. 12. 43. & c. But these things we have made evident in explayning the Prophecie. Seing therfore the Devils prisonment is for 1000 yeres, & here that time is spoken of wherunto you will have *'Antichrists durance to be equal:* his reign shalbe much longer by this place, than you are willing to grant. But, say you, *how can so manie yeres be a little time?* I answer, if the words be rightly interpreted, here is no mention of durance, but of oportunitie. For wher you read, *knowing that he hath but a litle time*, it is properlie thus, *knowing that he hath litle opportunity.* So *καὶ οὕτως* properlie signifieth, noting the qualitie of time, nor the quantitie, wherby it is distinguished from *χρόνος*, as Ammonius sheweth. And reason convinceth that so it is to be taken in this place. If it should be understood *durance*, the Devil should be angry for the

B b b b

thousand

thousand yeres of his prison, (in which he liveth, by those words, as we have said;) as being bound for a lesser space than he would. Which how far it is from his disposition, his diligence night and day to destroy men, dooth sufficiently shew. The time therefore was longer than he desired, but the opportunity little: leav being now given him onelie over his own, who he had rather spare, and shew his crueltie on the elect. Wherefore this place is nothing to the matter, for many causes. The second is, Apoc. 20. 3. *he bound him for a 1000. yeres, and afterwards he must be loosed for a little time.* I answer, now in deed he speaketh of time; and therefore whereas before it was *καὶ πόσος* season, whiles he lay in bands; now it is *χρόνος* time, when he is loosed. But how say you, *shal this be true, if Antichrist shal reign 1260. yeres?* I answer, this is not the loosing of Antichrist, but of the Diuill; that his time is short, but Antichrists time long, who reigneth not onely when the Diuill is loosed; but also when he is bound; as Apoc. 20. 3. 4. *when the Diuill is bound 1000. yeres, whiles the Beast in the meane time is despised of the elect, but dominiereth over his owne, by his Mark, and other signes of servitude; as upon that place shalbe spoken more at large.* Thirdly you say, *because as Augustine and Gregorie dooreason, except that greivous persecuti on should be very short, many should perish, which are not for to perish, whereupon our Lord also saith, unless those dayes were shortened, no flesh should be saved, Mat. 24. 22.* I answer; this of Matthew, agrees not to the persecution of Antichrist, but to the affliction of Ierusalem. What flight shall ther be under your Antichrist, (such as there is mentioned;) when al the world shal plainlie obey him? Or what shal the Sabbath hurt Christians that flee? Or how shall new false Prophets have place, after your great Antichrist, who shal come you say, a little before the end of the world? how be it after that affliction, the Lord foretelleth that such, shal come a fresh: ver. 24. Therefore what names soever you pretend for this interpretation, ther is no firmnes in it. Moreover, if I should grant that this persecution is both Antichrists, and short: what is this for 3. yeres and a halfe? The Spirit said to the Angel of Ephesus, unless thou repent, I wil come against thee shortly, Apoc. 2. 5. Was that Angel punished within 3. yeres and a halfe? Therefore here is no probabilitye of Antichrists durance, but this your Demonstration is like your other. This also I wil tel you of in as word, though it pertaines nothing to the force of the argument, that you had rather speak amisse *manie should perish, which are not to perish*, then to say with the Scripture, *that they should deceive, if it were possible the verie elect.* For that which the Lord saith, *no flesh should be saved*, he spake of the destruction of the flesh, with greivousnes of the slaughter: not of the peril of salvation of soules.

Fourthly,

Fourthly you say, *Christ preached onely three yeres and a halfe; therefore it is meet also that Antichrist be permitted to preach no longer.* I answer, you are a notable disputer verilie. Wil you have Christ, to be a type of Antichrist? If it were so appointed, the agreement of yeres would perhaps be meet; but being as you mind, they directly crosse one another, it is rather meet all things should be contrarie; namely that Antichrist should reign very long, because Christ did it opelie in the world a verie short time. So also should Christs glory appear the greater in subduing this enimie: the longer that his tyrannie hath continued. Enemies doo not for themselves to imitate their enemies: and in manie other things they are quite contrarie. For as Christ was verie poor, so Antichrist is verierich: as Christ was a subiect, so Antichrist is a King: as Christ patiently suffred al injuries, so Antichrist studiously inferreth them: as Christ had not where to lay his head, so Antichrist aboundeth with so great wealth, as he is also able to carie the whore. Wil you require a similitude of yeres in these?

Fifthly, you say, *because the summe of 1260 yeres, which the adversaries doo appoint, can no way be applyed unto those words of Daniel and Iohn, a time, times, & halfe a time;* I answer; I have often already shewed, that we are not much to be troubled about Daniel. But what letteth, I pray you, the applicatio unto these words of Iohn? Because by a time, you say, without doubt must be understood some one number, as one day, one week, one moneth, one yere, one five-yeres-tide, one jubilee, one hundred-yeres, one thousand &c. I answer, but you without doubt are egregiously deceived: neither doo I thing that you wrote these things waking, but a sleep, or nodding. Doo not you see, that by this reason, you reiect not onelie the yeres of the adversaries, but even the daies and moneths which the Angel himselfe setteth? A time, you say, must be doubtlesse some one number, as one day, one week, one moneth, &c. Be it therefore one day, then times shalbe two dayes, halfe a time, halfe a day. Now have we the summe of three dayes and a halfe: where then shalbe the other 1256 dayes and a halfe? So let a time be one moneth, times wilbe two moneths, halfe a time, 15 dayes; al which ioyned together, make three moneths and 15 dayes; wil the 42 moneths be brought at length to these? But I will not aske too lowd least I be troublesome to your sleepy head: I wil whisper to you as low as I can, that a time of dayes, is not one day; but three hundred and sixtie dayes; times, are twise as manie, namely 720: halfe a time, 180. Likewise also a time of yeres, is 360. yeres; times; 720. halfe a time, 180. So a time of moneths, is 12. moneths; times, 24. halfe a time, six These things, when you are awake, think on, I pray you: and in the mean time dream sweetly those 3400. yeree which by your account you have wrung

out from your adversaries.

Sixthly, you say, the 7. times in Daniel chap. 9. are seven yeres; if they should be taken otherwise so manie dayes for so manie yeres, Nabuchodonosor had lived without his Kingdome two thousand five hundred fifty and five yeres. Therefore one time in Iohn, shalbe one usuall yere, and 2. times 2. yeres, and so forward. I answer, it is ridiculous to tie words alwayes unto one signification, except where certayn reason, and necessity doo constreyn. Daniel himselfe is sayd to have fallen on his knees three times in a day; I think you wil not have it that he fell on his knees three yeres in a day, Dan. 6. 11. And thus now you have disputed of Antichrists three yeres reign, as besides the bare names of some mé, which are not meet witnesses in this matter, you have nothing which may hold cyther you or any other Papist in this opinion: yea (I may say somewhat more and truly,) wherof you and al Papists may not wel be ashamed, which suffer your selves to be deceyved in so great a matter, with such leight and childish toyes. God grant; the truth be not now also shewed you in vayne, as it hath been heretofore. Ther remaineth one thing in this chapter to be considered, which you answer unto the argument of Illyricus, wher you say, that in the Scripture there is found under a & rightly sayd weeks of yeres, but not dayes, for yeres, or moneths of yeres: and that it is rightly called a week, because it hath the name of the number seven: but moneths and dayes are names of number, but of the course of the moon, or time of light. I answer, wher as first you say that dayes are not found for yeres: it is manifestly false. Saith not the Lord to the Israelits, according to the number of the dayes, wher in you serched the land; even fourtie dayes, you shal bear your iniquities fourtie yeres? Num. 14. 34. what can be plainer? Likewise unto Ezechiel, A day for a yere have I given thee: chap. 9. 6. But, say you, he wil not say, for dayes literally are meant yeres, but the dayes are truly taken for yeres, and they are sayd to be given for yeres, because they were a signe of yeres. O witt, worthy of Needling wort! A day is not a very yere; but onely a signe or signification of a yere: as if any ever thought a day to be a yere truly and properlie? Or if a day might signify a yere in Ezechiel, & other places, but might not in Iohn? But now let us hear the reason why a week may be of yeres, and not a day likewise: forsooth because a week signifieth number; a day not. To this I say, unitie indeed is not number; and a day answereth to unitie, and this verie subtilly. How be it we dullars doo think that number is the gathering together of unities; & that unities as such as is the whole it selfe which is made of the. Therefore as 7 dayes signify 7 yeres; so I pray you with your good leav, let it be lawful for one day to signify one yere: which if you wil let us obteyn at your hands; in thanks for so great a benefit, we wil grant your Pope a 40g lasting reign, even 1260. yeres

Chap. 9.

Chapt. 9. Against the sixth Demonstration:
from the end of the world.

THE sixth Demonstratiō is taken from the last sign that foloweth Antichrist, which shalbe the end of the world. If Antichrist, say you, had bin come long since, the world had been at an end long since; for he is to come a litle before the end of the world: but the world is not yet enaied: therefore he is not yet come. I answer, If that of Antichrists three yeres reign, had been certayn; this which you say, should have some weight: but forasmuch as we have proved that to be a vayne fiction, partly by taking away your reasons, partly by propounding such as you wil never be able to refute; the end of the world maie wel teach Antichrists end, but is of no force at al to demonstrate his coming, if we wil speake of it properlie. From the places by you cited, som perhaps may argue thus. The end of the world is conioyned with the end of Antichrist: but the end of the world is not yet come; therefore neyther the end of Antichrist. But what is this to the purpose? We make question of his coming, not of his end. You might have spared this labour; unless perhaps you thought these were to be prepared against a new battel, whē Antichrists case shalbe debated in hell. There this demonstration may have som weight, wher it shalbe certaynly known whither the Pope be perished, together with the destruction of al the world, or no. VVherfore the testimonies which you bring are quite from the purpose, and make nothing for the matter in hand. Yea what and if they prove not that end which you think? Then wil this your demonstratiō be altogether both without head and tayl. Let us see in few words, that we may also illustrate as it were by the way some obscure places; whose meaning it wil be verie profitable for to know. First you allege that of Dan. ch. 7. 9. *I considered the horns & loe an other litle horn came up, & three of the first horns were plucked away from before him. I beheld til the thrones were set up, and the ancient of dayes did sit & c. And afterwards explaining the vision, he saith, The fourth Beast shalbe the fourth Kingdome: and the ten horns are ten Kings, & an other shal rise up after them, & he shalbe mightier than the former, & shal subdue three Kings & c. And they shal be given into his hand for a time & times & halfe a time, & iudgement shal sit.* I answer, neither is the litle horn, the Antichrist, as we hav shewed: neither if he were, dooth his end lead unto the knowledge of that coming. But leaving these, let us weigh for what cause this is cited. From these words you would teach that the end should straightway folow that litle horn. But you ought to have considered withal the words after, in ver. 14. *& to him was give dominio & glorie & kingdome, that al peoples natiōs & tongues should serve him.*

B b b b 3.

That:

That is, he which shall obteyn the Kingdom, when the litle horne is destroyed, shall be an universal King, unto whom all nations shall obey. But shall ther remain a distinction of peoples, nations, and tongues, after the last end? yet is it more playne after, if plainer may be, in verse 27. *And the Kingdome, and amplitude, and rule of Kingdomes, shall be given to the people of the holy most High, whose Kingdome shall be a perpetual Kingdome, and all Rulers shall serve it.* VVher first it is to be observed, that the dominion of this Kingdome, shall be of the things under heaven: then, that it shall be the holy, Most-High; and finally, that all rulers shall serve this Kingdome: which things cannot have place in the heavenlie Kingdome. The thing, s thus; that litle horne is the *Turk*, who being at last extinguished, the Iewes converting universallie all of them unto the faith, shall have a perpetual domination, that shall dure until the coming of our Lord from heaven. For the litle horn in Daniel, is *Gog* in Ezechiel, who being slayn, the Christiana faith shall exceedingly flourish among the Iewes, as is shewed by that typical building of the Temple & new Citie. The same reason is of the new Ierusalem in this Apocalypse, after *Gog* is slayn, ch. 20. 21. These things we have partly taken out of the 16. chap. of the Apocalypse; partly they shall be explained hereafter more fully. And this is that which Lactantius writeth, lib. 7. chap. 15. *The name of Rome, saith he, wherewith the world now is ruled, (my hart is afraid to speake it, but speake it I will, because it shall come to passe) shall be taken away from the earth, and the Empire shall returne into Asia; & the East again shall have dominion, and the West shall serve.* The second place is Ap. 20. 4 *After this he must be loosed a litle time: and I saw seats, and they sate upon them, and iudgement was given unto them.* I answer, these things are farr from the last end. For they folow not as you think after the Divil is loosed; but these seats are placed during his imprisonment. Againe, there are 1000 yeres before the first resurrection; then they that first rise, doo reign 1000 yeres, as is expressly said ver. 6. Therefore these seats and this iudgement, which you suppose to be of the last end, doo goe before it 2000 yeres at least; such a stranger are you in these mysteries. Then to that which is alleged out of Dan. 12. *Blessed is he that waiteth and cometh unto the 1335 dayes, that is, say you, unto 45 dayes after Antichrists death, for then the Lord shall come to iudgment, and wil give the crowns of righteousness to them that overcome.* I answer, as touching this place, we are to explain it after, chap. 20. 11. and it may be one day we will take in hand the full handling of it. In the meane while let us know, that the destruction of Antichrist properly so caled, is not here handled, nor our Lords coming to the last iudgment, which shall not make all blessed upon whom it cometh, whē manie shall desire that they
in ay.

may be covered by the mountains from his sight: but the fulfilling of the Jewes, where Daniel layeth his Prophecie, neither doo anie Prophecies go further.

Fourthly you come unto Mat. 24. *this Gospel of the Kingdome shalbe preached in the whole World, for a testimonie to al nations, and then shalbe the end be.* I answer, here is no mention of your Antichrist: and again, the end in this place, is the end of the Jewish politie, not of the world, as I have shewed ch. 4. against your first *Demonstratio*. But you add the words following; *Straightway after the tribulation of those dayes, the Sun shalbe darkned, and the Moon shal not give her light, and then shal appeare the sign of the Son of man.* I answer, neither dooth these make anie thing for Antichrists destruction to be ioyned with the end of al things, seeing they speak not of him at al. Yet that wee may see the interpretation of the words, let us discusse them a litle. VVith one consent, as I suppose, it is applyed unto our Lords last judgment. But this Apocalypsis teacheth both to think and to speak more distinctly of this thing. For from hence we doo understand, that the Lords coming which is yet to be hereafter, is twofold; the one spiritual (so named for excellencie,) in the calling of the Jewes; the other corporal, at the general iudgment. And that coming in Mathew, seemeth to be spiritual, which is in deed described to be most glorious and powful, by the corporal furniture; as that which shalbe both a clear resemblance and as it were a certayn pawn therof, & also no change shal afterward come between, which may make the corporal to appear as new. And that thus the thing is, may easily be perceived, if we mind how the Disciples in the beginning of the chapter inquired of the end of the Temple, of the Lords coming, and the end of the world. VVithout doubt under Christs coming they comprehended the restoring of their nation: and therefore after the Lords resurrection, supposing that this was the coming which he had give them hope of; they aske him agayn, *Lord wilt thou at this time restore the Kingdome to Israel?* Act. 1. 6. But Christ answering, and by a continued order prosecuting the things to come, teacheth first the destruction of Ierusalem, and dissipatio of the Jewes: then he annexeth the rest of the course of things, neither anie where mentioneth he anie restoring, before this his glorious coming. Therefore it must eyther be conteyned in this his appearing, or ther wil be none: which opinion, if the Disciples had in mind conceived by this answer, surely they would not have nourished any expectation of a Kingdome afterwards. Besides, a tribulation next goeth before this coming, for so he saith, *immediatly after the tribulation of those dayes, the Sun shalbe darkned; and then shal appeare the sign of the Son of man &c.* But before his corporal coming,

coming, no such tributation shal goe immediately before. For after the caling of the Iewes, and the new constituted Church, God wil wipe awaie euerie tear from their eies, and death shalbe no more, neither shal mourning, nor crying, nor sorow be anie more, for the former things are passed away; Apoc. 21. 4. VVherfore that coming is not corporal. It may be also that hath some force, which he saith that *the signe of the Son of man shall appear*; as if purposely he would distinguish between this spiritual coming, and the corporal following. Hereunto pertaineth; that those words *All the Tribes shal wail &c.* Apoc. 17. we have there shewed to belong unto the Iewes; and that this *wailing* is of repentance, which wilbe too late at the corporal coming. Thus much breifly touching the meaning of these words: which though they help your cause nothing, how euer they be taken; yet was it not impertinent by the way to seek out the truth that is hidd in them.

Therefore I answer unto that Theff. 2. 8. *Then shal the wicked man be revealed, whom the Lord shal slay with the Spirit of his mouth, & destroy with the brightness of his coming*: theris the same meaning of this coming, that is of that in Mathew. At the caling of the Iewes, when he shal give a most bright resplāce of himselfe present in the Church, shal Antichrist utterly be destroyed: as we made playn in the former chapter. For after the throne of the Beast is darkened, the way shalbe prepared for the Kings of the East; that is, the Iewes shalbe caled straight after Rome is destroyed. For shee onely hindreth this ioy. Then, after the Beast and False Prophet and Drago are cut off; that is, after the Bishop of Rome, and the Turk be extinct (as after shalbe shewed more at large;) the mysterie shalbe finished, and the ful caling performed, Your Pope, whom you, Bellarmine, boast to be the head of the Church, shal neither be head nor foot in the holy congregation of the children of God. And now see how farr these mountayns are under heaven; whose tops, you standing a farr off did think, were hidden among the stars.

The last place is 1 Iohn. 2. 18. *Children it is the last hour, and as you have heard that Antichrist cometh, even now ther are manie Antichrists, whereby wee know that it is the last hour.* I answer, what Iohn here concludeth, we easily see and acknowledge: he proveth that it is the last hour, because then manie Antichrists were come. For Antichrist should come in the last hour. VVhere is to be observed, that Iohn alluding to the parable of the labourers, Mat. 20. 6. of whom some were hyred about the eleventh hour: compareth al this age from Christ until his last coming, unto this last eleventh hour. Then, that he saith this noysome age shalbe of Antichrist, whom he putteth

putteth not off unto the last minute of this howr, but deferrs him to some indefinite space therof. These things dooth Iohn truly, holily, agreeably, to his other writings. But what must you needs conclude from hence, who wil not have Antichrist to be yet come? Even thus, and no other way: He that shal come in the last howr, he is not yet come; Antichrist shal come in the last howr; therefore he is not yet come. I bring it into form, that you may see your usual manner of reasoning, and be ashamed. Your syllogism walks on fowr feet. In the major, by the *last howr* you understand some litle space, to weet, 3. yeres and a halfe before the last end: or otherwise, if it comprehend al the time from the first coming to the second, the proposition is most false. In the minor, *the last howr* is taken in the sense that Iohn useth it, for the whole time of grace, until Christs second coming: or if it be taken more strictly for 3. yeres and a halfe, it is a foolish begging of the question, and Iohns authoritie is pretended in vayne. You bring a similitude to illustrate Iohns argumēt, namely that he speaketh of Antichrist, as one may doo of the Sun, whose beams when it ariseth he calethe the *Sū*, and that so his argument is firm. *Even as one may reason of the last howr of the night, the Sun riseth in the last howr of the night: the Sun beams doo now lighten the ater; therefore this is the last howr of the night.* I answer, the similitude is fitt y-nough for the significatiō which the Apostle useth: for alwaies in the same howr the Sun beams and the Sun it selfe are seen. Wherupon he that maketh al this last age, *one howr*; dooth not amisse, to mention his fore-runners in the beginning of it. But you that make the last howr to be 3. yeres and a halfe: what help cā you have by the similitude of the Sun & beams? For if you part the howr into sixtie minutes, Antichrists forer-runners doe come before him no more than 2 10. yeres. What are these few yeres, un-to the 1500. yeres, in al which you grant Antichrists beams have been cōspicuous, and yet hitherto he hath not appeared; and when at length he shall appear, he shalbe to be seen but 3 yeres and a halfe? How unlike is he to the Sun? And how unlike are his ministers to the beams? The beams goe scarcely halfan howr before the Sun; which straightway arising yeildeth it selfe to be seen 12. houres: but these forerunners of Antichrist doe glister 1500. yeres, and Antichrist him selfe is not yet appeared; and when he shal be come, he shal not shine one minute in respect of that space. If therefore Antichrist be answerable to his forerunners, as the Sun is to his beams: he must needs be come now many ages since, seeing his fore-runners shined in Iohns time. Take heed hereafter how you have to doo with the Sun. This *Delus* as his māner is, hideth not vices, but discloseth them. At last, from scriptures you descend to the consent of Fathers, and the cō-

Cccc

fession

fession of adversaries. They with their consent will help you nothing, who al of them verily, if they were this day alive, would with like consent acknowledge that in manie things they erred. I confesse also, that our men doe think Antichrist shal reign til the worlds end: but I pray you, let them have place to change their minde, when they are taught better. In things not yet sufficientlie found out, they think it sufficient to insist in the footsteps of other men: but when they shal see the truth, (to whose voice alone they know for to hearken,) shine from another part, being confirmed by most sure arguments and use, you shal perceive that they departing from you, will leave you naked, of whose confession you now doe boast.

These things thus finished, you come to the insoluble Demonstration, fetched partly from Antichrists three yeres reign, and partly from the worlds dissolution conioyned with his death. *Antichrist, say you, is not yet come, neither is the Bishop of Rome he: because straight after Antichrists death, the World shalbe ended; and Antichrist shal not live, after he hath appeared and begun to reign, but three yeres & a halfe. And the Pope hath reigned now with both words in our adversaries iudgement above 500. yeres, and yet the World dwureth stil.* I answer, I trust I have already sufficientlie manifested, that that first point, to wit, that the world shal end straight after Antichrists death, is not with anie competent reason by you confirmed; but that the scriptures alledged, doe speak an other thing, farr distant from the last end. Then that the second point also, viz. that Antichrist shal live but 3 yeres and a halfe after he hath begun to reign, is in the former chapter convinced to be most false: and to be nothing els but the efficacie of error, to deceive them which beleve not the truth, that at last they may perish in eternal destruction. And therefore that which you gather from these rotten foundations, viz. that Antichrist is not yet come, and that the Pope of Rome is not he; is most vayn. Seing albeit the Pope hath reigned with both swords above 500. yeres: yea and to yeild you more, hath fulfilled 1300. whole yeres: yet nothing letteth it him from being the Antichrist; nay he is the more convinced by this to be the wicked man; as we have shewed by undoubted reasons, grounded on sure and tried principles.

Chapt. 10. Of Antichrists proper name.

THE fourth cheif point comprehendeth two disputations; one of Antichrists proper name; another of his mark. His proper name, by all mens joint consent, is gathered from that number chap. 13. 18. *And his number is 666.* And this we have shewed in handling that place to be no other than *Latinos*, it being plainly confirmed by use, and the agreement of all

of al things. And surely Irenæus manie ages agoe, (whither led by conjecture, or that he had so received from others, the auditors perhaps of the Apostles,) wrote that it was verie like to be this name. His words hereof are these; *But the name Latinos also hath the number of 666. and it is very likely, because the most true Kingdome hath this title. For the Latines are they that now reign, but of this we wil not boast.* Thus writeth he. I confesse Irenæus resteth not in this name, but supposeth *Tuan* to be more worthy of credit: yet his conjecture of the Latin Kingdome, came neerer the mark thā he weened. And because you feel your selfe pressed with his authoritie as with a great preiudice; you thought it best first to weaken that; and therefore his conjecture, you say, is at this day nothing, because the Latines doo not so much reign, as the Turks, Spaniards, Frenchmen. I answer, this your instance is altogether nothing. For it is not needful that the Kingdome of which Antichrist should spring, should alwayes be most mightie: but it is ynough if it have been so some long time; as the Latine was after Irenæus for many ages. Antichrists Kingdome shall be weakned by litle and litle, before the absolute and last waisting, until at length it be utterly ruinate. Wee have heard that *Jezebel should be cast into a bed of languishment, chap. 2. 22.* And have you not read afterwards that *Babylon is fallen, is fallen: chap. 14. 8.* That the *Worshippers of the Beast were made botchie; his throne darkned; that Antichrist himselfe with his, should gnaw their tongues for rage: chap. 16. 2. 10.* Finall, that the *Kings should forsake the whore, make her naked, eat her flesh, and at last burn her with fyre, chap. 17. 16.* Have you not, I say, read these things; and doo you require notwithstanding that Antichrists Kingdom should flourish unto the last moment of time, even as it did in former ages? Certainlie you take for defense, that which most of al killeth your cause. For unlesse the Roman Kingdome were fallen at last from the highest top unto this so low a step, it should not be Antichristian.

Secondly you object, that *Latinos*, for to signifie the Roman, is not written by a diphthong *ei*, but by simple *i*, & then it makes not that number. I answer: Irenæus doubtlesse knew the orthographie of the word, as wel as Bellarmine. He would never hav said it was very likely, if so be the iust writing of it had disagreed frō the iust account. And he that so exactly warneth of the name *Tei*, laying that the first syllable is writte by the 2 greek vowels *e* & *i*: could he not see what *Latinos* needed for the true orthographie? And wheras *Latinos* is at this day writte by single *i*? you need not, I trow, betought that *lōg i amōg* the *Romās* was wōt to be pronouced lik the diphthōg *ei*, & had litle e included. So Cic. wrote *Bini* in latine, for the greek *binei*, lib. 9. Epist. unto Papyrius Pat. in the Ep. which beginneth thus, *amo verecūdiā*. Cccc 2 And

And we at this day both pronounce and write *Celeberrimi, Vis, primus, Capitiu*: which yet are found in ancient Inscriptions, *Celeberrimes, Veis, presmus, Capitiu*. Although therefore we now write *Latinos*, yet is it not to be doubted but of old it was written by a diphthong, as Irenæus hath it without anie hampering. So the ancient Greeks doo indifferently expresse the Hebrewes great *Chnik* or *I*, sometime by single *i*, sometime by *ei*: wherupon in that complaint of Christ *Eli, Eli, &c.* some write it *Elei, Elei*, as Iohn Drusius hath observed. This therfor which yow object about the writing, is feight, and of no moment at all.

Thirdly, you say, *Antichrists name should be proper unto him, and most usual: for it must be shewed for a sign of al that buy or sell* And no Pope was ever caled by this proper name *Latinus*, neither doo they commonly cal themselves *Latines*, but only *Bishops* or *Popes*. I answer, Experience in deede dooth very wel satisfy this argument. But, say you, *Latinos* is not the proper name of any Pope. Wel then, let some Frenchman or Spaniard, or German, or any other, take to himselfe the name and authoritie, eyther of the Latine Pope, or Latine Bishop, or Latine Patriarche; (for *Latine* is not a noun *substantive*, as they say, but an *adjective*, to which some thing must needs be ioyned;) the Bishop of Rome, I trow, wil be nothing angrie, who loofeth nothing by a common name. Or rather wil not the Antipapal warr be renewed: the Romā cursing the mā with al execrations, who shal challenge that which properly pertaineth unto his seate? So farre therefore is it, that this name is not proper to anie Pope, as it is proper to al, for the time they hold the chaire: seing Antichrist is a succession of Bishops, not a singular person, as is shewed before. Neyther are Forenames & Surnames onely proper; but whatsoever noteth out a thing plainly, distinctly, certainly, and truly, is to be counted a proper name. Vnlesse perhaps you onely can not tell who is the Greek or Syrian or Egyptian Patriarch, because none was ever caled by these proper names? Againe, the same use may teach, how this name is shewed of al for a sign. For let ther be some one of us, with yow Papists, and let him openly declare himselfe to be an enemy of the Latine name, religion, Empire; shal he sel anie thing among you, unlesse it be his head? Or shal he buy anie other thing then a sure gibbet? The Greeks are for a proof, of how great moment this name is; which could receive no comfort from these of the west, before they acknowledged this name, and subiected themselves to the Latine Pope: as we shewed before, chap. 13.

Fourthly, you say, *there are innumerable names which make this number*. I answer, this name is not onelie to be iudged by the number, but also by al properities ioyned together, which the Spirit hath fixed as railles, to describe

cribe the greatnes of it. For ther must be such a number of 666, as should make a numerable and famous name, at that time whē this Prophecie was given to Iohn: which notwithstanding for the Churches good was not then openly to be divulged, least it should procure unnecesarie peril: and finally, by which men which take the marke therof, are receivd unto mutual traffique. That this is the true and natural description of this name, we have learned from Apoc. 13. 18. as upon that place we shewed: & now if al these properties doo agree to innumerable or manie names, let them be al oflike account. But seing neither *Teitan*, nor *Arnoumai*, nor *Lampetes* or other of like sort; nor *Martin Luther*, nor *Luther*, nor *Dabbidh Cithraiu* David Chitræus, nor *Saxoncios*, or anie other like fiction can be fitly applyed unto that purpose: needs must Latinos, not onely for the convenience of the number, but for the agreement also of al the properties, be counted the onely and true name of Antichrist.

The last refuge and insoluble argumēt is, *that men doo yet strive with great controversie about this name: for if, say you, Antiehrift were come, and the Bishop of Rome were he: his name would be certainly known: for al Prophecies whē they are fulfilled, are made most certayn. Christs name noted of Sibylla by the number 888. was hidd from al, before his coming: but after he was come, al controversie was taken away, and al men plainly know that he is caled Iesus.* I answer, that is false which you simply & absolutely doo avouch of the clearnes of Prophecies after they be fulfilled. The Prophecies in deed are clear, when they have their event, but unto them whom they concern, and whose eyes God openeth: as for the unbelievers and the other wicked multitude, they continue darke and obscure unto them, no lesse when they are fulfilled, than before. For why doo the Iewes deny Christ to be yet come, when so many ages sithens, the thing hath been performed? Why did they not acknowledge *Elias* in the person of the *Baptist*: whē as that of *Malachie*, pointed at him evidently with the finger? Ther is no doubt, but *that abomination of desolation* which *Daniel* foretold, and Christ biddeth so diligently to be considered: was fulfilled in the destruction of *Ierusalem*. But doo all even Christians agree, what this *abomination* was? As for *Sibyll*, her *Acrostik* verses might have taught, what this name should be. Yet the Iewes doo neither beleev *Sibyll*, neither wil they have the name *Iesus* fitlie to agree unto that number. They strive about the orthographie, (as you erewhile did for yours;) they take away the last letter, writing the name unperfect and maymed *Iesu*: or if they grant the letter *Ain* should be joyned thereto, yet they ask by what realso the Greek *Sigma* is put in the place therof; seing otherwhere it is wont to be expressed by *A* or by *N*. Doo

Cccc 3

you

you see then how vayne & frivolous this argumēt is? Doo you, for to *proo* that Antichrist is not yet come, afford help to the Lewes; that withal you may evince, that Christ is not come neither? But it suteth wel, that Christ should be oppugned, & Antichrist defended, with the same arguments. You cannot, Bellarmine, whiles you ar environned with the thicke smoke of the pit, behold with pure eyes the *Angel of the bottomlesse pit*. You must goe forth into the wildernes with Iohn, from out of the vapour of the infernal cave: & then wil al things appear unto you clearly.

Chapt. 11. Of Antichrists Mark.

IN what things the *Mark of the Beast* consisteth; I have largely declared Chap. 13. 16. 17. Against which Bellarmine objecteth two things; one from the *text*; another from the *antiquities of the signes* by which we define the mark. From the *text* he gathereth four things. First, *that the mark shall be one, not many*. For alwayes, saith he, the *Scripture speaks in the singular number*, as wel of the mark, as of the name, and of the Number of the name of Antichr. And therefore seeing the adversaries doo make so many marks, as the orh of sealtrie, the Priestly unction, the profession of the Roman faith &c. they know not what mark it is. I answer: that which you say of the singular number of the Mark, is verie infirme; seeing Aretas, the Compl. edition, and some other copies of no suial authoritie, doo read, *that they might give them χαρακματα, Marks, or Characters*: ver. 16. Neither is that by reason of the multitude which receiveth: forasmuch as the same copies with one consent doo expresse the *seal of God* in the singular number, although they speak of many; as they which have not the seal, τῷ σφραγιστῇ, not, the seals, chap. 9. 4. Moreover, is it strange unto you that any multitude should be signified in the singular number, and contrariwise, one thing in the plural number? But the name and number of the name, you say, are singular things. Be it so; surely by like reason you might conclude that *Musriayn* is of the form singular, because *Put* and *Canaan*, with which it is ioyned, ar of that form: Gen. 10. 6. Who ever urged this, that al words should be of lik force, which ar rehearsed in any one sentēce? But, if Grammar perhaps wil not satisfie you, yet Logike wil constrein you to rest; which teacheth that a mark or character is one in the name, but manifold in the thing. For a mark is that which necessarily al must receiv, ver. 16. but it is necessary that al receiv, eyther the mark properly so caled, or the name of the Beast, or the number of his name, ver. 16. Therefore these al ar marks; & that which is universally caled a mark, ver. 16 we now perceiv cōteyneth moe kinds, & that you falsly affirm the marke to be one.

Secondly

Secondly, you object, that *the mark is common to all: the oth of fealtie, and Priestly unction, is off few*: I answer, the mark is twofold; the one general comprehending in it al the other ensignes of the Beast: the other special, a part & member of the former. For that which is first caled a *mark*, ver. 16. is distributed into three members, ver. 17. namely, into the *mark*, so caled by the name of the whole; the *name* of the Beast; & the *number* of his name. Now then see how finely you reason. The mark is common to all: the oth of fealtie is not common to all: therefore it is not the mark. In the major, the *mark* is taken generally: but then nothing can be concluded therupō, but that the oth of fealtie, or priestly unction, & such like, is not the general marke: which I easily grant. Or if it signify a special mark; the proposition is particular, and so the whole reason, is without reason. After the same manner one may prove that a man is not a sensible creature. For a sensible creature is a thing common to al that have sense; a man is not a thing common to al that have sense; therefore, no sensible creature. Of all the flours of Logik, you seem most to delight in Equivocations: which you use so often, as if you relished nothing, that is not seasoned with this salt.

Thirdly you say, *the mark may be caried indifferently in the right hand or in the forehead: but the oth, unction, profession, &c. belong not to these parts: & therfore are not marks*. I answer, by your sport you make your selfe a sport most of al. Surely no sober man, when he seeth the mark to be caled by a borrowed speech, would require the places on which it is imprinted, to be taken in their natural signification. We read that *the elect were sealed on their foreheads*, Chapt. 7. 3. Think you ther was some very brand marke set on those parts of their face? So Ezechiel saw the godly of Ierusalem, *signed on their foreheads*: yet no man ever beleaved, that the men, (*excepting in the type*) wer painted with a verie ynken mark, Ezek. 9. 4. The like borrowed speech is here of the forehead, & hand, & mark. The *forehead* is the bold & open profession: the *hand* is the stout and diligent labour: for the performance of both of these to the Bishop of Rome, everie of his servitours according to the condition of his place, is bound by *mark*. Whereupon this mark is not seen onely in the *knees*, as you would prettily frump our men: but, that you maie the more marvel, even whiles your selfe in time past ware a cowl on your shoulders, you openly shewed by the mark on your forehead, whose beast you were.

Fourthly, you say, *in Antichrists Kingdome no man should be suffered to buy or sell unlesse he shewed the mark, or name, or number of his name: but many of the Popes dominion doo buy and sell, which have not yeilded the oth of fealtie, yea in the Citie of Rome it selfe, as Iewes &c.*

I answer

I answer, the necessitie of the mark for mutual traffique, is required in the subiects onely; not in strangers, such as the Iewes are esteemed. For who iudgeth them that are without? But if any that is caled a Christian should shew his mind to be alienated from the Pope of Rome, he can no otherwise traffique among you, than by procuring to himselfe the danger of his head; as we have shewed more at large Apoc. 13. 17. The words therefore of the text, have not yet refuted these which you call trifles: but plainly doo confirm them to contein one true meaning.

Your other reason is wherby you prove that *al these signes are more ancient than Antichrist*. Which that it may the more distinctly be understood, we are to know, thar Antichrists time is two fold; (for this summarie division is now ynough.) The one, of his first rising, wherby he is *the first Beast*; the other, of his second rising after his head was healed, wherby he is *the second Beast*. Now the *Mark* is the ordinance of this second Beast, within whose borders it is conteyned, though the foundations were layd before: which began then to get it force, when the Romish ceremonies were obtuded on the Churches, and al were constreyned to undergoe the yoke of them. Wherupon that which you bring of certain rites, is altogether from the question in hand. For the antiquitie of these rites is not now dealt with al; but the time when first they were used for a sacrament of Romish obedience: which you shal not find to be before the birth of the second Beast, if you wil cast a true account. For wheras in the first place you mentio the *Chrisme of Baptisme*, we acknowledge the superstition therof to be ancient; yet Sylvester the Roman, put to it some new thing, not necessarilie used in other Churches; til Augustine the Monk the Roman Apostle about the yere 600. cōpelled the Brittans to administer Baptism after the Romish manner, and to receiv the books of their other ceremonies. Con. Rom. 1. Can. 5. Innocent. 3. Decret. Epist. Beda Histor. Angl. lib. 2. cap. 2. And this Mark once received, the age folowing also imprinted deeper, & propagated larger through al Germanie by meanes of Boniface the Englishman, who stablished the Romish rites everie where, and remooved out of their places manie godly and learned men, that somewhat resisted the same. What should I mention other countries, of which it is now sufficientlie known to everie one, both by what beginnings and proceeding at last al were branded with the same marks?

Secondly, for the name *Catholic*, we confesse the Romish Church was in old time Catholic, (so farr as this nam cā agree to a particular Church) whiles integritie of doctrine flourished in the same: and therefore was not amisse by the ancient Fathers often so caled. I confesse also, the first declin

ing

ing of this Church not being wel perceived, and Augustine, Victor Vticensis, & others spake honourably of this Church. But what is these mens commendation, to excuse the Antichristian lofynes that folowed? It is one thing to be *Catholick*; another thing to be the *only Catholick*. The first, holy men acknowledged because of the consent of holynes: this other, the later Popes chalenged as proper to their seate, after that they could suffer no man, except they had him bound unto them by some sign of servitude. Then boasted they impudently, *that it was necessarie to salvation, to be subiect to the Church of Rome*: Bonifac. 8. Extrav. de Majorit. & obed. tit. Vni, unam sanctam: and that *he was an heretik, which denyed the authority and prerogative of that seat*: Nicolaus to the Bbs. of Millain, Distinct. 22. Omnes. Which verie thing you chant at this day to the world: but a thing never heard off before, til the Beast came foorth with his branding yron. You ar wont foolishly to skip, at this word *Catholick* so often as you meet with it, as if it were your peculiar ensigne: but bring forth anie one place of anie approved and sufficiēt author, that made Rome a square and rule of faith, so as your Popes sacrilegiously arrogated to their seat, after the rising of the second Beast, namely after the yere of our Lord, about 600. And if you can not, then acknowledge eyther the *Mark*, or at least your owne lamentable obstinacie.

Thirdly, you say, *the oth of fealtie is found in the time of Gregorie*, lib. 10. Epist. 31. I answer, miserable is your want, Bellarmine; who were necessarily bound to insist in the first degree, before the rising of the second Beast. Could nothing be produced more ancient, wherby you might put the thing out of cōtroverisie? But neither dooth this oth profit you any thing; seing it was not compelled, but willingly offred; nor of anie universal order receiving authoritie to doo a thing, but of one schismarick asking pardon, and returning to the communion of Rome. Wherupon it was not the *Mark*, so much as a kind of resemblance and image of it to come soon after. In creating of Bishops, I find no oth more ancient than that of Boniface, about the yere 726. after that the second Beast was risen up. And in ordeining of the civil Magistrate, none before that of Otho the first, in the yere 912. Shew you something before, or confesse that this sign, wher in the chief force of the special mark is conteyned, came not abroad, before the second Beast had brought it forth.

Fourthly, you say, *Gregorie Nazianzen mentioneth the anoynting of Priests*. I answer, Nazianzen speaketh not properly but figuratively. No writer of that age, makes mention of that ordinance of Anoynting. And Innocēt 3. takes away al scruple, who plainly cōfirmeth that the Greeks used not

D d d :

this

this manner of Anoyting in ordering Bishops, before his time. For so Decret. Epist. lib. tit. 15. he writeth to the Patriarch of Constantinople, of a certayn Branditribarense Bishop, who in his consecration had not received the holy unction as he caeth it. *Because, saith he, With you, Bishops are not wont to be anoynted when they are consecrated: We have commanded that to be supplied in him, which he wanted, causing his head and hands to be oynted With the holy Chrisme, by the Bishop of Alba, two Bishops moe assisting him, according to the Ecclesiastical manner.* Whereupon afterward he exhorteth also the Patriarch himselfe, that he would likewise be anoynted. *We warn therefore, saith he, your brotherhood, and diligently exhort, that you also receive the sacred unction, that you maie want nothing to make up the sacrament: and when you are anoynted With the holy Chrisme, that you likewise anoynt your Archbishops and Bishops: & by them cause the hands of the Priests to be anoynted With the blessed oil: that in ordaining Priests and consecrating Bishops, you maie keepe and cause that manner to be kept, which the Apostolical seat observeth.* Thus wrote he: By which it is manifest that neither Patriarch nor Archbishops nor Bishops nor Priests received any oincting in their ordination: til the Romish mark came unto them. Which also might be understood by Nazianzens words, who speaketh no otherwise of the Priests oil, than of the use of the talents, of the care of the flock, and of the oil of perfection: which are all spoken figuratively.

Fiftly, you bring forth, *the sacrifice for the dead, and the worshipping of Images:* of the beginning of which impieties ther is no need curiously to dispute. VVhosoever was the author by whom first they tooke place, they became the symbols of Rome onely, after that she would have them exercised by her onelic authoritie. For when she had bereft Leo IIsaurus of the Empire of the VVest, for being against her Idolatrie, she made manifest unto all, both what her marke was, for which she so egerly contended, and with how great perill men did refuse to receive the same. Of these signes therfor, some indeede are before the *second Beast*, in the beginning of their superstition: but in force of binding to Rome, they be eyther al equal, or in age a litle after.

But because to the former marks we have adioyned the numeral name *Latinos*; least perhaps you should here object the same thing which you doo in the other, I wil speak of it a few words. This name is most ancient: who knowes it not? which notwithstanding lay dead for many ages, til the Emperours translated their seat to Constantinople. Then it somewhat revived, and began to be famous; as appeareth by Epiphanius in his book *De mensur. & pond.* speaking of the Romans, *which are not stil called Romas,* saith

saith he, *but Latines*. But this name was not yet so commonly used, or so obtruded on the Churches, as to have the dignitie of a mark. VVherupō Socrates, Theodoret, Sozomen, Evagrius, doo use the same very sparingly, or no where rather, to my remembrance: but so often as they speak of Rome, they cal it *Old Rome*, & the Provinces they distinguish by the names of the *East* and *West* onely. But after when at length the second Beast turmoiled al things, and a partition of the Empire was made, & limits were appointed, by Nicephorus of Constantinople, & Charles the Great: then did the name of the *Roman* Provinces remayn in the Eastern countries: & the VVestern were by a common name caled *Latin*; as appeareth by Zonaras, Nicetas, Gregoras, and Chalchocondilas. Neither was it ynough thenceforward for the Greeks to submitt themselves unto the *Roman* Patriarch; (for they chalenged this name of *Romans* to themselves;) but now the chieftie was to be yeelded unto the *Latin Bishop*, or Bishop of *Old Rome*; or otherwise no reconciliation could be made, as appeareth by the Council of Lions, under Gregorie 10. However therfore these and many other superstitions were in use many yeres, before Antichrist was known to the world: yet after they were made bonds to tye men for to defend the errors of the Church of Rome, then put they on the nature of *Brands & Marks*. These things doo you dispute against the true *Mark*, stablishing rather our opinion by your empty oppugnation, than doing it the least hurt. But what *Mark* doo your selfe now feign unto us? forsooth *some positive Mark which Antichrist should devise, but what it is, shal not be known until he come*. I answer; if it be a positive mark, and al must receive it, as the Spirit evidently saith; then Antichrist must eyther goe to all, or at least must cōpell al to come to him. VVhither of the two we make it, here wil comē againe that admirable journey into al lands in his three yeres space & a litle more; of which we spake in the 6. chapter of this Refutation, against the *publik persecution*. Or though the performance hereof be committed to his Legats: ther wil, I belev, be more travel and busynes, than can be dispatched in so litle a space.

Chapt. 12. Of Antichrists generation.

TOUCHING the generation and stock of Antichrist, you rehearse the opinions of certain Fathers; *some of which, you say, are erroneous, some probable, other some sure and certayn*. Erroneous are the opinions of the Author of the treatise of Antichrist, among the works of *Augustine*, of *Hippolitus Martyr*, of *Origen* and *Sulpitius*. Probable are those of *Damasien*, *Irenaeus*, *Hippolitus*, *Am*

brose, Augustine, Prosper, Theodoret, Gregore, Bede, Rupertus, Aretas, Richard and Anselmus. The catalogue of whom I now therefore repeat, to put you in mind, upon what authors you rely in this matter. For when you see these whom you esteeme for chief witnesses in all questions, partly to be in manifest error, partly to confirm their opinion with no sure arguments: why doo you wholly depend, I pray you, upon their words, as it were upon some divine oracle, that could not be deceived? It is no wise mans part willingly to follow blind guides, especially such as himselfe acknowledgeth to be blind. Awake then at last, and learn to know Antichrist rather from the truth it selfe, than from them which have scarcely seen anie shadowing pourtraiture of him. But to let these passe, let us come to those things which you count most certayn; of which the one is, that *Antichrist shal chiefly come for the Jewes, and be received of them as the Messias*. The other, that he shalbe borne of the Jewes stock, and be circumcised, and observe the Sabbath, at least for a time. Both which, the time of Antichrists coming teacheth to be most false. For seeing he hath reigned now manie ages at Rome, to weet since the hethen Emperours were expelled; and yet the Iwes submitt not unto him: it necessarilie followeth, that he neither is to be received of the as the Messias, neither shal he come chiefly for them. Yea neither was he to be as appeareth by the testimonie of all memorie past, which never relateth any Iew to have sitten in the chaire of the Pope of Rome, and it is in some sort certayn that ther never shal. For he shal not invade by open force, and bring in a new regiment. For so he should not be the *seventh head*, or the *eighth*; which is the same; but the *ninth*; whereas so manie heads the Beast hath not. And it is not likely, considering the fagenes of the Cardinals, especially being holpen by the Porphyrie seat, that ever they willingly wil choose such a one, while things remain as they are. All these your trifles fall to the ground, by those engines which the Spirit ministreth, and we applyed in the beginning of this treatise. But let us examine what you bring to the contrarie. First you confirm that *Antichrist shal come chiefly for the Iewes, and shalbe received of them as the Messias, from the place often cited; I am come in my Fathers name, and ye receive me not: if an other come in his owne name, him ye wil receive: Iohn 5. 43.* I answer, it is true, that an Antichrist should be received of the Iewes; but the question is of the Antichrist properly so caled, not taken commonly. The proper Antichrist they would never acknowledge, as is most sure by manie arguments, which may be gathered from the things fore spoken: the other they would readily and studiously follow: as came to passe as we read in Seder Olam Zuta of one Guziba, and a certayn Syrian mentioned by Paulus Diaconus, lib. 21.

recum.

rum Rom. ; and elswhere of other such like deceivers, which vaunted themselves to be the Messias. That therfore which is spoken of the Antichrists of the Iewes, is wrongly wrested to the great Antichrist, whom the Apocalypse and Apostles doo describe.

Secondly you bring that in 2 Thess. 2. 10. *Because they received not the love of the truth that they might be saved, therefore God wil send them the operation of error, that they may be peruelys &c.* This place, you say, the ancient Interpreters doo expound of the Iewes: I answer, as touching the ancient Interpreters, you know their mind being possessed with some preiudice, inclined all their cogitations therunto. Whereupon it came to passe that those holy men, when once they had conceived in mind, that Antichrist should be a Iew, taking it so rather one from another than weighing the thing it self: whatsoever anie where was delivered about this matter, they applyed for the most part therunto. But, say you, the thing it self without the Fathers commentaries proclaymeth that the Apostle speaketh of the Iewes. This in deede is worthy to be considered, for from hence we shal have wherby we may judge of those Fathers testimonie. First therefore you say, *Antichrist should be sent unto them which would not receive Christ.* And who are they which more ought and would not receiv Christ, than the Iewes? I answer, that which you first propound, is not firm ynough. For the Apostle saith not that Antichrist should be sent unto them *which would not receive Christ*, but, *because they received not the love of the truth.* And ther is a great difference between these two; as much surely as is between Iewes & Gentiles. For this manner of speaking, which the Apostle useth, properly belongeth to the Gentils, who shal bring, as he saith, this evil upon themselves; not for that they altogether refused the truth, but because outwardly professing it, they cary not that studie, zeale, desire towards it, that was meet. Even as the Angel of Ephesus is blamed, (& that in the name of the whole Church of the Gentiles, as there we shewed,) for that he had left his first love; Ap. 2. 4. From these words therefore I conclude most firmly against you, that the Apostle speaks of them which acknowledging & professing the truth, did not love the same as became them, which agreeth certes to the Gentiles onely, not to the Iewes: who refusing the whole truth, are not blamed for want of love: seeing the lesser crime is not wont to be objected, & nothing said of the greater. Secondly you say, *the Apostle speaketh not in the time to come, they wil not receive: but in the time past, they have not received: Which agreeth to the Iewes that would not beleve when Christ and his Apostles preached; when in the mean while the Gentiles received the Gospel most desirously.* I answer, the Apostle speaketh in respect of the time of Antichrist, of whom he treateth

teth. God will send Antichrist, because before Antichrist came, men studiously followed not the truth, as became them. Neither could he speake otherwise, unless he had set the punishment before the offense. For if he had said, *because they wil not receive the truth*, it might seem that Antichrist should come upō the for the obstinacie that should be after his coming. These are your reasons, which you say, doo proclaym that the Apostle speaketh of the Jewes: but if you diligently mark, you wil confesse that this is not so much as a soft whispering, unto the lowd crie on the other part. For hear what the Apostle saith in the beginning of the chapter, ver. 3. *Unless ther come a departure first, and the man of sin be reveled &c.* Wherby he teacheth that the *departure*, (or *Apostasie*) shal goe before Antichrist; and the Revelation of Antichrist, before the coming of the Lord. And whose departure shal this be? not the Jewes: for they received not the truth at all. And defection is from a thing, which one embraced before. Moreover these mens defection could not be to come, seing they from the first preaching of the faith, did resist the truth. Therefore it should be the defection of the Gentiles; and not passed, but to come. For if it had been past, the Thessalonians had seen Antichrist, who had not yet shewed himselfe, being restrained by some impediment, as the Apostle after teacheth. But you wil say, *this departure was from the Roman Empire*. But let the Apostle, I pray you, interpret himselfe, who afterwards expresth that which here he cauleth a *departure*, by other words, *for that they received not the love of the truth*, ver. 10. And what other departure, could bring forth this mischevous evil? Was the Roman Empire which crucified the Son of God, foregarded of God, as for departure from it, he would send Antichrist into the world? These are the dreams of Romish men that abound with excess and surfeiting: not of such as with true desire doo follow the truth. Therefore whatsoever hitherto you have said, it is clear ynough, that they be not Jewes which should receive this Antichrist, but Gentiles: and that for iust causes, Calvin of blessed memorie, and others whom yoy cal Heretiks, did depart from the ancient Fathers interpretation; & also did expōd these things of you and such like, from whom certaynly, so farr as it seemeth, God hath taken away al iudgement of right and wrong in matters of salvation; because you more esteeme the honour and pleasures of this world, than the simplicitie of the Gospel. But, by reason also you would persuade that the Jewes are they which shal receive Antichrist, who should joyn himselfe first unto them. For they be ready to receave him, which expect the Messias to be a temporal King. I answer, they are readie in deed to receive Antichrists, and oftentimes they have received them, according to thar which Christ foretold: but

but what is this unto the Antichrist, of whom we speak? For inquisition is made of Antichrist properlie so caled, who becaufe he hath *two horns like the Lamb*, Apoc. 13. 11. they which hate the Lamb, doo hate him also that is somewhat like him, and therfore eschew him as much as they can. Let the Iewes therfore cal the Pope of Rome *Heghmon*, that is *raile*, and give him what reprochful names so ever: yet foloweth it not therupon, that he is not the great Antichrist, seing it is no where said that he should be honoured by this people, in anie peculiar sort. For wheras you say Antichrist shal in like manner come from the Iewes to the Gentiles, as Christ came from the Iewes to the Gentiles: surely you either ghesse or dream. You prove nothing, unlesse perhaps you would make Christ to be a tipe of Antichrist; which impious divinitie of yours we heard once before, in the ch. of *Antichrists durance*. That which you bring therfore of Antichrist properly so caled, to be receivd of the Iewes, is altogether vayn. The second, which you said was also most certayn, is that *Antichrist shal be a Jew, and circumcised: and this*, you say, *is deduced from the things forespoken*: I answer, those things already spoken from which this is deduced, we have sufficiently shewed to be most absurd: and therfore this which is builded upon them, is of like strength and authoritie. For that which you annex in sted of confirmation, that *the Iewes wil never receive a man that is not a Jew, and uncircumcised*: it makes against you. For hence it foloweth that they wil never receive Antichrist properlie so caled, whom by necessarie reasons wee have evinced to be a Gentile and uncircumcised.

Secondly, you say, *Antichrist feyneth himselfe to be of Davids familie, because such a one the Jewes doo expect*; I answer, either Antichrist shal feign it, or you now feign it of him. Where, I pray you, dooth the holy Ghost, among al other notes of the true Antichrist, describe him unto us by this? But it is Gods just iudgmēt, that you which turn the truth into shadows should be deluded by shadowes in sted of the truth. And so as your custome is, being destitute of al scripture and probable reason, you flee to the patronage of humane authoritie: wherunto, besides the other things already fore mentioned, I oppose this reason in sted of a conclusion. The Iewes shal have no dominion, before they return unto Christ: and therfore the Antichrist shal not be of them; who should be the highest ruler, and as you feign, by help of the Iewes should subdue the Gentils. The first part of the reason is plainly confirmed by manie scriptures: some of which I wil set down, not so much for your sake Bellarmine, (though for yours al so, if so be at last you shal affect the truth;) as for my brethrens: whom I would have to be stirred up by this iudgment, unto a more diligent serch
of ma-

of manie places, which being commonly counted plain and evident, are yet altogether unknown. The first is Lev. 26. 39. 40. & c. Where the last plague of the chapter, is this greivous casting of of the Iewish nation, in which they lye for despising Christ, from the time he was crucified unto this verie day: whose solution and deliverance at last, is conjoined with the extreme miserie wherein they shalbe, at the time when this deliverance shal happen unto them. But if that Antichristian glorie, which you doo feyn, doo come between: how shal this bounteousnes of God, finde them so miserably afflicted? The second is put of that excellent song of Moses, Deut. 32. 36. & c. *When the Lord shal have judged his people, then wil he repent towards his servants, when he shal see that their power is gone, and that the shut up with the left abroad is nothing: and he wil say, Where are their Gods? the Rock in Whom they trusted?* There Moses singeth of the same times, & teacheth that they shalbe brought unto the lowest ebb, when God shal arise to avenge his people. The third is that of Elay, 49. 14. *And if Sion say, the Lord hath forsaken me & c.* Vnto these shalbe adioyned Ier. 30. 8. & c. Ezek. 37. Dan. 12. 1. Hof. 3. 4. 5. Which few places may suffice to open the meaning of many. From which I conclude although the Bishop of Rome be neither at any time a Iew, nor by the Iewes received for the Messias, but rather be by them hated: yet this is no cause why he should not be the great Antichrist; yea and unlesse these things were, he should be farr from being the principal Antichrist, as in their places we have declared.

Chapt. 13. Of Antichrists seat.

IN expounding the words of the Prophecie, we concluded by most firm arguments taken therfrom, that *Rome* is the seat of Antichrist; and that forthwith, after the Empire is taken from the Herhen Emperours. For the heads of the Beast, abide fixed to Rome, where are both those *Hills and Kings* that the Angel speaketh of. And wher these heads abide fixed; there must the seat of Antichrist needs be. Moreover seeing Antichrist then also shewed himselfe, when Constantine began to reign, as before is proved at large: he hath no other seat than *Rome*. For whereas he abode a few yeres at *Avenion*: he did that with purpose to sojourn for a time, not with a mind to change his seat.

But on the contrarie, you Bellarmine doo contend; that Antichrists seat shalbe *Ierusalem*, not *Rome*: and *Solomons Temple*, and *Dauids Throne*: not *St Peters Temple*, or the seat Apostolical. Which you endeavour to prove two wayes: First, by an argument unto the *man*; then, by the *Scriptures* and *Fathers*.

The

The argument is this: *If the Pope of Rome be Antichrist, sitting in the Church of Christ: then the Lutherans and Calvinists, and as manie as are aliens from the Church which is under the Pope, doo live out of the true Church of Christ. For Christs Church can be but one, as Christ is one. And our men doo affirm the Pope of Rome to be Antichrist: therefore our men all doo live out of the Church.* I answer, the Proposition is false, and relyeth onely upon the Churches uniuie misunderstood. For the Church is both commonly so caled, and properly. The first, hath pietie corrupted; the word adulterated; the Sacraments depraved; is ful of superstition, and humane devises, reteyning Christs name onely, and boasting in the title therof: and also commonly so accounted, whiles any whit of the foundation is remaining. The other is chaste, pure, entire, clean, hearkning to Christs voice in al things, and not departing from his prescribed rule any whit at all, so farr as mortal infirmities suffereth; and this alwayes is the onely and true spouse of Christ: how ever the whore also taketh this name to her selfe. So before, the Temple & Altar was proper to the elect, and mesured by the Angel: but the Court was not set forth with any description, but cast out, and permitted to the Gentils, to weete, the prophane multitude, which for their neernes, falsely challenged the name of the Temple. To whom the holy city also was given; which having their seat in the sayd court, they trode under foot at their pleasure, during the appointed time. Apoc. 11. 1. 2. More plainly in the 7. Churches, which all ar Christs, though *Sardis* lived but in name onely: and the Angel of *Laodicea* was neither hot nor cold, forthwith to be spued out, unless he repented. chap. 3. 1. 16. Therefore that is not rightly transferred unto the common Church, which pertaineth unto it properly so caled. One may be an alien from the Church commonly so caled: and yet be a true citizen of the true Church. If you could shew that the Pope of Rome hath his chair in this, which properly inioyeth this name: you might rightly conclude us all to be fugitives and very miserable. But whiles you shuffle together things disjoined, and contrarie; and dally, as your manner is, with a playn equivocation; the absurditie which you thought to throw against us, is lighted upon your own head. So your argument unto the man is lying, like him, whose cause you have in hand.

Secondly you prove it from three Scriptures, the first wherof is Apoc. 11. 8. *where, you say, John saith that Henoch and Elias shal fight with Antichrist in Jerusalem, and there be killed.* I answer, that which is spoken of Henoch and Elias to come, and fight with Antichrist, is altogether vain; as I have proved in the 6. chapter, against your third Demonstration. But because it skilleth nothing, for the force of this argument, what the names

E e e e

of these

of these Prophets be: we let that passe for the present, and doo say, that that which you tell us how they are to be killed in *Ierusalem*, is false. For the Spirit designeth not *Ierusalem* by name, but onely by this circumlocution, *where our Lord was crucified*: which agreeth as wel unto Rome, seing Christ was crucified by the sentence of Pilate the Roma Deputie. By which fact, he made his Citie guilty of this blood, which was shed by this cities authoritie; as we have shewed on chap. 11. 8. This argument therefore is worthlesse and weak, assuming that which cannot be proved, yea the contrary wherof is plainly evident by the Scriptures. Neither was ther anie cause, why either Chytraeus should purposely passe by these words, as you feyn, *where the Lord also was crucified*; or why you should so trouble your selfe, to prove against Ierom, that *Ierusalem* may be caled *Sodom*: which we acknowledge to be so caled otherwhere. Although in the Apocalypse your *Rome* onely is *Sodom*; & you should rather have streyned your sinewes to acquitt your selves of this, than have spent your strength in a matter for which ther is no fight. The second place is Apoc. 17. where Iohn saith, *that the ten Kings which shal divide the Roman Empire to themselves, and in the time of whose reign Antichrist should come, shal hate the purpled whore, that is, Rome, and make her desolate, and burn her cke with fire. How then, say you, shall it be Antichrists seat, if at the self same time it must be overthrowen and burnt*? I answer, the Apocalypse easily taketh from you this scruple. You ask, how Antichrists seate can be burnt, he being alive and seing it. The Apocalypse telleth, that the fift vial shalbe powred out on the Beasts throne, and his kingdome shalbe made dark, so that they shal gnaw their tongues for sorrow, chap. 16. 10. 11. which *vial* verily, is no other thing, than this burning, wherby the ten Kings shal consume the whore to ashes, For you see that this citie which is to be consumed with fire, is *Queen of the nations*; which agreeth not to *Ierusalem*, that hath been laid even with the ground now manie ages since. And if you doubt how the ten Kings should be inflamed with such hatred, who so dearly loved the whore before: hear how the Angel saith, that for a time they would yeild themselves wholly to the Beast, but should at length be stirred up of God to destroy her, whom they most honoured before, ver. 16. 17. This hatred therefore, wil afford your Rome no comfort. The other things which you heap up to exaggerate this argument, are of no weight at all. For that Antichrist the Iewe, we have chased away in the former disputation: and those things that are mentioned of the Kingdome of Asia, are some smal peeces of truth, shining clearly in the fabulous heap of confuse earth. Certayn it is that the Empire shal return thither again; but which Antichrist shal not constitute,

tate, but Christ himselfe shal build, taking pitie on his people, and declaring himselfe in his Church, to be King of al nations.

The third place is in those words, *so that he sitteth in the Temple of God: 2. Theff. 2. 4.* wher you bring four expositions of the Temple. The first is theirs that by the Temple, underst and the minds of the faithfull. The second is Augustines, who interpreteth the Temple to be Antichrist himselfe, with his whole people, which wil have himselfe and his, to be thought the true spiriual Temple of God. The third is Chrysostoms, that takes the Temple for Christian Churches. The fourth is theirs that underst and it of Salomons Temple. Of these four expositiōs you chose this last, worst, and furthest from the truth: even as women when they are troubled with the green sicknes, doo long for coles & lether more then for wholesome meats. The Temple in this place, must needs be that peoples, whose the apostasie is, for which Antichrist is sent: and this we have shewed to be the Gentiles onely, which came in deede unto Christ, but served him not with such affection as was meet: and that it can not by anie means agree to the Jewes, who never would be writtē citizens of this Kingdome. Moreover, neither did Antichrist come, while the old Temple stood; neither shal he sit therin afterwards, seing it was overthrowen long since, never to be reedified more, as the Angel teacheth, *And the desolatio shal continue even to the consummation and end. Dan. 9. 27.* Besides, how could the Apostle cal that Gods temple, which God would detest, and which shal not be founded by anie authoritie of his, but by Antichrists commandement alone, as you wil have it, vaunting himselfe for the onely God? These and many other things doo teach, that it is least of al to be understood of Salomons Temple. Yet you say, *this opinion is the more common, probable and learned.* But by what reason, I pray you? Because, say you, in the Scripture of the New Testament, by the Temple of God, is never meant the Christian Churches, but alwayes the temple of Jerusalem. VVhich short sentence containeth two notable falshoods. The first is, that you say, by the temple of God, is never meant in the Apostles writings, the Christian Churches. For, Paul in Ephes. 2. 21. 22. speaketh thus of the Christian Church, *In whom all the building first coupled together, groweth unto an holy temple in the Lord: in whom ye also are built together, to be the habitation of God by the Spirit.* And what other thing dooth the Apocalypse mean by that so often name of the temple: but the holy Christian assemblies? *Arise and measure the temple of God, chap. 11. 1. Then was the temple of God opened, chap. 11. 9. And they came out of the temple: neither could any enter into temple, chap. 15. 6. 8.* The temple of Jerusalem was destroyed, before this Revelation was made: least perhaps you should think, that that is meant by these words. This is the first falshood.

The second is, when you say, *the temple of God evermore signifieth the temple of Jerusalem, in the new testament.* For what? Are ther so manie Ierusalem temples, as ther are faithful persons? Vnto the Corinthians Paul speaketh in words commo to everie Christian, *Know you not that ye are the temple of God? And if anie destroy the temple of God &c.* 1 Cor. 3. 16. 17. *Know you not that your body is the temple of the Holy Ghost?* 1 Cor. 6. 19. To let passe the things I mentioned a litle before. You certes are a more speedy builder than Salomon, which can build so manie temples in so short a space: but what can not you doo, which make a Christ everie day of Bread? But this is a smal matter, you say, that the Scriptures doo so speak. Therfore you bring some greater thing, namely that the ancient Fathers Latin and Greck, for manie ages, never caled the Churches of Christians, *temples*; but Oratories, the Kings-houfes, or howses of Martyrs. I answer, the ancient Fathers both Greek and Latine, did speak so as the Scripture speaketh: as Cienēs Alexand. Strom. lib. 7. *One temple, saith he, is great, as the Church: an other litle, as the man, who reteineth Abrahams seed.* And Cyprian in his first book against the Iewes, chap. 15. *that Christ was to be the house and temple of God, and he had ended the old temple, & begun a new.* And lib. 5. Epist. 8. *Although love should no lesse enforce us to help our brethren, yet it was to be considered in this place, that they are the temples of God which are taken; and that we ought not to suffer by long delay and neglect of sorrow, the temples of God to be holden captives long.* But, you wil say, that you mean not either Christian assemblies, or particular faithful persons, but howses and ædifices wherein they meet together for publik worship. I answer, you dispute therfore bravely, who now conclude not the question. For thus you reason. No howses of publik worship were caled *temples* among Christians for many ages: but some temple of God are howses of publik worship; therfore some temple was not among Christians for many ages. And what then, I pray you? For though some temple was not, yet some temple was among Christians also in these ages you mention; even such a temple as Antichrist afterward should fit in. Vnlesse perhaps you think that holy howses onely are temples: which if it be so, then Antichrist shalbe no longuer Antichrist, than he shal sit in these material howses: or if so he shalbe out of the holy howses also, the great Antichrist may also be out of the temple of God, and thouh he doo not shew himself as if he were God. For this sacrilegious vaunting of him selfe, shalbe onely whiles he sitteth in the temple of God, as is evident by the Apostles words. And so we shal have a new great Antichrist, such as the Apostles never saw by the Spirit of Prophecie. Great is the force of your argumentations, which everie where bring forth such monsters: but

let us goe forward. Whereas you say, *that the howses of prayer had not the name of temple given unto them, til Ieroms time, whom you cite: you may understād that Eusebius who was before Ieroms age, absteyned not from this name lib. Hist. 10. c. 2. whom Ruffinus maketh to speak thus, lib. 9. Hist. Eccl. cap. 10. Renewed places by building to rise up more high and excellent, and high temples to be lifted up, for the low meeting howses, And again Euseb. lib. 10. cap. 13. by whose industrie a sumptuous temple was builded in Tyrus, the most famous througout al the nation of Phenicia.* So also in a publick oration which one made of the building of Churches, ascribed to Paulinus Bishop of the Tyrians, *And thou o great praise of the new holy temple of God; and afterwards againe, he constituted this maiestical temple of the most high God.* And certainly the Spirit most wisely meeting with your fraud, would have the name of temple, about that time when Antichrist should appear, to be given even to the holy Christian ædifices: that every way it might be evident how he sitteth in the Temple of God. Whereas therefore concluding this point you say, *it semeth certayn that the Apostle speaks of Ierusalem's temple; that writing how Antichrist should sit in the temple of God, he would say somthing which he would have understood by them to whom he wrote, and they then would understand and well perceive the name of the temple, nothing but the temple of Ierusalem: you may easily now see how false it is, that I say no more, though I speak truly.* The Thessalonians might understand that he should sit in the minds and conscience of men, whom he should seduce by his guile and hypocrisie, as Anselmus dooth interpret it; or that he should reign in Christiā assemblies, as Chrysostom, Theodoret, Theophilaët & Oecumenius doo expound it: or that he should boast himselfe to be the temple & Church, as Augustine explaineth it: But Ierusalem's temple could not come into their mind, which they knew by Christs words should utterly be destroyed, Mat. 23. 39. & . 2. and never be builded agayn, seing Wrath was come upon the Jewes even to the utmost, as 1 Thes. 2. 16.

Vnto these you adjoin, as you speak, *the common exposition of the Fathers; but the contrarie iudgment of those before mentioned, wil not suffer it to be common: neither ought the ignorance of a few, to hurt the clear truth.* Thus have we seen your arguments, whose force I now leave to be iudged by the reader: and in a word I wil consider those your answers, whereby again you indeavour to put away the reasons of some of our side. First, where our men doo object from Apoc. 17. *that the chieff seat of Antichrist is Rome; because this seat is the great citie, which siteth upon 7. hills, and which hath reigned over the Kings of the earth, al which are found in Rome; You answer three wayes. First that by this citie is not meant Rome, but the universal citie of the Diuill. But in this answer you rest not, neither is it in deed of anie moment, seing it is*

not the universal citie of the Devil, which shalbe burned by the ten Kings, especially the wicked remaining alive, which shal lament her fall, Apoc. 18. 9. For how shal the whole citie perish, whose citizens shal afterwards remain? Leaving therefore this, you betake you to an other, and you grant that by the whore is meant Rome, but hethenish Rome reigning, worshipping Idols, & persecuting Christians: but not Christian Rome. I answer, you doo evil disjoin, what the Spirit hath coupled. For Rome is then the whore and seat of Antichrist, when it is caried of the Beast: and it was not caried of the Beast whiles the Hethens reigned. For it is caried of the seventh head, which was not yet come, when Iohn received this Prophesie: Apoc. 17. 9. 10. Moreover, if Hethenish Rome reigning, be the whore: then Antichrist came during that Hethenish Empire. For the Spirit would have these two to be undevied companions, until the burning of the whore. The Beast caried; the whore sitteth: neither of them hath vital life without the other. Again, if that be true, now she hath plainly left to be the whore, nor should she be found such, when Antichrist should come; because as afterward you tell us, *Peters chaire cannot be separated from Rome*, lib. 4. de Rom. Pon. cap. 4. And how agreeth this, I pray you, that Rome being Christian, holily, Catholik, Peters chair, as you wil have her; should at last suffer the punishment of a whore; which when she was Hethenish, and according to your opinion, played the whore most lavishly, bare no punishment for it? Apoc. 17. 16. Surely Ierom seemeth not wel to have affirmed, speaking to Rome, *I speak unto thee, which by confessing of Christ, hast wiped out the blasphemie written on thy forehead*, lib. 2. contra Iovinian. For Rome hath not wiped away her blasphemie, but imprinted it deeper after she became Christian, seeing now she shal bear the punishment of her fornication. Your second answer therefore, is no lesse infirm than the first. Let us see the third. And this saith, *Although that Woman were Christian Rome, yet our argument should have no force at all: because Antichrist shal hate Rome, & fight with her, and make her desolate, & burn her. Therefore Rome is not Antichrists seat*. I answer, that which you speak of Antichrists hatred, & fight against Rome, is plainly false: You borrow this from Ap. 17. 16. *where you read thus; and the ten horns which thou sawest, & the Beast, these shal hate the whore &c.* which reading we hav proved, in handling that place, to be faultie. The true reading is, *& the ten horns which thou sawest on the Beast, these shal hate &c.* The difference is, that the true reading teacheth, that only the horns of the Beast, shal hate the whore; the false would hav it, that both the horns, & the Beast, that is, both the Kings & Antichr. should hate the whore. Aretas readeth so as I say; the Vulg. Latine, (to which you are bound by the decree of Trent,) hath it also; manic

manie other copies have it so, to which the rest of the Apocalypse giveth approbation, most adverse to that which you bring. Whetfore unless you can find a better answer, you must needs confesse that Christian Rome is the seat of Antichrist.

Vnto the second place which our men bring, from 2 Thes. 2. 4 *that Antichrist shall sit in the temple of God*; you answer, *that Paul speaks of Solomons temple: and you refer us to the things that you said before: and to doo I the the reader, to the refutation of them.* Then, unto that reason, *that the Jewes temple was in deed Gods, but it is now ceased, when the Jewish Sacrifice and Priesthood ceased.* you answer, *that it ceased not by and by to be Gods temple: for the same temple might have bin the temple of Christians, and so in deede was, whiles it remained, for the Apostles preached and prayed in it.* Luk 24. 53. Act. 3. 1. and 5. 20. I answer, and ask, what all these things doo make to confirm the sitting of your Antichrist, in Solomons Temple? Because the Temple of Ierusalem wherein the Apostles preached and prayed, was whiles it continued, the Temple of God: shal therefore the Temple of God wherein Antichrist shal sit, be the Temple of Ierusalem? Surely I could shew you, how after the old ordinances of religion were abrogated, a titular sanctitie at least might remayn for a time in that temple of Solomons: evē as a boat dooth not by and by cease to move, after the oars be stayed: if it were not vain to spend labour in a thing of no cōsequēce. For you might with as much certaintie conclude, that the temple of God wherein Antichrist shal sit, is Ierusalem's temple, because (with a litle change of the Poets words) *The friends, admured and inuours, can yee forbear to laugh?* as from the antecedent which you have set down.

Vnto that of Daniel chap. 9. *And the desolation shal continue until the consummation and end,* wherby our men prove that the temple shal not be built again: You answer; *it is not in deed to be built again, but in the end of the world; or though it should be built again, yet would it never be but prophane; or finally that it shal not be built again perfectly, but onely begun, and in it being begun, Antichrist shal sit.* I answer, we had need of some *Gerion*, that with his hundred hāds may take this slipperie eel. How doo you wreath your self into a 1000. saps, you shal not slip away. who taught you, I pray, so to distinguish against Daniel? It is not to be built again, say in the end of the world: or being built again, it shal abide prophane, or it shal be built again not perfectly, but begun. Did you set these things out of the Popes chappell? Surely the truth inspired of God afforded not this unto you. For that teacheth that *Wrath is come upō the Jewes evē to the utmost* 1 Thes. 2. 16. & that it is in part of this wrath, *that God hath bowed down their backs alwayes,* Rom. 11. 10.

Therefore the Tewes shal never so lift up themselves under Antichrist, as to have the least power to entreprise anie such thing: but shal alwayes remaine desolate and oppressed, untill they shal say, *Blessed is he that cometh in the name of the Lord;* that is, untill Christ shal come, and not Antichrist. Mat. 23. 39.

Fourthly, whereas our men bring forth some places out of the Fathers, affirming that Antichrist shal sit in the Churches of Christians, *you grant it is true, and not against you; because the Fathers would not say, that Antichrist shal sit in the Church as a Bishop, but as a God.* I answer, your Pope shal not scape away by this ridiculous distinction. The same man may sit in the Church, both as a Bishop and as a God. Antichrist shal sustein the person of both; as we see in your Pope: in word he wil humbly feyn himselfe a Bishop; but he wil arrogate the authoritie of God in deede. He wil forgive synns by some more superiour power than a Minister can; he wil let out of Purgatorie: he wil put into the Kalender of Saints, whom he wil at his pleasure; he wil command new articles of faith; and manie such like things wil he doo that appertain not to this mortal condition, but to the highest Maie stie. Why should the Fathers speak of his Bishops office, in this so great a losstines? When great things are mentioned, the smaller matters ar wot to be hidden with the exceding greatnes of the more excellent. By their silence they denied not that he should sit in the Church as a Bishop: but when the highest pinnacle of pride was to be spoken of, they thought they were not to insist in the lower steps.

Vnto our mens fift argument, taken from the words of Gregorie lib. 4. Epist. 38. *The King of pride is nigh, and (though it be heighnous to be spoken,) an armie of Preists is prepared for him:* you say, *from hence the contrarie is gathered, to that which we collect. For it foloweth not that Antichrist shalbe an universal Bishop: but the contrary, because the forerunner is not al one with him, whom he runneth before.* I answer, neyther is an universal Bishop al one with him that would be universal. The Bishop of Constantinople would have been; but he obteyned not his desire: the Bishop of Rome, asked it of Phocas, and got it. The contrarie therefore is not gathered from hence, as you say, but it is rightly collected that Antichrist shalbe an universal Bishop, which dignitie, none beside Antichrist could obreyne. And to the *armie of Priests*, you answer, *that Gregorie would not say, that the Priests as Priests perteyned unto Antichrists name: but that the Priests as being proud, prepared him an armie.* Vnto this, I say, that now the matter is past danger: the Popish Preists ca not be proud. I trow when Antichrist shal come, the Preists then wilbe either Popish or proud. What? Shal pride make a new order of Preists? Or if this

this haughtines be required in Antichrists soldiers, wil ther beanie natio under the Sun, prouder than Popish Preists? Cardinals doo excel Kings: Archbishops and Bishops are superiour to Barons and Earls; al in their order, doo goe before the civil honours; neither is ther anie of the basest rowt of shavellings, that wil be under the civil Magistrate. Let Antichrist therefore, seeke him soldjers otherwhere: he shal finde none in this lowlie flock of Popish Preists. Gregorie notwithstanding verie expressely biddeth that Antichrist be looked for as cheif Captain & Einperour of the Preists. And other Preists ther are none on earth, by their own vaunting, besides the Popish Preists. By his iudgment therefore the Bishop of Rome should necessarilie be Antichrist; and not farr from his time, seing by his confession, armies were then prepared for him. Surely as Gaiphas prophesied that which himselve knew not: so Gregorie semeth unwares to have told the truth; not by anie power of his sear, but by the mercy of God so governing his tongue, that men might take heed by this admonition, & the wicked world be made inexcusable, as is observed Apoc. 8. 13. Vayn therefore is that which is affirmed of Antichrist to sit in the temple of Ieru salem: and so farr is it off, that the Pope is not Antichrist, because he continually tarieth at Rome: as so much the more he may therupon be concluded to be Antichrist.

Chapt. 14. Of Antichrists doctrine.

THE doctrine of Antichrist, we together with the holy Ghost, doe teach from the scriptures, to be ful of hypocrisie, fraud, trecherie, which may deceiv even the most prudent, whom the Spirit inlightneth not with his truth. For one had need of singular prudēcy to know this Beast, which hath two horns like the Lamb, and is a false Prophet seducing the earth. Contrariwise the Papiists wil have this same doctrine to be so openlie impious and blasphemous, that none is so blockish, but he may perceive it forthwith, and detest it.

Which that you Bellarmine may make playn, you reduce this all unto four heads. First that he shal deny Iesus to be the Christ, and therupon shal oppugn al our Saviours ordinances, as Baptism, Confirmation &c. and shal teach that Circūcision, the Sabbath, and other ceremonies of the old law, ar not yet ceased. Secondly, he shal affirme himselve to be the true Christ, promised in the Law and Prophets. Thirdly he shal affirme himselve to be God, and wil be honoured as God. Lastly he shal say that himselve is the onely God, and shal oppugn al other Gods, that is, both the true God, and also false Gods and Idols. And from hence you take four ar-

F ftf

guments,

guments, that the Pope is not Antichrist; *because he denyeth not Iesus to be the Christ, neither bringeth he in Circumcision, or the Sabbath: neither dooth he make himselfe Christ, nor God, and least of al the onely God: but honoureth even Images and dead Saunts.* Which what force they have for this thing, we shal afterwards see in the confirmation which you bring. The first point therfor you confirm by this, that *Antichrist by nation and religion shalbe a Jew, & be received of the Jewes for the Messias: wherupon he shal openly oppugne our Christ.* I answer, this foolish opinion of Antichrists stock, we have sufficiently refuted before, chap. 12. and 13. for he shal sit in the temple of God, and not in Ierusalem's Temple, (which Christ foretold should be demolished, and never built again,) but in Christian assemblies, as is declared at large: and therfore that he shal not be by religion a Jew; neither shal restore the ceremonies of the old Law, which were tyed to the Temple, and had no place out of it. And how dooth it agree that Antichrist the general plague of the whole earth, should be sent into the world for the syn of one natiō of the Jewes in not receiving the truth, as ye would have it? Surely it were meet that he which should come for the wickednes of one natiō, should be restrained within the limits of that one nation: but ther is no need of new arguments for this matter.

Secondly, you say, *it is proved from 1 John 2. 22. Who is a lyar, but he that denyeth Iesus to be the Christ?* From whence you gather, that *Antichrist shall surpasse al Heretiks, and therfore he shal deny Christ al manner of wayes: which is confirmed, you say, because by Heretiks, the Devil is said to work the Myserie of iniquitie: because they privilie doo deny Christ. But Antichrists coming is caled a Revelation, because he shal openly deny Christ.* I answer, as touching that of Iohn, I have shewed before, that this denial which he speaketh of, is not open, but secret and trecherous; to wheet, by men named Christians, which had privily crept in, and of whom the faithfull had need to be warned, being otherwise in danger to be surprised by them unwarres. And though Antichrist surpasse al Heretiks, yet is it not therfore necessarie that he should deal more openly than the rest; seing the cheif reward of wickednes is not to be given to the outward work, but to the power of doing hurt. For otherwise men should surmount the Devil himselfe; who are so foolish in respect of him, as they doo that in the light, which he dooth most covertly. Moreover Antichrists coming is a *Revelation*, but to the elect onely: the others which beleev not the truth, he shal beguile by his crafty shewes, 2 Thes. 2. 11. 12. The Angel requireth no common wisdom to know the Beast, and the whores name is mystical, as before wee have been taught.

Thirdly

Thirdly you prove it by the sentences of certain Fathers: but no equal judgement will not confesse, that they are rather to be heard anie where els, than in the matter of Antichrist. Our Lord should consume him with the Spirit of his mouth, and by his bright coming: wherupon the neerer the Lord should approach, the more was this man of syn to be discovered. I proceed therfore into the ceasing of publik offices and diuine sacrifices (as you speak,) which you say shalbe in Antichrists time: for vehemencie of the persecution, and that therefore he shal not deprave Christs doctrine, under the name of Christianisme, but openly shal oppugn Christs name and Sacraments, and bring in Iewish ceremonies, as you haue shewed in chap. 7. I answer, at the same chapter I haue proved that all these are most false: and that you haue not brought forth any thing, which hath so much as any likelihood of truth. And therfore that no other ceasing of publik religion is to be looked for, than such as hath been these many ages, to weet from Constantine the Great, unto this day: in al which time Antichrist hath reigned. Whiles the woman lived in the wilderness, and the Saints lay hid in the temple, ther was in deed a lamentable fewnes of true worshipers: and so great darknes and obscuritie possessed al things, more store of smoke bursting forth daily out of the bottlesse pit, that the truth commonly could not be seen. Yet in the mean time Antichrist domiered in the holy citie, and in the utmost court: wherupon by counterfeited religion he deceived egregiously, whiles al men almost thought, because of his nearnes unto the Temple, that he did sit in the true Temple.

The second chief point of doctrine, you say, is, that he shal openly and by name cal himselfe the Christ, not his Minister and Vicar: as appeareth by those words of our Lord, If an other shal come in his own name, him ye wil receiue. And those words in his owne name, you wittily warne to haue been purposely added against the Lutherans and Calvinists, which would say that Antichrist should not come in his owne name, but in the name of our Christ, as if he were his Vicar. I answer, you understand Christs words verie perversely. For name in this place, is not an appellation as you would haue it, but a mission and authoritie as we haue shewed in the 2. chapter touching Antichrists singular person. By which it may appear, that his own name, and the Vicar of Christ, doo not so contrary one an other, but the Bishop of Rome may boast himselfe to be this vicar, and doo it also in his own name, to weet his own authoritie, having no such right given him of God. Moreover if name be an appellation, & Antichrist shal come in his own name, and his appellation properly is not Christ: how? I pray you, dooth he openly & by name cal himselfe Christ? See you not, that you speak contraries? Can any come in his own name, & openly cal himselfe an other, whose name he beareth not? Besides, wee

have often answered, that this place pertains nothing to Antichrist properly so called, but to those whom the Jewes should submit themselves unto: who what manner of persons so ever they were, they doo not in al points. expresse the great Antichrist.

The third chief point of doctrine is, *that he shal affirme himselfe to be God. and wil be worshiped for God, as it is written, so that he sitteth in the Temple of God shewing himselfe as if he were God, 2. Thes. 2. 4. not onely, say you, by usurping some of Gods authoritie, but the very name of God.* And here because your vulgar authentik Latin text, is too weak to defend the Pope, you flee to the Greek, not *us Deus* as God, say you, but *ὁ θεὸς* *Deus*, that he is God. The Argument is this, *Antichrist shal in words acknowledge himselfe to be God; the Pope of Rome dooth not acknowledge himselfe to be God: therefore he is not Antichrist.* Let Occumenius make answer to the proposition, who thus interpreteth that word of the Apostle *ἀποδεικνύτω*, he saith not saying but shewing, that is, by Works, signes, and miracles endeavouring to shew that he is God. According to his interpretation therefore, a manifest publishing is not necessarie, Yea let the Holy Ghost expound himselfe, who by a like manner of speech in Ezek. 28. 2. teacheth how this is to be taken. Thus he saith of the King of Tyrus, *Because thy hart is lifted up, so that thou sayest, I am God.* No man I throw, requireth that this Tyriā should pronouce the self same verie words. False therefore it is, that Antichrist should in word professe himselfe to be God. Notwithstanding because your Pope had liefer abound with tokes, than barely and slenderly to be furnished with such as are necessarie onely: we forgive you the proposition, and pray you to think with your selfe, whither the verie thing proclaimeth not quite cōtrarie to that which you deny in the assumption. For what, I pray you, did P. Sixtus acknowledge himselfe and the other Popes of Rome to be, when he said; *Whosoever accuseth the Pope, it shal never be forgiven him: because he that sinneth against the holy Ghost, it shal not be forgiven him neither in this life, nor in that which is to come.* Concil. Tom. 1. in Purgat. Sixti. What did Boniface the 8 when he said, *We declare, define, and pronounce that it is absolutely necessarie to salvation, for every creature to be subject to the Bishop of Rome.* Extrav. de Major. & Obed. unam sanctam. I forbear to cite more witnesses; I appeal to your selfe; why doo you dissemble? Doo not such speeches often found in your ears? But say you, *he dooth not acknowledge himselfe God, because he acknowledgeth himself his servant.* I am ashamed of your proofs; as if out of the same mouth ther could not come blessing and cursing, horrible blasphemie, and counterfeited obedience. You know that in words, he is sometime *servant of servants*: but again when he list, he is *King of Kings*.

The

The fourth point is, *that he shal extol himself above al that is caled God, or that is worshipped*, 2 Thes. 2. 4. *that is*. say you, *he shal not suffer anie God, neither true nor false, nor anie Idols*. To this argument we have answered in part before, in handling Antichrists name; wher we shewed that the Apostle meaneth not the heavenly God, but the earthly, that is, the civil Magistrates, which are venerable: as also that in Daniel 11. 37. *And he shal not esteeme the God of his Fathers, nor care for anie God, because he shal rise up against all*. Ierom interpreteth this sacrilegious pride, to be a kind of immoderate power over al religion; for thus he saith: *And Antichrist shal warre against the Saints, and overcome them, and shal be pufft up with so great pride, as he shall attempt to change Gods lawes and ceremonies, subiecting al religion to his owne power*, Com. in Dan. cap. 7. In which words he finely painteth out Antichrist & the Pope of Rome, although he was farr from this your comment. For, shal a false Prophet lift up himself above everie God? A Prophet is always the Prophet of some God: needs therefore must he professe himself subiect to some God, whom the Scriptures note out by the name of a *False Prophet*. Again, when he shal sit in the *temple of God*: whither shal this be in the tēple of an other God, or in his own? If of an other, then he acknowledgeth a superiour: but if in his owne, then the Apostle speaks unproperly, and should not have said, so that he sitteth in the tēple of God as God; but rather, so that he sitteth in his owne temple as God. But by this manner of speaking, what fruit had redounded to the Saints? For what manner of sign had this been of this Monster; when it was no where known: what manner of Temple he should have, or where? But thus ar they wot to erre from the right, which reverence their lusts for truth.

As touching the Idols, which you say *Antichrist shal despise*, hereby perhaps you might shew that the Pope is worse than Antichrist; but it is also false, that Antichrist shal despise Idols. *Whoredome* in the Scriptures is *Jolurie*; and the Citie of Rome the seat of Antichrist, is that *Queen Iezabel*, the chief whore, the great *Babylon*, the mother of al the whoredoms and abominations of the earth. Shal Idolatrie have dominion in his throne, and yet himselfe not be an Idolater? By whose authoritie dooth the whore worship Idols, but by his on whose shoulders she sitteth; and by the maiestie of whose name she is susteyned? Shal not Achab folow the Gods of his Iezabel? They which are killed by the four Angels loosed at Euphrates, doo suffer those evils because of Idolatrie, Apoc. 9. 20. 21. But the Angel of the bottomlesse pit, King *Abaddon* with his subiects suffreth that slaughter by the Euphratean Angels, whom he hath fast behind him, Apoc. 9. 11. 12. & c. And therefore the Angel of the bottomlesse pit, is an Idolater,

who is al one with this Beast, as Apoc. 11. 7. & 17. 8. But most plainlie, wher Antichrist biddeth an *Image* to be made, and compelleth al the inhabitants of the earth *to worship it*, Apoc. 13. 14. 15. Doo you think this mā wilbe a breaker down of Images? You are so farr from defending your Pope by this argument, as this is one of the chiefest signes, that he is the verie Antichrist. These therfore be trifles and giegawes, even as the other things which you have disputed of Antichrist. If you would have more certainty of his doctrine, remember the things which wee have often mentioned out of this apocalypse. Here first you shall see, that Antichrist is *Balaam*, and his seat *Jezebel*, chap. 2. 14. 20. And he, how crafty a knave was he? She, how Idolatrous a whore, and Prophetesse; not defacing al religious worship, but onely promoting and stablishing false worship? Then, you may perceive that the Gentils occupying the utter court and holy city, (while the Saints in the meane time lye hidd in the temple,) are Antichrist himselfe and his subiects; chap. 11. 1. 2. And therfore that Antichrist is most neerly joynd in outward shew, to Christ: so as by his nearnes he shal deceiv many. Besides, the great Antichrist hath *two horns lik the Lambe*, chap. 13. 11. Wherefore he shal not everie way be contrarie, but shal put on his Image, & sit as his Vicar: wheras he would reioice doubtlesse to be most unlike him, if he should shew manifest hostilitie. Finally, seeing he is also a *false Prophet*, he wil not boast himself to be the onely God but shal doo more harm by lying, than by force; and not shew himself to be such as in deed he is. These few things (to keep me within the limits of the apocalypse,) may teach you the true nature of Antichrist; unlesse you have leiser willingly to be ignorant, that you may the more confidentlie serve him.

Chapt. 15. Of Antichrists Miracles.

CONCERNING the Miracles of Antichrist, *three things*, you say, are found in the Scriptures: first, that he shal doo many miracles: secondly that they shalbe lyes: thirdly that there are three examples set down: al which I easilie grant unto you. But why add you not somewhat to make it plain that the Pope is no kinn to Antichrist, as that the Pope neither dooth many miracles, nor lyes, nor thoe three examples which you mention by name? It seems you feared the triall: but you must needs be brought unto it, though against your will. That he wel agrees with Antichrist in multitude of miracles; neither can you, neyther doubtlesse lyst you to deny: seeing this is one of the chief notes, wherein your Church glorieth. Of this first branch therfore

fore, ther is no controversie. But whither those signes be *lies*, which are doon by the Popes & their Ministers, since Antichrist first began to shew himselfe, let us breifly consider : that therby also may appear, whither the crime be true or false, which our men doo charge you with.

I wil not use that argument, which the Spirit maketh to be a sure token of false miracles, namely, that whatsoever is doon for to confirm errout and superstition, is to be counted for a fraudulent sign: (for you doo not acknowledge your errours, although this should be a sufficient argumēt, unto them that have learned the truth:) but I wil bring such as even your selves cannot deny. Let us therfore examine a litle those famous miracles of *Pope Sylvester*, to whom are attributed cheifly three. One that by *sacred Baptisme* he cured *Constantine the Great*, of a *leprosie*. An other, that he raised up agayn a bull that was killed by *Zambri* a *Jewish sorcerer*. The third, that he bound a *Dragon* after a *marvelous manner*: As touching the *Leprosie*, everie mā may easilie smel it to be but a stinking fiction by this, that the ancient writers that lived eyther next after *Constantine*, or together with him, speak not anie one word of the same. *Eusebius* who so diligently wrote his life and heaped up solemnly unto his prayse, whatsoever could any where be gathered: would not have conceled this singular benifit of God. It must needs therfore bee that the later writers drew al this out of the third ditch, namely from the *Romish* fables framed for this purpose onely, to encrease the *Popes* authoritie. Agayn, seing the curing of this *Leprosie* depēdeth on *Baptisme*, and it is certainly known that he was baptised, not by *Sylvester* at *Rome*, but by *Eusebius* at *Nicomedia*, and that not in the beginning of his reign, but in the latter end of his life: who seeth not this cure to be altogether feigned and false? *Eusebius* telleth that he was baptised at *Nicomedia* a litle before he departed this life. *In Vita Constant. lib. 4.* Wherto agree *Socrates lib. 1. cap. 39.* *Theodoret lib. 1. cap. 32.* *Sozom lib. 2. cap. 34.* *Ambrose lib. De obitu Theodosij & Hieron. in Chronicis.* But you on the other side obiekt *Isidorus*, *Zonaras*, and *Nicephorus*, who being but late writers in respect of those ancients, what credit deserv they in this thing? Could these later men know the truth more certaynly, which were furdur off from al means to find it out? But let us see in a word, what ground every of them doo rely upon.

Isidorus in his *Chronicle*, because perhaps he knew that the *Romans* boasted of *Constantines* baptisme; and knew withal what the ancient writers had said of this matter: that both might be thought to be true, he wil have him baptised at *Rome*, but rebaptised by *Eusebius* of *Nicomedia* the *Arrian*. But he marketh not wel the ancient *Historie*, which with one consēt reporteth

reporteth that he deferred his Baptisme unto that day, because he desired to be baptised in Iordan. How did he defer it, if he had received it before at Rome? Moreover he rashly & injuriously chargeth the godly Emperour with the greivous crime of violating his faith: who neither Eusebius of Nicomedia, nor any other Arrian could ever lead away from the truth; seeing while he lived, he so restreyned them al by his authoritie, as they neither could nor durst move anie thing against the faith established. Socrates lib. 2. cap. 2. But the Ariminine synod abundantly testifieth in an Epistle to Constantine his son, that he persisted constant in the true Nicene faith even to his last end. *We have judged it absurd, say they, even then so soon as he being baptised is departed from men, and gone unto his due rest, after him to mind for to goe about a new thing, and to contemne such holy Confessours and Martyrs.* These things agree not to a man fallen from the truth. And after that agayn; *And thus moreover we intreat you, that nothing be eyther taken away from the things which were before ordeyned, nor anie thing added: but that all things may remayn intyre & unviolated, which through the pietie of your Father, are kept unto this very day.* Theod. lib. 2. 19. Sozom lib. 4. 18. Farre be it therefore that we should think he made shipwrack of faith, and desired a second baptism of an Arrian. Zonaras mentioneth but one Baptisme, and that by Sylvester; but his tale agrees not with the truth. For he wil have it that Constantine the first forsook the worshiping of Idols, and was cleansed from his leprosie by the Baptisme of Sylvester, after that, Licinius being slayn, he alone had the sovereignty. But Eusebius a witness then living, telleth how straight after that miraculous sight in heaven, he caled the Christians to him, and by them was taught the whole way of salvation, that he gave himselfe to the reading of holy Scriptures; had the Preists in great estimation, & promised that he would worship no other God thence forward. Euseb. in vita Constant. lib. 1. and his promise he indeed performed, as appeareth by those Edicts in the behalfe of Christians, which he together with Licinius that reigned with him, caused to be promulgated. Euseb. lib. 10. ca. 5. And was not he made a Christian, until Sylvester entred him into that profession; when he made warr with Licinius, because he uncourteously and yll intreated the Christians? And whereas he relateth that Peter & Paul by night appeared in his sleep, and bade him send for Sylvester: that that he asked of him whither Christians worshipped the Gods caled *Petr and Paul*: it is very ridiculous. Who are witnesses, I pray you, that Peter and Paul appeared unto him by night? To whom did Constantine report this? Was it to Sylvester, and not to Eusebius? Or how could he be ignorant of the Christians God, who had before now so exactly learned of Christians, and

and himself read the holy Scriptures, and also vowed, that he would have no other God beside Christ, as we shewed even now from Eusebius? And strange it is that he should not send for Sylvester, but when he was bidden by revelation, who from his first conversion, so familiarly used the holy Ministers, as he had them for companions, *even making the Priests of God assistants to him*: Euseb. in the same place. Rashly therefore did Zonaras prefer the Romish Legends, before the more ancient faithful Historie. Nicephorus was moved by the authority of the Church of Rome; & the Font which Constantine is sayd to have made at Rome: as also for that the Emperour was admitted into the Nicen Synod, which the Fathers, he thinketh, would not have doon, unless he had been before baptized. But as concerning the authoritie of the Church of Rome, and the Font, they shall be of some moment, and have their weight, when the Church of Rome shall have proved that she feigneth not in verie many other things. And that third thing, of place in the Synod, it is too leight for to discredit so sufficient witnesses. For why should they not admitt him into the Synod, who they ought to admitt unto publik prayers, and the preaching of the word? A synod is as it were an assemblie of Prophesiers, from which, by the Apostles rule even infidels are not to be excluded. *But if all, saith he, prophesie, and ther comen one that is an unbeliever, or an unlearned one, he is rebuked of al, he is iudged of al: and so the secrets of his hart are made manifest, and so he wil fall down on his face and worship God, saying plainly that God is in you in deed.* 1. Cor. 14. 24. 25. But Constantine had obteyned like precious faith with the other Saints, & therefore also might be partaker of the Spirit, as they on whom it fell before Baptism, Act. 10. 44. &c. And whereas he delayed his Baptisme: the Fathers knew he did that not of cōtempt, but of a kind of religion; (of what manner, I dispute not.) They might also think, that neither Moses counted his children aliens from the covenant, though they were not circumcised at the appointed day: neither were the Israelites forbidden to offer sacrifices, and doo other service of the Tabernacle, although they were not circumcised in the wilderness. Wherefore ther was no cause, why entrance should be denied him into the Synod: seeing al deferring of the outward sign, taketh not away from the faithful the right of children, either with God, or with men in the common duties of godlines. Forasmuch then as it is certayn that Constantine was not baptised til the last part of his life: it is a lying fable, that Sylvester should cleanse him of his Leprosie by force of baptisme administred 20. yeres before at the least. And in deed so Iacobus de Voragine freely acknowledgeth, in the Legend of the finding of the holy Cross, speaking of Constantines baptism:

G g g g

pism:

pūſion; *It is doubtful, ſaith he, whether he deferred his baptiſm or no: Whereupon ther is like wiſe more doubt of the Legend of Saint Sylveſter. And a litle after, It is evident that ther are manie things in the Hiſtorie, which are recited in the Churches, which are not conſonant to the truth.* He ſpeaketh of the invention of the Croſſe: but ther is the ſame reſpect of al Legends. This therfore is a lying miracle, which is not confirmed by anie ſufficient witneſſe, and is contrary to the true Hiſtorie.

The ſecond miracle is of a Bull rayſed up againe by Sylveſter, which Zā-dres a ſew (the laſt of the twelvy which diſputed againſt the truth of Chriſt) by mumbling ſome words in his ear, made fall down dead ſuddenly. This fable is like the former. None of the ancient writers, that either lived in thoſe times, or ſucceded next, doo ſpeak any one word of this thing. Surely he was not yet born, that ſhould forge this tale from Juſtin Martyrs diſputation with Trypho. Moreover Zonaras telleth the thing, as if Helena the mother of Conſtantine were together with her ſon at Rome. The Legend wil have her to be abſent at the converſion of her ſon in Iudea, & ſtomaking that he was made a Chriſtian, ſhe haſtened thence to Rome, with 149 learned Iewes, to make trial of the truth by diſputing. Agayn the Legend is not onely contrarie to Zonaras, but even to it ſelfe. For in the liſe of Sylveſter, it ſaith, that *Helena went into Iudæa before her converſion;* and in the Legend of the Invention of the Croſſe, it ſaith, *after her converſion.* For ſhe went to ſeek the Lords Croſſe. And certain it is, ſhe made this journey but once, being alſo aged, and her nephewes conſtituted Caſars; as Euſebius telleth in vita Conſtant, lib. 3. This ſign alſo relyeth upon no other beſide ſuch vain witneſſes: and whether it be a lye or no, let the reader now iudge.

The third miracle is of a *Dragon* lurking in a great deep ditch, who being malcontent for the converſion of Conſtantine and his people, killed daily with his breath more than 300 men. Unto this Dragon, did Sylveſter deſcend with two Preiſts, at the cōmandement of Peter and Paul that appeared unto him: and tyed his chapps with a threed; and ſealed with a ring that had the ſign of the croſſe upon it. This miracle it is ynough to repeat; it were folly to refute. By theſe miracles therfore of Sylveſter, men may iudge of the reſt. But, you wil ſay, theſe things perhaps are falſly recorded of him. I anſwer; it is al one, whether the Pope himſelfe doo falſe miracles, or that falſe ones be aſcribed to him by his men. Al tend to one end, *that the Beaſt may be worſhiped*, that is, that the Pope may have chiefeſt honour.

Secondly, I ſay, that miracles were ceaſed in the times of Chryſoſtome and

and Augustine: for so Chrysostome on 1. Cor. 2. Homil. 5. renders a reason, why signs were doon in the Apostles time, and in his time not; namely because by how much the more certayn and necessary things are, by so much is faith the lesser: and a litle after, by how much the more certain argument is shewed, by so much is the reward of faith abated: therefore ther were no signes don at that present. So Augustine also, De vera relig. cap. 25. saith; For seeing the Catholik Church is spread and founded througth the whole world, neither are those miracles suffred to endure unto our times, least the mind should alwayes seek visible things, and by the custome of them man kind should wax cold, which by the newnes of them was set on fyre. Neither ought we now to doubt that they are to be beleevd, who when they preach those things which few can attayn, yet could they perswade peoples, that they were to be folowed. And again, they say, why ar not the miracles doon, which are reported to have been doon? I could verily say that they were necessary before the world did beleev, to the end that the world might beleve. Whosoever wil seeketh wonders, that he may beleev, he himselve is a great wonder, which beleeveth not, when the world beleeveth. These testimonies doo convince all your Popish miracles, which are almost infinite, of fraude and coufenage; at the least since that time. And surely it seemeth, God of his singular providence, had put an end to the old miracles, before that age: that Antichrist with his mates might the better be known, when he should come forth, with his new pomp of miracles.

Thirdly, ther are not wanting men of your own crew, which have acknowledged the vanitie of your miracles; as Alexander de Hales, par. 4. quest. 13. mem. 4. art. 3. Solu. 2. *In the Sacrament ther appeareth flesh, sometime by mans procurement, sometime by the Devils operation.* And Nicol. Lyra on Daniel: *Sometime in the Church the people are greatly deceived with miracles feigned by the Prests, or such as stick unto them for lucre.*

Fourthly, examples also prove it, such as (to omitt innumerable others) were in that famous conflict of the Franciscans and Dominicans among the men of Berne, about the birth of the B. Virgin Mary. Certain Monks, as Peucerus telleth, in his 5. book of Chronicles) when they could not prevail by authoritie of testimonies, betook themselves for help unto juggling sleights: For hiding themselves in an image of the Blessed Virgin, that was artificially made for this purpose, they counterfeited in her marvelous gestures: so as they perswaded the people, that she did mourn, lament, complayn, shed tears, and give answer to them that asked of her. Which fraud being manifested, the authors of it were burned the day before the Kalends of Iuly, in the yere 1590. Wher is to be observed that this deceit was hid from the ignorant people, before ther rose a contention between the religious themselves, to weet, the masters of these jugglings,

who knowing wel by what sleight they were wont to deceive the world, did easily find out the authors of such a wicked prank. But let me come unto your own familie; you know that at Rome the nam of one *Father Justinian* a Iesuite was famous, who first feigned himselfe aleper, that he might deceiv men by a lying miracle of receaving his health. Then when this succeeded wel with him, he feigned that his Iesuistical habit was striken through with the bullet of a certain gun shut off; but when the same came to his flesh, by Gods admirable power it rebounded back without anie hurting of him. Why yea, for Iesuits bodyes be brazen walls. These things at the first were beleevd; afterwards they were found false: so that now at Rome, when any impudent fraud is cast in a mans teeth, he is called *the second Justinian*. But this is no new thing to Iesuits, whom many of your owne side doo confesse, (as is publicly reported,) to make no conscience of sembling, dissembling, feigning, and belying al things, so as it be for their benefit. For this cause they speak shrewdly of the miracles of Ignatius, and your Xaverius, in whom you glorie, not onely as a principal ornament of the order of Iesuits, but also of the whole Popish religion: De notis Ecclesiaz, lib. 4. cap. 14. And it is no marvel though Xaverius amog the Indians, so farr from al trial, did al those marvelous works, which *Magphaus Ribademeirus* and *Tursellinus* make mention of. It is rather to be marveled that he dyed the common death, and was not rather taken away in a fyerie charret, that being reserved with *Henoch* and *Elias*, he might come at last to destroy Antichrist. Doo you give credit to these Indian letters, whe as you may remember how that the Iesuits published in a book set out, that *Theodore Beza* was dead, and before he gave up the Ghost, was converted, by means of one of your men, to your Romish religion; & that by his exemple, manie other citizens of Geneva renouncing their former errors, embraced the Popish doctrine? You have not forgotten, I trow, (for ignorant you cannot be of a matter so rise in al mens mouthes) how *Theod. Beza* being marvelously raised again from the dead, did by letters written in French and Latine, ingrave as on a publik pillar for all Christendom, the incredible impudency of your Iesuits. Now therefore you may publish the Indian miracles of Xaverius, when your so egregious pranks be in the open light and eyes of all Europe. Endlesse it were to fall into the sea of al your lying signes; therefore had I liefer to relate one or 2. both publicly testified, and fresh in memorie; than manie other almost forgot with age. Wherefore your Pope dooth so lively expresse Antichrist both in multitude and falsitie of miracles, that none I beleev is so sharp sighted, as that he can discern any even the least difference.

Ther

Ther remainn those three special miracles, namely, of *fyre coming down from heaven*; of the *Image of the Beast to speak*; and of the *resurrection of Antichrist*, mentioned Apoc. 13. where I have shewed how these all doo fitly agree to the Pope of Rome. For first we declared that these things are to be expounded figuratively, not properly; for these are miracles common to a Kingdome, (such as by the Apocalypse we have proved the great Antichrist to be,) and not of a singular man. And that commonly they cannot agree to many singulars, save figuratively. Moreover if these miracles should be personal, and proper to one, how could they so come to the knowledge of the whole world, that it should follow the Beast, with such admiration, as the Apocalypse sayth? Things heard, doo move lesse than those that are seen with the eyes. And Antichrist should excel with such efficacy of miracles, as he should seduce (if it were possible) the verie elect: therefore it is altogether absurd to interpret these properly. We shewed that the *fyre coming down from heaven*, is the fear and terrour of Gods iudgement; which Antichrist should strike into men that obey not his will: that his *resurrection*, is the curing of his wounded head, when the papal dignitie which by the invation of the Barbarians seemed to have perished, began agayn to wax strong and flourish: that *speech given to the Image of the Beast*, is the authoritie of commaunding, unto which the relived Pope did aspire, pretending that at that eminencie which he desired was no more, than the ancient Popes possessed of old; wherupon his dignitie was but onely an Image of the ancient. These are the natural interpretations of these miracles, unto which the consent of the whole Apocalypse leadeth: although if you would strictly hold the letter; we shewed examples of fyre descending from heaven at the will of the Popes, Apoc. 13. 13. Francis Xavier Iesuite, rayed the dead by heaps, a few yeres since among the Indians: and we related even now out of Pencerus, that an Image in Berne, by means of your men, gave answers to them that asked thereof: Neither need we seek anie other, until you have shewed, that these things must be understood as the words doo sound. Here we have nothing but your bare affirmation. In the mean while ther is no doubt but those three things which the Scriptures mention of Antichrists miracles, are al found in your Pope, both multitude, and fraud; and special examples: and therefore that he is the man of syn, whom the Apocalypse describeth, and Paul foretold to the Thessalonians, Epist. 2. But although you could bring nothing in the whole first part of the chapter, whereby to purge the Pope of this impietie by testimonie of miracles: yet that you might seem to have said something, you wil answer our men, which let us see of what sort it is. *The Writers of*

Gggg 3

Maydenburgh

Maydenburgh, say you, doo object that manie lying miracles have been doon by the Papiſts, ſuch as by viſions of ſowles telling tales of Purgatorie, and begging maſſes to be ſung for them; and cures of diſeaſes which have happened to ſuch as worſhipped Images, or made vowes unto Saintes. And you answer two things: firſt that theſe are not the miracles which John writeth that Antichriſt ſhal doo; but to dye and riſe again; to let down fyre from heaven; to give the Image power to ſpeak: which you require to be ſhewed, to have been doon by the Pope or Papiſts. I answer, that I have ſhewed the Pope was dead when Rome was taken by the Barbarians, who being driven away, and he promoted to his former glorie, he roſe again. That he let down fyre from heaven, after he had perſuaded the world, that it was of neceſſity to ſalvation, for to be under the Biſhop of Rome; for thê his wrath terrified all men, as if it were the wrath of the great God. That he gave the Image power to ſpeak, when he came to ſuch boldnes, as he freely boated both in deed and word; *Bye Kings reign*. Al which miracles ar alſo doon by the Papiſts, which apply their labour for the Pope, wherby he may the more eaſily delude the world with theſe perſuaſions. Though Images alſo doo ſpeak among you: Xaverius raiſeth the dead, & for the Popes ſake, flames have appeared from heaven.

Secondly you answer, that thoſe three kinds of Miracles, namelie viſions of ſowles craving maſſes to be ſung for them; healths obtained by worſhipping of Images, & for vowes made to Saintes, were uſual in the Church before that time when the adverſaries ſay, Antichriſt appeared. I answer, that which you affirme is partly falſe, partly of no moment, to prove your Miracles not to be lyes. Falſe it is which you ſay that the ſowl appearing to S. German Biſhop of Capua about the yere 500. was before Antichriſts time. For the Apocalypſe teacheth that Antichriſt was born, when the Hethen Emperours were taken away, which fel out about the yere of our Lord 300. Infirmè altogither it is which you allege of the like miracles doon before Antichriſt, as Eufebius relateth, lib. 7. Hiſt. cap. 14. of the brazen Statue which the woman that had the bloody yſſue erected to our Saviour; and Theodoret lib. 8. ad Græcos. For both before Antichriſt, and after his coming, lying ſignes ſhould be doon. For now, ſayth Paul, the Myſterie of iniquitie worketh, 2 Theſſ. 2. 7. And the Myſterie wrought as wel by Myracles, as by ſuperſtition and falſe doctrine, as appeareth by the Heretik Mark, who made the wine in the Cupto appear bloud, of whom Irenæus ſpeaketh, lib. 1. cap. 9. So the Montaniſts alſo had their miracles, as Tertullian teſtiſieth, lib. de Anim. cap. Nihil animæ. And the difference between the great Antichriſt and theſe litle ones, is in more and leſſe. For theſe fore-runners did Miracles, by a ſhorter and ſtraiter kind of power: But the great

great Antichrist should come with the efficacy of Sathan, with al power, namely to deceive in larger borders. Whereupon he should exceed in greatness, multitude, and impudency of guiles, and al kind of hurting. Miserable therefore is your defense of the Pope by Miracles, which if in any thing els, doo plainly shew him to be the great Antichrist. Neither was it, as I think, without the singular providence of God, that you which make miracles to be one chief mark of the Church, should at length know by experience, that they wil turne to your destruction, who hoped by them to have greatest safegard.

*Chapt. 16. Of Antichrists Kingdome
and warrs.*

TO V C H I N G the Kingdome and warrs of Antichrist, we have taught the certainty from the Apocalypse chap. 11. 7. and chap. 13. entyre; from whence the Reader may fetch the things that are to be holden of them both; and not from these durty ditches of the Iesuits. But you about these matters doo propound four things from the Scriptures as you say. First that *Antichrist coming from verie low degree, shal by fraud and guiles obteyn the Kingdome of the Iewes.* Secondly that *he shal fight with three Kings, to weet, of Egypt, Libya, and Ethiopia; and conquering them shal possesse their Kingdomes.* Thirdly that *he shal subdue under him other seven Kings, and in that manner he shal become Monarch of the whole world.* Fourthly that *with an army innumerable he shal pursue the Christians through the whole world: and that this is the warr of Gog and Magog.* Of al which things, seeing none doo agree to the Pope of Rome, it followeth manifestly, that he can no way be caled Antichrist. I answer, neither dooth anie of these agree unto Antichrist properly so caled: wherefore though the Pope of Rome be discharged of all these, yet never the lesse he wil be the Antichrist.

As touching the first, Antichrists base original is onely touched: for that which is joyned with it, of getting the *Kingdom of the Iewes*, in the confirmation nothing is sayd of it: and reason good, seeing it is most vain, as hath been already before declared. His base original therefore is proved out of Dan. 11. 21. *Ther shal stand up in his place, a despised person, and the honour of the Kingdome shal be given to him, and he shal come prouidly, and shal get the Kingdome by fraud.* You confesse, being moved by Ieroms authority, that these things are to be understood in some sort of Antiochus Epiphanes, yet by the same Ieroms iudgement, are to be farr more perfectly fulfilled in Antichrist, as the things

things which are spoken in *Psalm 71.* of Solomon, are meant verily of Solomon, but more perfectly fulfilled in Christ. I answer, this is altogether unlike; Solomon was appointed of God a type of Christ; but so was not Antiochus of Antichrist, unless you will prorogue Antichrist's reign, and for three yeres and a halfe, grant him six and a halfe; as many as Antiochus tyrannized over the Saints. Moreover Antiochus was constrained to be quiet, by commandment of the Roman Legat: that any in like sort command Antichrist, which shalbe cheif Monarch? Again Antiochus was an Ethnik and altogether an aliant frō the Church: that Antichrist also be such an one? Learn therefore at last not to take anie thing of anie body indifferētly; but use the ballance, to try what is spoken, if you have any care of the truth. Certainly if you would cast a right account, you wil rather acknowledge the original of the true Antichrist to be famous. Doo you not see that he weareth crowns on his horns, so soon as he is born? *Apoc. 13. 1.* Was he not to arise at Rome the Imperial citie: where what can be base, that is placed in any dignitie? The Bishop of Rome, as yee are willing to mention, was of great authoritie, because of the dignitie of the citie, with all Christian Churches, before the Emperours gave place unto him. And I hope that I have shewed you such signes of Antichrist, as you wil now doubt no more, but this Bishop is even he; if so be you wil freely confesse the thing as it is. Therefore the testimonies which you bring of the amplitude and gloriousnes of the Bishop of Rome, doo more vehemently prove him to be Antichrist, than that which you bring out of Daniel, prove that he is not.

Secondly for his fight with the three Kings, of Ægipt, Libya and Æthiopia, you relate that of Daniel, chap. 7. 8. *7 considered the horns, and loe an other litle horn came up among them, and three of the first horns were plucked away before him:* and after explaining it he saith, *and the ten horns shalbe ten Kings &c.* Which three are explained, you say, who they are, chap. 11. 47. *namely the Kings of Ægipt, Libya, and Æthiopia.* I answer, that litle horn, is not Antichrist properly so caled, as I have shewed in the second chapter of this Refutation, and often other where, but the Mahumetan Turk. Whereupon in that your Pope of Rome hath killed no Kings of Ægipt, Libya and Æthiopia, it may in deed be proved, that he is not the Mahumetā Turk: but it dooth no more appear from hence that he is not Antichrist, than that David of old was not King of Israel, because he never subdued these same 3. Kings. The killing of these Kings by the Pope, perteyns nothing to this cause. He is fowl ynough with the bloud of Europe and at home, though he never come into the Libyan and Æthiopian deserts. Moreover it may also be, that these three Kings, are not those 3. horns plucked away: for they are the

the horns of the fourth Beast, as is plainly said; three of those first hornes were tooled out from his face. But these three Kings, neither are, nor ever were horns of the Roman Empire. Ethiopia was never subject to the Romans, who enlarged not their borders southward further than Egypt. Again, three hornes are pluckt away from before him: but these three were not al to be overcome: but the Libyans and Ethiopians should be onely at his footsteps, as peoples ayding him rather than subdued; who should afford him souldjers for his expeditions, and not themselves. suffer hostile invasio. Surely if Antichrist should wage no other warr than this, his martial power were not much to be feared.

The third point of *subduing seven Kings*, is of like strength. But so, say you, *Lulatus and frenens doo interpret it*. But whither should we hearken to them or to Daniel rather? Certainly the Prophet plainly confirming that three hornes are pluckt away, exempteth al the rest from his power: otherwise he should have said that al ten shal perish: or how should he be a *litle horn* which should get the command over al? But whither seven or three be sublected to that litle horn, this is nothing to Antichrist: unto whom all his ten hornes, as we have shewed, doo service from the beginning, not compelled by warr, but willingly and of their own accord. The Fathers in deed perceived not what those three hornes should be; but the event hath taught us, that the Turk hath robbed the third part of the Romā Empire, which hath yet notwithstanding seven hornes left, of which he shal not be Lord, but so farr forth as he may bring upon them some short and sudden overthrow. Therefore this horn belongeth nothing at al unto this great Antichrist. But where you say he shal be a Monarch, & shal succeed the Romans in Monarchie, as the Romans did the Greeks, the Greeks the Persians, the Persians the Asyrians: this hath more ground, seeing Antichrist shal lift up himselfe above al which is caled God, 2 Theff. 2. 4. & the whole earth wondring should folow the Beast, neither acknowledgeth he any his like, or able to fight with him, Apoc. 13. 3. 4. As also, seeing he should have for a throne, the great citie, which reigneth over the Kings of the earth, Apoc. 17. 18. These and the like doo truly prove him a Monarch. But this, say you, dooth no way agree to the Bishop of Rome; for he was never King of the whole world. But were the Romans. I pray you, ever Kings of the whole world? I think you wil not deny it; as these words usually are wont to be understood; or if you like to stand curiously herupon, Daniel teacheth, that the fourth Kingdom, to wheet the Roman, shal consume the whole earth, shal crush it, and break it in peeces, chap. 7. 23. Remember therefore what a litle before you alleged out of *Prosper: Rome by*

H h h h

principality

Principality of the Preist hood was made more ample With the towne of religion, than with the throne of power. And what Leo saith, Sermon. 1. de Natal. Apostol. Rome that art made the head of the world by the holy Seat of S. Peter, thou rulest more largely by divine religion, than by earthly domination. And what els meaneth the triple crown, but the principalitie over al the three parts of the world? The Popes crown hath more tops, than the Emperours Egle hath heads. It may be, that shortly it wil be quadruple, by the accession of the Indians, that nothing may escape the Popes almightines, though something for a time hath been hidd from his all skilfulnes. Wherefore the streights of his dominion, neither stand you in anie stead to acquitt the Pope of this wickednes, neither is this remembrance grateful unto him, who dooth so contemn honours and Empire, as he had licke with large limits of ruling to be counted Antichrist, than to be defended by an argument of his Kingdome lost or diminished.

The fourth branch is the battel of Gog and Magog; Apoc. 20. And when the 1000 yeres are ended &c. In this battel, you say, he shal with an armie invincible, persecute Christians through the whole world. I answer, we have observed already from these words, the wonderful expedition of Antichrist into the whole world properly so caled; before in the 7. chapter of his persecution. And there we allowed for this expedition three yeres and a halfe: but here now it seemeth that this whole space shal not be spent in the journey; but then it shal be taken in hand, after the three Kings and the seven Kings be subdued. There also we marvelled if he should goe such a journey himselfe alone, not hindred with anie troupe of wayting men: but here furdur comes the impediment of an armie, and the same neverthelesse an universal persecution. Surely whatsoever you said before against Hippolitus, you seem plainly to think that Antichrist is no man, but the Devil himselfe. But to let these monstres passe, let us come to the battel: which I marvel you saw not that it should be by the Dragon, not by the Beast. Between which two, ther is in deed a great societie of wickednes; but no less difference of persons and of things, than is between an open foe, and a secret enemy. Add hereunto that the Beast and false Prophet are both destroyed, before this warre is taken in hand, or at least before it is finished: if that move you not, that both of them are mentioned to be slain in the end of the former chapter; yet consider that the Devil, that is the Dragon was cast into the lake of fire, where the other have their place, before that the Devil comes thither; Apoc. 20. 10. Although therefore Antichrist be a Martial fellow and a great warrier; yet shal he wage no wars after he is dead. But it is one of his miracles to rise againe. Be it so, when he counterfeits

terseyts a death, as you feign of him: but when he is slayn by that hand of God, and deeply drowned in the lake of fyre, he shal not find it so easi to rise again, and when he lay under a coverlet. Separate you therfore those things which touch not Antichrist: and deal not so, as if you would prove one not to be a man, either because he hath not four feet, or because he wanteth wings; & you shal see the rest, so to agree together among themselves in al points, as nothing more. Surely the things which you hav disputed of this Kingdome and warr, are farr from every part eyther of the Kingdome or of the warr of Antichrist: but such stuff as this, are al the things that your men are either wont or able to bring, for to defend the Pope, and to free him from this most greevous crime. Therfore you toyl in vayne: the thing is manifest, it can not be hidd by anie subtilties. Why goe ye about to cast a myst before the Sun? Why frame yee arguments against the Spirit of God? Purge rather with flames, those writings of yours, wherwith yow have laboured his defense: and flee out of his denn, as speedily as you can.

*Here ends the Refutation of Antichrist,
Against Bellarmine.*

Hhhha

Asin

AFTER these things I saw an Angel come down from Heaven having great Power: so as the earth was bright with his glorie.

2 And he cryed out mightily with a lowd voice, saying, It is fallen, it is fallen, Babylon that great, and is become the habitation of Devils, and the hold of all fowl Spirit, and a cage of every uncleane and hateful bird.

3 For all nations have drunken of the Wine of the Wrath of her fornication, & the Kings of the earth have committed fornication with her, and the marchants of the earth are waxed rich of the aboundance of her pleasures.

4 And I heard an other voice from heaven, saying, goe out of her my people, least yee be partakers of her sinnes, and receive of her plagues.

5 For her heaped sinnes are come up to heaven, and God hath remembred her iniquities.

6 Reward her, even as she hath rewarded you, and give her double according to her works; and in the cup that she hath filled you, fill her double.

7 In as much as she lifted up her selfe, and lived in pleasure, so much give yee to her torment and sorow: for she saith in her heart, I sit being a Queen, and am no Widow, and shal see no mourning.

8 Therefore shal her plagues come at one day, death, and sorow, and famine, & she shalbe burnt with fire, for that God which condemmeth her is a strong Lord.

9 And the Kings of the earth shal bewaile her, and lament for her, which have committed fornication and lived in pleasure with her, when they shall see the smoke of her burning.

10 And shal stand a farr off for feare of her torment, saying, alas, alas, that great citie Babylon, that mighty citie: for in one houre is thy indgement come.

11 And the Marchants of the earth shal weepe, and waile over her: for no man buyeth their ware anie more.

12 The Ware of golde, and silver, and pretious stones, and pearles, and of fine linnen, and of purple, and of silke, and of skarlet, and of all manner of thyne good, and of all vessels of yvorie, and of all vessels of most pretious Wood, and of brasse, and of iron, and of marble.

13 And of cinnamom, and odours, and oyntment, and frankincense, and wine, & oyle, and fine flour, and wheate, and beasts, and sheep, and horses, and charets, and servants, and soules of men.

14 And the fruits that thy fowl lusted after, are departed from thee, and all things that were fatte, and excellent, are departed from thee, neither shalt thou finde them anie more.

15 The Marchants of these things, I say, which were made rich by her, shall stand.

stand a farr off from her, for fear of her torment, weeping and wailing.

16 And saying, alas, alas, that great citie, that was clothed in fine linnen, & purple, and skarlet, and gilded with gold, and precious stones, and pearles; for in one houre so great richesse are come to desolation.

17 And everie shipmaster, and all the troupe that converseth in shippes, and mariners, and whosoever traffike on the sea, shal stand a farr off.

18 And they shal crie: seeing the smoke of her burning, and shal say, what citie was like unto this great citie?

19 And casting dust on their heads, they shal crie, weeping and wailing and saying, alas, alas, for that great citie, wherein were made rich al that had shippes on the sea by her costlinesse, in one houre is made desolate.

20 O Heaven reioice of her, and ye Holy Apostles and Prophets: for God hath punished her, to be revenged of her for your sakes.

21 Then a certain mightie Angel tooke up a stone like a great millstone, & cast it into the Sea, saying, with such violence shall Babylon that great Citie be cast, and shalbe found no more.

22 And the voice of harpers, and musicians, and of pippers, and trumpeters shalbe heard no more in thee, and no crafterman of whatsoever craft he bee, shalbe found any more in thee, and the sound of a millstone shalbe heard no more in thee.

23 And the light of a candle shal shine no more in thee, and the voice of the bridegrome, and the bride shalbe heard no more in thee: for thy marchants were the great men of the earth: and with thine enchantments were deceived al nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine upon the earth.

The Analysis.

HITHERTO what and of what sort is the throne of the Beast, as it were the first sprinkling of the fift vial; now foloweth a more copious pouring out ioyned with the verie ruine of the throne. Which we distinguish into those things, which goe before the destruction, and the things which follow it; those that goe before are performed by the ministerie of three Angels, two of which declare the ruine by bare word. The first a glorious Angel ver. 1, more succinctly ver. 2. 3. The second namelesse more fully, both in exhorting the godly to fly out of Babylon, ver. 4. 5. and also in stirring up the ministers of this destruction to use deserved severitie, ver. 6. 7. afterwards in describing partlie the mourning of wicked Kings ver. 9. 10. of marchants, ver. 11. 12. 13. 14. 15. 16. of Watermen and mariners, ver. 17. 18. 19, partly the joy of the godly, ver. 20. Such is the

H h h h 3

ministerie

ministerie of the two Angels: The third beside his word useth also a signe: which both is propounded ver. 21. and also expounded, summarily in the same verse: severally, in ver. 22. 23. 24. Hitherto the things that goe before the ruine: that which followeth is a thanksgiving which the Saints performe, chap. 19. 1. 2. 3. 4.

Scholions.

I And after these things I saw an Angel come down: In destroying the Citie of Rome God wil manifest to the world his admirable long suffering, who beside al his former warnings, so many, and so divers, cometh not to the last destruction, before three Angels be used, by whose voice men should be warned to avoid the plague coming violently upon it. The first of these is an *Angel descending from heaven*, that is, some excellent and singular mā, who shal come suddenly, and not looked for, even as things which fall down from heaven. The things which are borne with us give some shew of themselves before they wax ripe; but things that come from heaven, may be present in a moment without anie perceiving taken before they come. So in the tenth chapter *an Angel came down from heaven*, of a sudden, when many couragious defendours of the truth were risen up, of whom before there was no suspicion. VVhich thing other places cōfirm, which may be taken from the former interpretation. This Angel seemeth, that by a sudden converting to the truth, he shall manifest to al men, *that he cometh from heaven*. Such was that coming down in the tenth chapter, where men brought up in superstition, became suddenly nourissions of true godlines. This *Angel hath great power*. But to what end? For no excellent great acte of his is mentioned: it may be he is that man to whom is committed wholly the throwing down of this throne: who shal not so much bring a new Prophecy concerning the ruine of Babylon, as shew himselfe prepared to performe the verie thing, which the divine oracles prophecied often should come. Thirdly, *the earth is lightened with his glory*, because evē they which are strangers from the true Church shal honour, and admire the glory of his godlinesse and excellent maiestie. *He shal be wel reported off, even of them that are without*, as speaketh the Apostle. The like use of words in the things past, doth give us this knowledge of this Angel, though yet to come. VVhich is the onely way to pearle into these things otherwaies hidden from us. But it is to be observed, that this Angel, as farr as it seemeth, shal not come forth by and by after that manifestation of the throne, which we have spoken of in the former chapter; but

at length

at length after some certain and meet time set between. And therefore this vision is divided from the former by that usual stile in writing of a distance of time somewhat farther off; and after these things I saw.

2 And he cryed out mightily, *ἐν ἰσχύϊ*, in strength, that is, strongly, valiantly, and vehemently. The Complutent edition and the Kings Bible have *ἐν ἰσχυρῇ φωνῇ*, with a strong voice: so also Aretas: but the sense is al one. This mighty crying out signifyeth the efficacy and immutability of the things to be done, as Aretas noteth. Although peradventure no such denuntiation to be made in words is not to be expected; but even the very attempting of the thing shall stirre up in the mindes of men that opinion, as if they did heare this voice sounding in the eares of men. But seeing this crying out is of one Angel, to whom the businesse is committed as is like, of destroying, and burning Rome, it may confirme somewhat that which we have sayd in the former chapter, that some one of the tenne hornes, to whom the rest of the multitude is figuratively adioyned; not that whole number, shall bring upon it this last desolation. He cryeth out with a voice doubled, *It is fallen, it is fallen Babylon*, after the manner of the former Prophets, but yet with this difference, because they denoüced a destruction to come long after, this declareth that it is already present, now at last to be performed, by this his expedition. *Babylon that great*, the seven hilled citie, the chief Empresse Rome, as once Babylon the head citie of the Assyrians. There is a double Babylon in this book, as we have heard chap. 16., *Rome and Constantinople*. But here he speaketh of the first, which belongeth to the fift vial, in which this chapter is employed. The second belongeth to the last vial, to be destroyed in the twentieth chapter.

¶ And is become the habitation of Devils: The cause of the destruction is not here mentioned, which foloweth after in ver. 3. but the desolation is declared by a dreadful wildernesse, which this kind of inhabitants reioicing in solitary places and folowing them, doo expresse passingly. Or rather wherein they themselves doo not so much take pleasure, but into which they are sent, and thrust even against their wils. From whence that which first is caled *the habitation of Devils*, is straightway called *the hold of every foul Spirit*, that is, a prison or iayle into which they are thrust at the pleasure of the Highest iudge. As if by the most iust iudgmēt of God the foule Spirits be tormented in the same places, after they have ben deprived of all company of mortal men, which they have abused, by entising men to abomination and naughtinesse. Which is like a hell to them, to be so kept from mens societie: whom to draw with them into the same tormēt, they hold it some comfort in their damnation. But they are not so shut a-
part.

part from men into these secret places, but that often times they goe on with rage in verie great meetings of folke, as oftē as it shal so please God, but because such wildernesses are appointed to them for ordinarie prisōs. Wherunto that saying of Christ seemeth to pertainē: *When the unclean Spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none* Mat. 12. 43. Moreover the evils which were brought into the Church by Hermites and Monkes shew abundantly how much the delusions of Satan doo prevaile in those foule, and desert places, as the most learned Theod. Beza hath observed. But from this place we learn: how that of Isaiah is to be understood in chap. 13. 20. 21. 22. and again in chap. 34. 13. 14. 15. unto which the Spirit alludeth manifestly, howsoever he interpreteth them not word for word purposely. That is to say, not only of some Beasts and unluckie birds, but also of evil Angels, to whom these names are proper, *Devils and foule Spirits*, as the Greeks have translated, partly retayning the Hebrew words *שְׂדֵימ וְרָעִים* & *רָעִים*; partly translating plainly *Schhvim* & *ra'im* *Devils*, in which sense that word is used in Levit. 17. 7. *And they shall no more offer their offrings to Devils*, *schhvim* properly signifieth the word *goats*; but it is translated unto Devils, who appeared for the most part to their worshippers rough and hairie: commonly they are called *Satyrs*, *τετυφωτες*, as Aquila translateth in Isaiah.

¶ And a cage of every unclean bird: It is not called a custody, because it should be like a cage, from whence the unclean birds could not flee out, but because they should be seen continually abiding in those ruines, and to have their most usual place of dwelling there. Such are those flesh-devouring, ravenous, and unluckie birdes, the Eagle, Kite, Hauke, the Vultur, Raven, the Night-wandering scritchowles, Howlets, & c. Of which sort many are reckned up in Levit. 11. 13. & c. And such birds were once counted unclean by the Law. Such difference hath no place at this day: yet not without cause they are so called to this present time, because they excellently set before our eyes the disposition of unclean men, who live by steth, and know no other way to maintaine themselves, except by violence and injurie. In this respect also those greedie birdes are hated of all the rest, as they shew by gathering a company, as often as they have gotten one of these ravenous birds alone, and any occasion shall give an opportunity to oppresse them; likewise also this kind of men is odious to all mortal men.

3 *Because of the wine of the wrath.* A threefold cause of the destruction is rehearsed, because she was the authour of Idolatry to all men; because she drew the Kings into the partaking of her wickednes; and intreated with honours & riches
above

CHAP. 18. A REVELATION OF THE APOCALYPSE 603

above measure her citizens by her riot. These naughty acts are auncient, and often cast in her teeth by other Angels some ages before. Therefore he declareth that the shamelesse forehead of this whore is still condemned of the same crime, which can be moved with no warnings to put away her former lewdnesse. As touching the words, *the wine of the wrath of her fornication*, is a fornication wherby God is provoked to wrath, yet so making wretched men drunken for a time with a certen pleasantnesse, that it taketh away all perceiving of the impiety therof, as in chap. 14. 8.

¶ All nations have drunk; Montanus hath it ransitively, thus; *hath made the nations to drink;* and so her wickednesse is more lively set forth, & more becoming her, *which beareth a cup of Gold in her hand*, wherby shee may provoke even those that are not thirsty to drink, as before chap. 14. 8. It is an horrible sinne to put a stumbling block before the blind: but what is it to thrust and throw him headlong into the pit? But the kinde of speaking seemeth to be changed of purpose, least any man should alledge for his excuse, that he hath not deceived others. Therefore this common reading is to be preferred which our coppies have; which also the verbes neuters which follow *epornes/an eploute/an*, seeme to require.

¶ And the marchants of the earth of the abundance of her pleasures: ἐν τῇς διαβολαῖς τῆς πόλεως αὐτῆς from the force of her riot, that is, from the plenty and immoderate desire to enjoy al pleasures. For Rome is an other Zerxes who by rewards offered, stirred up men to devise newe pleasures. Therefore how should not the devisers and ministers of these things get to themselves great riches? But of what sort are these marchants? not of that kind, as it seemeth who make a gaine by carrying out, and bringing in of wares; for they are in the number of the reprobates, who shal mourne for Babylon: whose destruction shal bring very great ioy to all the saints, ver. 20. Neither shal these mens wares be bought anie more Rome being destroyed: yet notwithstanding gold, silver, and the other things which are mentioned, shal not cease to be in account in other places. Hereunto is added, that among them to whom this name agreeth properly, the chiefe dignitie is theirs, who fetch wares by sea from farr countries: but these exercise marchandise not so much by sea, as by land; from whence they are called *the marchants of the earth*. Furthermore these are the *Peres and great men of the earth* ver. 13. in a higher place and honour, then they which sell marchandise. Last of al we shal see that *the soules also of men* are among the wares of these men, ver. 13. which by no meanes wil not suffer us to stick to the proper nature of the words. Therefore certaine common marchants are not here to be minded, (although these also shall suffer great losse,) but

the stately Lords Cardinals, Archbishops, Popish Bishops, who exercise a marchandise of soules, and flourish by this marchandise with the glory of Noble men. For we shal see after, that Rome is compared to Tyrus, because she is no lesse noble a matter town of spiritual things, then once Tyrus of al those things which belong to the delights of this life, as we may see in Pope Alexander, of whom was this sung common:

*Alexander sels the keyes, the Altars, yee Christ also,
First of all he had bought them, then by right he may doo so.*

But Baptista Mantuan writeth more fully, not of Alexandre alone, but of the whole company, and daily custome of the Romish court:

---With us are to be sold,

*The Temples, Priests, Altars, the Holy things, the Crown:
The fyre, Incens, the Prayers, Heaven & God is to sell.*

Who can desire a better furnished market? Neither mayest thou think this to be the overmuch libertie of railing Poets, but a iust complaint of more holy reformers. Bernard saith, *that the sacred degrees are given unto an occasion of dishonest lurre, and that gaine is counted godlinesse*, in his first sermon of the conversion of Paul. Budæus in his Pandects saith, *the Popes decrees are not profitable for the government of manners, but I had almost said, doo seeme to give authority to occupie a barke for love*. Ludovicus Vives on August. of the Citie of God, book 18. chap. 22. saith, *though all things almost are sold and bought at Rome, yet thou mayest doo nothing without a law and rule, and also of a most inviolable authority*. But it were an infinite thing to sayle in this sea, no shore of which thou canst see, howsoever thou shouldest obtaine a prosperous winde for some few dayes. Such therefore are both the marchants, & wares. Although I wil not deny the huge excesse also of things, which pertain to the body, by conveying wherof thither, many have waxed verie rich. But here chiefly the marchandise of soules seemeth to be understood, than which no science hath been more gainful now for manie ages. Augustine the Monk perhaps at home of no estimation, yet because he had brought the Brittaines into bondage under Rome, was made Archbishop of Canterbury. Venerfride the English man, called Boniface, his name being changed, by this way became Bishop of Mentz, and together also Governour of the Church of Coloine. Who can reckon up all who have made a way for themselves to verie great dignities by this same meane? Alan an English man a traitour, betraying the faith, his countrey, & Prince to the Pope, deserv'd by this trade of marchandise to be among the Peeres of the earth, having gained the dignitie of a Cardinals hat. Yea that this traffique might not be cold, whom gain and profits moved not, those the crafty

CHAP. 18. *A REVELATION OF THE APOCALYPSE* 605

crafty whore inflamed, with honours and glory. The King of Spaine was made the *Cubolike King*: of France the *moſt Chriſtian King*: The Swiſſers the *Defenders of the Church*, and furthermore endued with two great banners, both the *Cappe & Sword*. Some reward is wanting to no man, to the end that they may exerciſe the more diligently that profitable marchandiſe. Threefold therefore is the caſe of the deſtruction of Rome; becauſe ſhe is the mother of Idolatry, the corruptreſſe of Kings and nations, and that may be ſuffered no longer for her arrogancy and pride, and buying & ſelling of ſoules. By which things this right excellent Captaine being moved, ſhal undertake this expedition againſt her.

¶ 4 *And I heard another voice*: Such is the fiſt Angel, and the Prince as it ſeemeth of this warre: the ſecond as an under Captaine dooth his office in counſelling and exhorting. But here is no mention made of the Angel, but onely of a voice from heaven, as though this exhortation were *without an author*, his name being concealed from whom it commeth. For which cauſe we have ſaid in the Analyſis that this Angel is nameleſſe. It is in deed an odious argument which he handleth, wherupon peradventure he will conceal his name, which being known would bring no profit, but might procure ſome danger, the adverſaries being of ſo ſpitefull minds. His ſpeech is continued even unto the one and twentieth verſe; ſo copious ſhal be the admonition of ſome faithfull man, which together with the preparation to this warre, ſhal be ſpread abroad, godly and truly warning men of the preſent puniſhment of Rome. Notwithſtanding that which wee have ſpoken of his name concealed is not of ſuch neceſſity, as that it muſt needs be ſo, ſeeing the like voice from heaven did ſhew his author, as the event declared. chap. 14. 13. But it is likely to be true that the name is to be concealed.

¶ 5 *Goe out of her my people*: The exhortation conſiſteth of two parts, the fiſt part pertaineth to them which live in Babylon, warning them that acknowledging at the length the filthineſſe of that citie, they forſake the ſame, and depart to an other place; that they would no longer for her ſake expoſe themſelves to certain deſtruction. Wherefore ſome elect lie hidd yet in the dreggs of the Romiſh impietie, whom God remembreth in the common deſtruction of the wicked. He will not ſuffer Lor to periſh together with the Sodomites: and he uſed the like exhortation long ſince to his people, when the mother of this Babylon was to be razed, Ier. 51. 45. And this commandement ſhal not be made in vaine to his people; to whom alone it is proper to obey his voice. Therefore even as the miſes perceaving before hand that the houſe will fall, doo runne away out of their holes,

so they being wakened out of sleep by the Angels voice, shal convey themselves by and by out of this detestable city.

¶ Least ye be partakers of her finnes: For of what sinners the fellowship is not forsaken, their guiltines is conveyed to men. Therefore he saith not, that ye be not partakers of her punishments, but which is farr more greevous, *of her finnes.* This feare wil provoke and inforce them to runne away, who are convinced in their consciences of the Romish wickednes,

5 *For her finnes are heaped up:* ἡ κολληθῆσαν, one following an other as chained together, at length they hav reached evē unto heaven. But if through the whole Papistical Kingdome, Rome be the holy city, Peters chaire, which cannot erre, this chained row hath suffered a great interruption: which as it much exceedeth the ages of the Heathen Emperours, so much the more easily it dooth blot out the impietie of that three yeeres space of Antichrist, which they dreame is yet to come, although it were granted, that he should raign at Rome. How can the finnes in the last times come up even to heaven, from whose full heape so much is taken away by so long continuing holines of the Popes? But this Revelatiō hath made the thing manifest, declaring that the Pope received a lampe from the Heathen Emperours, and to have heaped up new finnes upon the former heape in a continual row; even as the perpetual order and succession of Popes sheweth; for which onely thing the catalogue of the Popes serveth greatly. We have seen this heape wonderfully increased in these our times: neither shal they which follow, lesse māfully add to the heape, until they have both brought their sinns unto heaven, and also their wicked citie to dust. The Interpreter Aretas translateth *have cleaved to;* Montanus, *are glued together,* one layed on an other, and as it were soldered with glue. Therefore the filthines of Rome shal be made yet more manifest to the elect, to the end that they may thinke the more in earnest of flying from her.

6 *Reward her even as shee hath rewarded you;* The other part of the exhortatiō hath respect to the armies of soldjers gathered together against Rome. This whetteth their anger and stirreth it up to a iust revenging. Thou sayest it is a cruel sentence; he should rather convert his speach to the representing of fury, much lesse excite to the rendring of double. *But cursed is every one, that doth the worke of the Lord negligently.* Neither is it to be feared that the punishment is more greevous then her deserts, to which no sharpnes of punishment can be equal. But these things declare the event, to weer, that men shal use verie great severitie in executing this last desolatiō. And it is to be observed that the citizens now of the Romane iurisdiction shal be the

be the Ministers of this universal slaughter. For whom the Angel eue now commanded to come out of Babylon, them he now exhorteth to revégement. It is like that these being mindful of so long continuing tyranny, wherwith they have lyen oppressed so many ages, and having also the late iniuries fixed in their minds, the sting wherof dooth yet greeve them vehemently, will more freely give licence to their anger, and wil satisfy themselves scarce with anie punishment. And this is that *to give her the double, & to fill her the double, in the cup that she hath filled*: signifying that a huge calamitie shalbe brought upon her with verie great cruelty. We have seen befor that *there is a double cupp* in this book, one of errorr, wherby the whore made men drunken with the sweetnesse of her abomination; the other of punishment, wherby it is taught that the wicked shalbe punished after the like manner that they have sinned.

7 *In as much as shee hath glorified her selfe: ὅσα ἐδόξασεν*, that which *ὅσον ἐδόξασεν* weigh out to her in equal balances, so much torment as there was excessle in carnal pleasure before. O Rome therfore by so much the more miserable, by how much thou hast bene the most happie of all. Who shal recite thy calamitie, to whose riot, the delicioufnes of the Sybarites, is not to be compared.

¶ *Fit a Queen*: The greatnesse of the punishment is declared two wayes; both by the like cruelty which shee hath shewed against others in the former verse; and also from her loftinesse in this verse, wherunto her abasement must be answerable in the verse folowing. But wheras shee vaunteth that shee is a *Queen*, shee sheweth her selfe to be the natural daughter of her mother Babylon. Neither are these proude words darke, when shee chalengeth to her selfe a Primacy over all Churches, braggeth that shee is the head of Christianity; the beginning of eternal life, and many other things of like blasphemous arrogancy. Which Primacy shee assureth her selfe shalbe for ever, perswading her owne heart that she shal never be deprived of this dignity, neither shal have experience of anie calamity. For what other thing is it that her most beloved sonnes doo vouch that Peters chaire cannot be separated from Rome, nor the seate of the Apostles translated from thence, as Bellarmine affirmeth in his 4. book of the Bishop of Rome chap. 4. Which although he wil not have to be counted among the articles of the faith, yet it seemeth to him by some arguments of so great strength, that at the last he can hadly pe perswaded, but that it is an article of the Papisfs faith. Francis de Ribera now gesleth that some evil shal happen to Rome, but after that manner, that he sheweth rather his care, then giveth over even the least that may be of his bragging.

8 *Therefore in one day:* For this thy proud boasting, this threefold kind of calamity shal make an assault upon thee at once. At lēgth thou shalt finde how thou hast ben deceived, and how in vain thy *Knaves* have sung to thee, *upon this rock I wil build my Church* & c. The calamities which are rehearsed, belong partly to *men*, whom death, sorow, and famine shal devour: partly to the *city*, which shalbe burnt with fire. Which declare that the city shal not be takē at the first assault, but by a siege: while the which continueth, the pest (for so death was called before in chah. 6. 8.) sorow and famine shal assaile within: and that at length the city shal come into the power of the enemies, who shal make it even to the ground; & bring her to ashes: then shalbe fulfilled that which Sibyl Prophecied: *Rome shal be a street, or empty place; and Delos shalbe obscure, or not founde.*

¶ *For strong is the Lord:* He maketh mention of the power of the Lord, because it wilbe almost incredible that Rome borne up with so great riches, both her owne, and Kings and others her allies can be brought into this miserable condition. But he is mighty, who shal exercise iudgmēt, whose will cannot be resisted by any might. That which here is read *shal indge*, some copies have in the present tense *iudgeth*.

9 *Then shal bewaile:* Such was the exhortation; the first mourning of the wicked, shalbe of *Kings*, but of the *earth* onely, neither properly so called, but onely Romanes. VVhich Kings are the slaves of the Church playing the harlot. These shal beginne their lamentable songes, mourning after a wonderful manner, when they thinke of how sweete cōpany of the whore they are deprived by this unlooked for destruction. VVherfore other Kings shal remaine besides those tenne, chap. 17. 16 which shal destroy the whore with fyre. Neither is it to be thought, that these ten Kings after their hatred satisfied, shal give up themselves to lamenting, being moved by repentance, as Ribera trislerh. For it shalbe matter of very great ioy to al the elect; of which sorte are these Ministers of vengeance, exhorting al the people of God to depart from the fellowship both of her wickednes and punishments ver. 20. and chap. 19. 1. & c. Moreover after the time is finished of giving their Kingdome to the Beast, the ten hornes with a constant minde shal detest the whore, so farr off is it that they shal be grieved for her miserable condition, chap. 17. 16. 17. Therefore that device fallerh down concerning the ten Kings, in whose power shalbe the dominion of the whole earth, who, if with ioyned forces (as the Iesuite wil have it) they shal bring the last destruction upon Rome, they should leave no King to bewaile her great miserie, VVe have shewed by truer arguments, that those x hornes pertaine to the onely degree of Emperours,
some

some one of which at length shal execute this destruction, who yet keepeth the name of the whole number; as it is done for the most part, when speech is had of the members or parts of some whole thing. VVhile he shal spoile Rome, some other Kings, of Spaine, Polonia, and the like confederate with the whore, shal make this miserable wailing.

To Standing a farr off for feare: But what need shal there be then of lamentings? VVhy shal they not rather make hast to help her? They shal not dare to doo it for feare: they shalbe greatly afraid of their own safetie. Therfore they shal behold a farr off her miserie, taking heed that they the selves burne not with the same fire, if they shal come neere. You therfore holy Princes, take the matter in hande, it shal not be a thing of so great trouble, as peradventure you thinke. Doo you think that Spaine, France, or other, I know not what huge armies, wil come to aide her? These are altogether Goblins, and vaine Scarcrowes. Her friends shal stand a farre off with waitings testifying their love, but taking no paines to deliver her from peril. And who would expect that fornicatours wil undergoe anie dāger for a stale VVhore? Therfore it is onely needful that you take upon you the matters valiantly, the other things shal have prosperous successe. Euphrates shal open a way into Babylon for Cyrus, if he cannot break through the walles.

¶ Alas, alas, that great city: A lamentable song of the Kings: the often defect of which, doth verie fitly expresse the truth of the affection. The sentence shalbe perfite in this wise, *Woe Woe to us, because that great city Babylon, that mighty citie is overthrowen, and because in one houre thy iudgement is come.* They bewaile the ruine, and the sudden coming of it.

¶ And also the marchants of the earth: The marchants doo accord in the lamentations of the Kings, but of the earth, of which sort are the Kings: we have shewed at the 3. verse, that they were marchants rather of spiritual things, then of those which respect the body. For which thing there is an argument from hence. *Because,* saith he, *no man buyeth their wares any more.* Therfore gold or silver is not here spoken of, or sylke, or fine linnen, or spices, or any such thing in the proper signification; the estimatiō wher of dependeth not on Rome onely. Vnlesse peradventure then they shall be of farre lesse price, whē so greedy a buyer is taken away. But the words are expresse, neither is any such thing spoken of Tyre, from whence this whole allegorie is taken, out of Ezech. 27. VVhere the place no lesse required an amplification of the matter. VVherfore these wares are labour, study, industry, to adorne and enrich the city of Rome, which thinges shalbe most cheape, and of no price, after shee is fallen. For who then will

will give a rotten nut for them.

12 *The Wares of Gold and silver:* Even now we said that this whole allegorie was taken out of Ezech. 27. where it is spoken of the destruction of Tyrus. Neither without cause, as we have shewed in ver. 3. when as at Rome there is no lesse famous a sale of soules, then was at Tyrus of things necessarie for our use. Ezechiel dooth so reckon every nation, that together also he rehearseth the proper comodities of everie countrey, in which both they abounded, and carried to Tyrus. According to which manner, sundry kindes of wares seeme here to be reckened up, to note out sundry nations, to which either they belong, or at least by whose travell they are brought to Rome. Therefore although the names of the countries are not expressed in plain words, as in Ezechiel; yet notwithstanding they may easily be understood according to that rule, from the wares themselves. The wares therefore of Gold, and silver, and the other outlandish things, which are rehearsed in this verse, may signify Spayne, which fetched those things from the furthest Indies, by whose travel they are to be sold in this part of the world. *Cinnamon, Odours, Ointments, Frankincense & Wine* doo note out Italy; not because all these things doo grow in the same place, but because as Spaine by the Ocean Sea; so this by the intern sea affordeth abundance of those things to Europe from Greece, Cilicia, Ægypt, Africk. Her selfe also being the most fertill in all delicious dainties, of all the countries of Europe. *Fine flour and Wheate* may signify the Islands of the interne sea *Cicilia, & Sardinia*, the garners and storehouses of Italy. *The Beasts*, Germanie, abounding with them; even as the *Sheepe*, our England, being greatly frequented with this kinde of cattel. *Horses & Charets*, the French men, who have great store of horses, and from whence the use of charets have bene conveyed to others. *Bodies*, the Swisers, who follow an externe, and mercenary warfare; and in which men, Rome chiefly delighteth to make them her guard. *The sonles of men*, are the common wares of all countries, which Rome dooth hunt after by her marchants everie where, desiring the same to be instructed in her superstitions: which that so she may gain and purchase for hir owne proper goods, she spareth no cost. The makers of portsale of these wares, are they, that by their paines have brought these nations to be obedient to Rome. Even as we know special provinces to have bin comitted to some Cardinals & Iesuits: whose care though it be bestowed in common; yet it lyeth upon every one severally to declare his diligence in some certain nation. Which if he can either retaine in their dutie, or recall forsaking her, by knitting it againe in friendship with Rome, he bringeth wares of that sort to be sold, wherby that nation is signific d

signified upon which he hath bestowed his labour. As touching everie of the severall wares by name, *Gold, Silver, Pretious stones, Pearles*, they wer before in the whores apparell, chap. 17.4. And it seemeth to be for that cause that Spaine in these last times shalbe a special ornamēt to the whore. And of *fine linnen, and Purple*, two for one, the *Purple of fine linnen*, which is a cloath made among the Indians of that kinde of flaxe: so and of *silke and of skarlet*, are spoken asunder, for of *skarlet silke*. Of skarlet we have spoken elsewher. Silke is cloath of most finall threeds, which the worme doo draw as it wer from a distaffe out of their own flore. It is not made of flowers as Dionysius singeth *πεεανυστος* of the Series, thus:

*Neither the care of Oxen troubleth them,
Neither the flock of woole-bearing sheepe:
But in kemberg the branches-bearing flowers,
Garments they make &c.*

So Virg. in the second of his Georg.

*The thin fleeces from the leaves,
Doeth kember the peoples Series.*

Vnlesse peradventure the Poets, because the wormes doo make silke in trees, therefore doo say, that this is kembered from thence, not because it growes in them, as cotton and the like. See Iul. Cæs. Scal. Exerc. 108.9.

¶ *And all thynewood*: Thyne signifieth both universally all odoriferous wood, also a special kinde, as Eustathius noteth upon that of Dionysius of Arabia, which he calleth wonderful:

*Which by burning thynwoods a fragrant smel respire,
Eyther of thynewood or Myrrhe &c.*

Wherein the first place *thyne* is generally called any spice: in the second place a certaine kinde of odoriferous tree. But it is used here not so much for perfuming, as for finenes of buildings, (for there is mention of odours in the beginning of the verse following,) wherunto it serveth chiefly, as Plinie sheweth out of Theophrastus. *Who*, saith he, *did give great honour to this tree, rehearsing the famous boardings of the ancient temples to be of it, and a certain everlastingnesse of the uncorrupted timber in houses against all faults*: book 13 chap. 16. of his natural History.

13 *And Cinnamon*: Italy useth such as is brough to them: which shee fetched not from Spaine, but from those places where it groweth: so also she procureth for her selfe *Odours, Ointment, & Frankincense* by her owne navigations. The chiefe sale of these things is with the people of Syria, Phœnicea, Arabia, Ægypt. To these coastes Italy goeth with all speed possible, while the Spaniard is occupied especially in forraine navigations: the

K k k k

hath

hath wine and oyle ynough of her owne. She bringeth fine floure & wheate from Sicilia.

I And Beasts: It were tolerable if Rome should note out Germanie with this marke, onely for the richesse of cattell: but the most proude whore scarce thinketh any otherwise of the most famous nation then of very Beasts. Ambrosius Catharinus sheweth this plainly in his book against Luther, whom that most foolish Asse calleth a Beast, almost in every verse: and that not so much for harred of his Heresy (as he calleth it,) as with a manifest reproch of the whole nation. Rome indeed speaketh more modestly at this time, not daring to provoke the fiercenesse of men by so greate a contumely: but secretly with her selfe she iudgeth no otherwise then before time; and not onely of this people alone, but of al other people of Europe: all which, her selfe onely excepted, shee accounteth almost meere brutes. But God hath chosen this foolishnes, if thou wilt so haue it, of our nations, whereby he might throw to the ground thy vaine wisdom, and at length by thy iust punishment, might set forth thy pride to be derided of all men.

I And sheep; a sign of our own England, whose fleece is of gold, excelling in softnes & finenes above the wool of other countreys. Rome hath now a long time vehemently grieved, that these wares are brought sparingly to her faires; and therefore tryed everie way, that she may enioy the former aboundance of them. For this purpose she maintaineth English youth, and hath made Alan our countrey man a Cardinal. She fitteth for her selfe these merchants, besides troupes of Iesuits, if peradventure she may be againe Lord of our sheepe. But we, thanks be to God, know for a surety, that Rome is a denn of wolves, and other most cruel Beasts. Let her chat as sweetly and pleasantly as shee can, we acknowledge her voice to be of strangers and robbers; neither wil we be taken with the sweetnesse thereof. I hope that our people wil no more goe to visite, but with this Angel to the destroying of her.

I And Horses and charrets: And of horses, and of charrets, and of bodies, to weet the wares. The two first pertaine to the French men, renowned for horses armed on al parts, and for the invention of charrets: this last of bodies is the ware of the Swissers, of which very many villages persisting still in the Romish superstition, doo defend the Beast with their bodies. He hath these for the ordinary and domestical yeomen of his garde; also he may take up greater armies of them serving for wages, as oft as necessity shal so require. I would God they would learne of their brethren, & confederates, not to yeeld their bodies to his pleasure, with which being not

content

CHAP. 18. A REVELATION OF THE APOCALYPSE 613

content he also worketh certaine destruction to their soules; neither to take wages for keeping of him, whom if they would utterly destroy, they should bring very great profit to all Christians. But this marchandise shal have an end shortly. Were it not better to forsake the wicked Mistres willingly, then in short time to be forsaken of the same necessarily? The voluntarie sorrow of repentance is wholsome; but that is deadly, which stubburnes bringeth forth.

¶ *And soules of men:* These wares are not proper to one country, but common to all: which Rome dooth not thing too dear bought for any gold whatsoever. The like thing offers it selfe in Ezechiel chap. 27. 13. *They of Luvim, Tubal, and Meshech were thy merchants, they used the merchandise of men, and vessels of Brasse in thy marchandise: bnephesch adham, εν ψυχαις ανθρωπων, the soules of men.* Tremellius and Iunius translate *of men and vessels*, declaring well the sense. He meaneth doublelesse slaves set to sale, as in the same place they doe expound. Therefore why should not *the soules of men* obtaine the same force in this place? The Spirit seemeth to have changed the construction, of set purpose, to note the difference. For these are not rehearsed in the second case with those that went next before, *and the wares of horses, and of charets, and of bodies, and of the soules of men:* but in these last words, he passeth to the fourth case, *and the soules of men*, as it is manifest in the Greek, and as we have translated. Wherin is signified, that there is a separated and divers consideration of *soules & bodies* in this place; and that there is a farre other meaning then of that in Ezech. howsoever in wordes he alludeth to that.

14 *And the fruits lusted after:* καὶ ἡ ὀψαγγελὶς τῆς ἐπιθυμίας: *for the autumnne of thy desire* (for καὶ seemeth to be causal.) The Interpreter Arctas, *and the time of thy desire.* It is a manner of speaking of the Hebrewes for, *thy desired autumnne*, as ἐν πυρὶ φλογος, *in the fyre of flame, for, in flaming fyre*, 2 Theff. 1. 8. as though he should say, thy desired harvest is lost. By which proverbial manner of speakidg, we signify, that power to gaine is taken from one. Or the same hebraisme may be understood, so as that which goeth before may be in the place of the concrete, *and the autumnnal desire of thy soule:* as also in the 2 Theff. 1. 9. *And from the glory of his strength, for and from his glorious strength.* In which sense the autumnnal desire, noteth out that wanton greedines of rath-ripe fruits, which the richer sorte, and the dainty ones have, getting the first fruits for them by a great price; the more plentiful store of which afterward they loath: as though he should say: Once thou didst lash out huge costs upon things of little value, but now thou art not so wantonly ready to buye: that thy former strange longing is gone: those

K k k k 2

things

things now would be acceptable, which of late thou despisedst; according to that of the Poet, *the empty stomake doth seldome despise comon things*; which of the two wayes we will take them, we see that these things doo very well hang together with the former, whereby the mourning of the merchants is greatly amplified, that buyers shalbe now wanting altogether; whereas lately, when Rome flourished, they had so quick & ready a market. Whereof the Spirit rendreth a double reason by this mourning: first, that nowether was no lust to buy; secondly, that al ability was utterly lost.

¶ And althings which were fatte & excellent: That is, al plenty & abundance is departed from thee; which doo more confirme the former interpretation. For seeing these things doo signify a rich plenty, it is like, that that which went before, is to be referred rather to lust, that the same thing may not be spoken twice; although so it is wont to be some time, when the latter is added in stead of a more full exposition. The Compl. & the K. Bible read, *are perished from thee*. So Aretas and the common translation: but the sense is nothing altered.

15 *The marchants of these things;* The cause being declared, now he cometh to the manner of mourning, with a breif repetitio of the cause. *The marchants*, saith he, *of these things*, that is, they who bestow al their labour about the associating and retaining of these countreys, & ioyning them to the service of Rome. VVho were made rich of her, getting ample rewards of this their labour. VVe have seen before briefly with how great gaine they travelled about this marchandise, which openeth a way to Bishopriks, Cardinalships, yea eve to the highest Prelateship. And who seeth not men of every coutry, being either of great wit or learning, of great force either by riches or favour, or famous for noblenes of birth & descent of blood, whose industry may be profitable for the beautifying of Rome, to be hyred by what meanes soever, to bend al their cares & thoughts to this point? *Wolfeius & Polus* flourished in our countrey in our Fathers dayes. The first descended of base parents, but ambitious, tumultuous, notably framed for the profit of Rome, and therefore promoted to so great honours, that he was not afraid to vaunt himselse somewhat above the King. The other of a milder disposition, but of great authority for noblenes of parentage: for which cause he waxed rich by the Romish abundance, until he gave suspition of a contrary mind, & bewrayed some desire to knowe the truth. Then he perceived that *Petroum* a certain begging fryar, to be set against him of the Pope; whom he should have seen adorned with his spoiles & booties, if the thing had come to passe as the Pope wished. This labour is in so great account, as that he who onely begged a reward, should

be equal

be equal by & by to the highest States of the earth. But after that Rome shalbe cast down, no man wil hyre this labour, eue for one farthing. This euil shal take these marchants, when they have lost all hope of their gaine.

¶ Shal stand a farr off: To weete, Cardinals, Bishops, & others, which at that time shalbe conuersant in other places than at Rome. They being set without danger, with a lamentable voice shall bewaile her ruine a farr off, but they shal haue neither ability nor courage of mind to repel the danger.

16 *And saying, alas, alas:* It is the same concealing, which was in the mourning of the Kings in ver. 10. wherby the truth and greatnesse of the sorow is expressed. The argument is somewhat diuers; for they agreeably to their persons did lament that so great a power was abolished. These complain that so huge wealth was spoiled, which marchants chiefly regard. Notwithstanding seeing this fine linnen, purple, skarlet, & the other decking signifyeth the pride of Rome, upheld chiefly by the riches of Spaine, as at the 12 ver. the marchants lament & altogether dismayed, that al these riches haue profited her nothing; as thou they should say, how is she come to naught, that was fortified by so great aide of the Spaniards, against which if the whole christian world had conspired, worthily might any man think that they should doo nothing worth the paines taking?

17 *And also every shipmaster:* The third mourning is of the mariners & watermen, that is of the inferiour ministers of the Romish court, Deanes, Abbots, Priors, General, Iesuits, & such like. These al liue of the sea by promoting the ordinances & decrees of the whore. Of which sort were the Spies and Shipmasters in chap. 8. 9.

¶ And al the company of them that dwell in ships: The Complut. the Kings Bible, and Aretas read thus, *and every one that saileth in ships*, the common translation, *and al that saile in the lake*: this is further off, but as it seemeth fetched from hence that *plouion* is a little shippe rowed with oares, of which there is more often use in Rivers and flouds. VVhich interpretation is not altogether to be refused in so great variety of copies, and declareth more plainly a certain distribution of the general comprehension into certain classes.

And Whosoever trafike on the Sea: word for word in the Greeke, *doo labour on the Sea*, as in the Gospel of Iohn, *labour the meate*, that is, *for the meate*, chaxix, verse twentie seventh. In this last member are comprehended all which doo study to the Popish doctrine, teaching, learning, and setting forth the same eyther by voice or writings, defending the same to their power, or by any other way or meanes whatsoever aduancing and promoting it.

Of which sorte are the Masse Priests, Monkes, Fryars, above the rest at this day the Iesuits, who doo leane upon their oares lustily, and finite this sea with all their strength, without which if the shippe of the fisher man had bin, it had dashed long since on the rockes. Although while they in rowing labour to avoide Scylla, they rush upon Charybdis: by disputing they see more openly in the sight of men, the whores and Popes filthinesse, which they strive to cover.

18 *What city was like to this great city?* As the mariners speak of Tyrus, Ezek 27. 32. *What city was like Tyrus, destroyed in the middes of the sea?* And for iust cause did they astonishd, aske this, when they considered with themselves the former riches of the citie, flourishing of late by the commerce of so many, and so great nations, which they thought could be vanquished by no strength of man. How much trouble wrought it Nebuchadnezzar? Ezech. 29. 18. How much Alexander afterward? Who repented him of the sidge, he so despaired of the winning thereof by force, who yet at an other time thought nothing impossible for him. But these watermen should be dismayed for iust causes at Rome, late the Queene of the whole world. *The most ancient city, the chaire of Peter, which alwayes hath overcome all calamities;* and should be mighty and flourishing even to her very old age, both by her owne riches, and her friends. These and many such things wil compel them to cry out, *What citie was like to this great city?* Who would not have thought that so eminent excellency in all things, should have bin free from destruction? How have we bin deceived, dreaming of her everlastingnesse? How have we deceived others, vinting that *this shippe shall never be drowned?* How unexpected are all these things, contrary to our persuation, opinion, and vaunting? Such a force hath this wondering question.

19 *And shal cast dust upon their heads;* After the manner of mourners, Job. 2. 12. For these shall waile so much the more earnestly, by how much they are lesse able to upholde themselves by their owne riches. But this Angel speaketh in the time past, *they did cast dust upon their heads:* and also in the former verse, *and they cryed seeing the smoke.* Yet these things goe before the ruine, which they have ioyned and knit unto them. For which cause he seemeth to change the time, and not onely for the most cerren truth of the thing to come, as the Prophets are wont elsewhere.

¶ *Wherm were made rich all:* Not onely those chiefe purpled Fathers, but also they who were of the basest state and condition. Behold the whole Hierarchy, how doo all flowe in exceeding great riches? In everie country very much and the best ground came to them. Moreover it is a thing wondrous

derfull to be spoken, they which fained to sustain their life by begging from towne to towne, lacked nothing, which might serve even for ryot. Miserable common people, who were so deceived that they bestowed money on beggars farre richer, then they themselves, that did give. But such is the cunning of Rome to enrich her friends. In these daies how bountifully & liberally are our traitours, wanting their countrey, goods, & friends, entertained at Rome, in Spaine, and elsewhere? They get that reward of their treason abroad, which by honest meanes they could not obtaine at home. A reward is not wanting at home for well doing. But they hate true vertue, the fruite wherof they would receive. Rome maketh these men rich, counting it an unworthy thing (for here the whore wilbe godly) that the maintainers of her honour should not become rich by her wealrh alone, howsoever they shalbe destitute of all other aides. These may therefore for iust cause bewaile the destruction of the whore, with whom they found the wages of their naughtinesse: which now they shalbe compelled to praefuse for nothing. For some are too fully minded, never to be thrifty.

20 O Heaven reioice of her: Thus farre the mourning of the wicked, now he sheweth what abundant ioy shal come from thence to the godly. Heaven is the whole multitude of the Sainets on earth, as often hath bin observed. *Apostles and Prophets*, are not those famous preachers of the Divine truth, which were in auncient times, but all the godly executing the office of teaching in the Church. For what doo our affaires on earth, pertaine to the holy soules resting in heaven? The dead, saith the wise man, know nothing at all, to weete, of our affaires, who in the body are strangers from the Lord: Eccle. 9. And therefore the Prophet saith, that *Abraham is ignorant of us, and that Israel knoweth us not*: Esay. 63. 16. Therefore they are living sainets on the earth, whom the Spirit calleth *Apostles & Prophets*, for a comfort in those troubles which they finde in the world; that although they be inferiour by manie degrees in gifts to the auncient Apostles, yet they may know themselves to be in the same state and account with God. He speaketh to them by name, because the chiefe ioy shalbe theirs, as their sorow shalbe greatest, because of the more deadly hatred wherewith the whore was inflamed against them. From which we perceive, as hath bin said before, seing the ioy is common to all the elect, that *those wayling marchants* are not of this number; and therefore that they are said to be such, rather for likencesse sake, than for the truth of the thing.

¶ For God hath punished her: The Hebraisme is more significant; *For God hath iudged your iudgement on her*. This kind of speaking dooth shew a punishment; but yet, iudgment and lawful examination of things going before,

before, not inflicted rashly. This is the matter of the ioy, because God at length would avenge the Saints on the whore, which so many ages hath rag'd against them scotfree, with all manner of iniuries.

21 *Then a certain Angel tooke up:* Hitherto hath bin declared the destruction by words onely; now a *signe* likewise is used, wherby it may be declared that it shalbe sudden and eternal. And this is done by the ministry of a certain third Angel; of whom there is no mention made from whence he came: peradventure because he is that first, whose place from whence he came is shewed in ver. 1: who now is brought in againe to performe that very thing, which thar preparation said, would come by and by. For unlesse this casting of a millstone into the sea, be the very overthrowing of Rome, it is not described by what way it shalbe done. In the beginning of the chapter following, we shal understand that the thing is accomplished. And the former Angels went but a litle before the destruction. Wherefore either now is handled the same *overthrow*, or he wholly concealeth how it should be performed.

A millstone cast into the sea: may be a fit signe of the ruine, as the burning mountaine cast into the sea, was of the beginning of Antichristian tyranny, chap. 8. 8. But yet the thing is darke to us. The event wil manifest it at length. This Angel is caled *strong*, taking up a stone like a millstone, & casting it into the sea: for by so many degrees is the type proposed. Which things declare an admirable swiftnesse of this ruine, and no more repairable. A great stone by his waightnesse falleth down with a great violence: yet with a greater if it be cast: but with much more being thrown of some valiant and strong man. Neither is ther hope, that that shal fote againe in the toppe, which both his owne weight, and outward force, have fallen in the lowest bottome. So shal Babylon be cast with violence, neither shall it be found any more. Yet these things are not spoken so, as if thee were to be taken at the first assault, which before we have shewed by a probable reason, shalbe besieged for some space: even as also the old Babylon came not into Cyrus power, but after some long delay: but because after it hath bin taken, and begun to be spoiled, very quickly shall her destruction be finished. It may be that this type may signify the manner of taking Rome, which we know was used in Babylon. Of right is the type one, of them both, whose impiety is alike; and like also shalbe the destruction: ler. 51. 63. 64.

With such violence shalbe cast: The word is ioyned with the signe, without which the signes are weake.

22 *And the voice of Harpers:* He declareth this destruction more at large, after

after the manner of the Prophets, who are wont to describe a final overthrow in such words, as Ier. *I wil cause to perish from them, the voice of gladnes, and the voice of mirth, and the voice of the bridgrome, the noise of the milstones, and the light of the candle,* chap. 25. 10. All things, saith he, shalbe destroyed, which pertain eyther to present delectation and necessity, or to future increasing. For hitherto belongeth this special rehearsing. *Harpers* are they which play on the harpe: *Musicians* are by a common name, such as singe with lowd voice. *The pipe & trumpet* are windy instruments. Those former are of a milder sounde and sweetnes: these of a rougher, and belonging to warre: although there be some use of it in solemnities of peace. But al belong to mirth, as we learne from Ieremy, from whom these things are fetched: from whence it would be a thing unpleasant and absurd to deale with the Iesuiste any further *about mourning pipes.*

Nor any crafts man: After those things of delectation, he rehearseth the things which appertaine neerer to the life: of which there is a more necessary use, as of craftsmen and milles. Where there is any society of men, it is needfull that artificers be in the same place: but chiefly it behooveth that there be sufficient victuals, which the *milles* doo note out, without which no man can continue scarce for one day. Behold whither at length our riot hath brought us, procuring also destruction to those instruments which we have abused to vanity and naughtines: not leaving any commo food there, where gluttony and bellycheere onely were regarded.

23 *And the light of a candle:* Candles are a consort in the night, the use wherof no man will want, although he be of a most poore condition. But thou wilt say, what great dammage can be in the losse of things of so smal price? Such smal matters most fitly describe the greatnesse of the evill. For if things most common and of most frequent use are lacking, any store of things of some moment, is not to be expected: unlesse peradventure the *candles* are to be referred to the bridgrome and bride, which follow. They were wonte to be used solemnly in marriages. From whence is the parable of the tenne Virgins which came forth with their lampes to meet the bridgrome, Mat. 25. 1. Doubtlesse Christ borroweth the similitude from a thing in comm usage and custome. Children in time past were called *scotioi*, which were born *ek ton adadouketon gamon*, from marriages, in which no torches were caried before them, as the Interpr. of Homer hath observed, Iliad. E. It was also a custome amog the Romanes, for a boy that had Father and mother living, to beare before the sponse, a torch of a white thorne, because they were married in the night, as Plutarche saith in his Problemes. But that is clear which is added concerning the bridgrome & the bride,

LIII

to weet,

to weete, that this calamity shal not lie upon her onely for some time, but that ther shal be no hope of anie better estate in time to come. This is it which the voice of the bridegroom and bride meaneth, as though he should say, never shal any marriages be contracted here, wherby should be made an increasing of posterity.

¶ For thy marchants were the great men of the earth: Here the sinnes of the city are rehearsed to be three; Luxurie, Idolatry, and the murder of the saints. Her riot appeareth, because they that serve her lust are made the great men of the earth. It must needs be that her excesse in pleasures is verily wicked, whose servants are advanced unto so great dignity. Wee have shewed before that this is a marchandise of *soules*, and that these marchants are the Lords *Cardinals*. Which who seeth and acknowledgeth not to be these great men, manifest demonstrations of the Romish luxurie? Thomas Wolsey our countreyman in often speech was not ashamed to say, *I and my King*. Such a Cardinalship is pride. But why may they not vaunt themselves so proudly, when they shal see great Princes to sue for this their dignity, or at the least to glory no lesse in the same being given them, then in the chiefe ornament of maiesty? There have bin many of old eve of the Kings stocke, who iudged this degree, not unworthy the noblenesse of their race. VVith us in Queene Maryes dayes was Cardinal Poole of a Princely linage. Among the Franch of late Cardinal Borbon of the blood royal, and of Lorrain, brother of the Duke of Guise. Albert of Austriche yet flourisheth, but yesterday a Cardinal, and brother of Rodulphe the Emperour. Is not this in very truth a great dignity, which so great Princes doo not refuse? May they not of right be called *the great men of the earth*, which are placed in so high a top of honour? But thou wilt say it yet more if thou shalt see the assably of the stately Lords sitting together at Rome. Let some Prince come, whom the Pope for honours sake wil receive into the company of the Cardinals, what place hath he assigned for him? To weete, before the last Cardinal Deacon, so as if there shalbe a great and full senate, the Prince himselfe after three score & eight men cloathed in purple garments, shal sit the last save one, as of late in the yeere 1593. Maximilian the Prince of Bavarie. This is that intolerable pride, yet meet for the Romish court; where even Emperours kisse the feete of the Pope: why should not the Consellers of this Prelate, excell other Princes in dignity? But at length this pride shal cal forth that low estate, wherby Rome shal be pressed downe even to Hell. It is manifest ynough from the foresaid things, how from this fountaine, Idolatry hath flowen into all the VVest part. Neither is ther any need of moe words concerning the *murders of the Saints*,

Saints, which wee have touched before; neither is ther any man to whom they are not most certainly known.

CHAP. 19.

AND after these I heard a great voice of a great multitude in Heaven, saying Halleluia, salvation, and honour, and glory, and strength to the Lord our God.

2 For true and righteous are his iudgements: and he hath condemned that great whore, which hath corrupted the earth with her fornication, and hath avenged the blood of his servants shed by her hands.

3 And againe they said, Halleluia: and the smoke of her rose up for evermore.

4 And the foure and twenty Elders, and the foure Beasts fel downe, and worshipped God that sate on the throne, saying Amen, Hallelujah.

5 Then a voice came out from the throne, saying prayse our God all ye his seruants, and ye that feare him both small and great.

6 And I he wldike a voice of a great multitude, and as the voice of many waters, and as the voice of strong thundrings saying, Hallelujah, for the Lord that God our almighty one hath raigned.

7 Let us be glad and reioyce, and give glory to him, for the marriage of the lambe is come, and his wife hath made her selfe readie.

8 And to her was given that she should be arrayed with pure fine linnen, for the fine linnen is the righteousnesses of the Saints.

9 Then he said unto me, write, blessed are they which are called to the Lambes supper. And he said unto me, these words of God are true.

10 And I fell before his seate, to worship him: but he said unto mee, see thou doo it not: I am thy fellow servant, and one of thy brethren, which have the testimony of Iesus. Worship God: for the testimony of Iesus is the Spirit of Prophecie.

11 And I saw heaven open, and behold a white horse, and he that sate upon was called faithfull and true: and he iudgeth and fighteth righteously.

12 And his eyes were as a flame of fyre, and on his head were many crownes: & he had a name written, that no man knew but himselfe.

13 And he was clothed with a garmēt dipt in blood; and his name is called THE WORD OF GOD.

14 And the host which are in heaven followed him upon white horses, clothed with fine linnen white and pure.

15 Out of his mouth went a sharpe sword, that with it he should smite the Heathen: for he shal rule them with a rod of yron; for he it is that shall treade the wine-presse of the fiercenesse and wrath of Almighty God.

16 And he had upon his garment, and upon his thigh a name written; THE KING OF KINGS, & LORD OF LORDS.

17 And I saw an Angel stand in the Sunne, who cryed with a loud voice, saying to all the foules that did flie by the middes of heaven, come and gather your selves together unto the supper of the great God.

18 That ye may eat the flesh of Kings, and the flesh of Tribuns, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and boundmen, and of small and great.

19 And I saw that Beast, and the Kings of the earth, and their hosts gathered together to make battell against him that sate on the horse, and against his army.

20 But the Beast was taken, and with him that false Prophet, that wrought miracles before him, whereby he deceived them, that received the Beasts marke, and them that worshipped his image. These both were alive cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth upon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

The Analysis.

HITHERTO have bin the things which goe before the destruction, or are joyned together with it: now those things which follow it. This is a *thankes giving* in the foure first verses; and that is twofold: One of the multitude without difference, both for the iust punishments taken of the whore, ver. 1. 2. and also repeated againe, because of the eternity of the same punishment, ver. 3. The other is of the Elders and Beasts, ver. 4. And thus farre is the more full declaration of the fift viall. There remaine yet two, the sixth to be powred out upon Euphrates: and the seventh into the ayre. That former is handled in the rest of this chapter even unto the 20. verse. This last is continued from thence to the conclusion of the whole booke. There wer two parts of that former in chap. 16. The drying up of Euphrates, and preparation to warre. Likewise two parts of the declaration are propounded, after the same manner. We have shewed that that drying up did signify the calling of the Iewes which is described in this place, first, by a provoking to praise God, and by the joy of the freinds of the bridgroom, ver. 6. 7. then by the preparation for the marriage, ver. 8. Furthermore by the certainty of the thing, which therefore he commandeth to be written and registred; & the truth wherof he confirmeth, partly from the principal authour, ver. 9. partly from himselfe the minister a glorious and holy Angel, ver. 10. The preparation for warre, first is of the Saints, whose Captaine is Christ himselfe, of who a divers

CHAP. 19. *A REVELATION OF THE APOCALYPSE* 623

a divers forme is expressed, and divers names applied to those divers shap-
 pes. All which notwithstanding are referred either unto *righteousnes* in iudg-
 ment, or to *fortune* in warre, as is shewed in the ende of verse 11. There-
 fore he cometh to *iudgment* furnished, both sitting upon a white horse,
 and by a fit name called *faithful and true*, ver. 11. and also with *flaming eyes*
 and an *unknown name*, ver. 12. He cometh forth to the *battel*, both himself clo-
 thed with a bloody garmēt called *the word of God*, ver. 13. And also a great
 army following him, ver. 14. and having ordinances of warre, ver. 15.
 Whose name fit for this shew is *King of Kings* & c. ver. 16. And in such
 wise is the Captaine. The *Souldiers* are gathered together by the voice of an
 herald standing in the *Sunne*, and promising certaine victory, ver. 17. 18.
 The army also of the *enemies* is assembled, ver. 19. declared now onely in a
 word, the preparation wherof hath already bin spoken off sufficiently in
 chap. 16. 13. 14. 15. 16. Such is the larger declaration of the *sixt viall*, the
 which proceedeth no further than the preparation of the warre. The *se-*
venth followeth, partly consisting in the *destruction of the enemies*, partly in
 the *happinesse of the Church*, after they are destroyed. The enemies are two,
 the *Western Beast*, and *Eastern Dragon*: of his destruction it is spoken in the
 two other verses of this chapter, both of the Prince himselfe, ver. 20. and
 also of his souldiers, ver. 21.

Scholions.

1 *And after these things I heard a voice*: These first verses we refer in the Ana-
 lytis to the *sift vial*, the ruine of Rome: by which it is declared, how ioy-
 ful an argumēt of praising God, her destruction shall minister to the saints.
 The Angel exhorted them to reioyce, before in chap. 18. 20. And now
 the thing being brought to passe, all the godly shall triumph earnestly.
 But seeing this executing followeth the destruction, it must needs be that
 either *this throwing of the milstone into the sea*, is the very destroying of the ci-
 ty, or that the manner of destroying of it is altogether concealed: which
 yet notwithstanding shall come to passe between that signe given, & this
 thankesgiving. The first gratulation is *of a great multitude in heaven*, that is,
 of the mixed multitude of the Church conversant on earth: for we keepe
 in the common signification of this word: which beareth not that these
 things should be referred to any knowledge, which the heavenly soules
 have of things done with us. The citizēs therefore of this militant Church
 in every country, where the same shall come, they shall leape for ioy, and
 shall breake forth into this grateful commemoration.

G *Hallelujah*: *Hallelujah* is an Hebrew word, *praise ye the Lord*: wherby the faithfull exhort one an other to give thākes, and prepare their minds as it were with this preface. True joy suffereth not it selfe to be contained in the bosome of any one, but taketh to her selfe fellowes, to whom shee may both impart her selfe, and also may be more stirred up by the joint affection of others. This one word containeth large matter of very great ioy. But why doth the heavenly multitude speake now in Hebrew? Is ther more holinesse in these lettres and syllables than in other? They ar toyes. Are then some Hebrew words kept, as *Osanna*, *Amen*, *Abba*, and the like, which we shal use as tokens of our cōcord with the ancient Church, that both wee beleeve in the same God, and invoke him alone? This indeed is a profitable cause of retaining these words: but especially this seemeth to be the reason in this place, that the Church of the Gentiles after Rome be overthrowen, shal provoke their brethrē the Lewes to the faith, that impediment being taken away, which most of all hindered their conversion; it could not be that the crucifyers should acknowledge the same Lord, while this flourished, or was at all, which gave leave to crucify him. This is the cause why the Hebrew word now foundeth againe so often. Praises were not in these words before time: but whē the conversion of the Lewes is at hand ioyned next to this reioycing, for iust cause now the Saints doe speak with the tongue of one sheepfold.

G *Salvation, and honour, and glory*: That is the praye of salvation, honour, and glory, and praise of power be given to our Lord. *Glory* is a certaine very excellent opinion which a man hath of any ones excellency, therefore called of the Grecians *doxa*. Wherefore in this destruction of Rome so bright a beame of Gods goodnes and power shal shine forth, that al the faithful shal admire it, and be astonied. *Honour* is that worship both inward and outward, wherby we doo reverence so great excellency. It is & ought alwaies to be ioyned with *glory*: otherwise vaine is that estimation of one, which no dutie accompanieth: the vulgar latine readeth, *praise, & glory, and power, be to our God*: The Complut. and the Kings Bible have, *Salvation, and power, and glory of our God*.

2 *Because true and righteous*: The truth in iudgments respecteth the promise: righteounes rewarding according to their deserts. The credit of both these falleth into utter decay with the world because of delaying: from whence now for good cause God is praised of his people in both these respects; wheras he hath proved sufficiently to the world, that he dooth punish naughty acts, and that he neglecteth not the injuries which are done to his,

3 *And againe they said:* An other thanks giving, the thing being more certainly known. The first tidings of the taking of the city, shal cause the first, as it seemeth; but when the faithful shal have learned that the same is utterly overthrowen, without al hope of renewing, they shal renew their ioy, and shal give new thanks a fresh. *The second* is done in fewer words than the former: peradventure according to our disposition, whose first brunt is most vehement.

¶ *And her smoke rose up:* That is, now is shee delivered up to eternal punishment to be tormented. For an everlasting fyre is shewed by the smoke ascending for evermore: by which kind of speaking is signified, that the continual remembrance of her punishment shalbe with al the godly alwayes. A token wherof they shal have continually before their eyes, the smoke ascending without intermission, least perhaps they should forget it. He aludeth to the eternal torment of the wicked. Therefore the eternity of the punishment shal give a new cause of gladnesse. And not without cause, when they knowe that the insolency of the wicked whore, shal not onely be restrained for the present, but also that none shal have any feare of her for the time to come.

4 *And those fowr and twenty Elders fell down:* Such was the reioycing of the mixed multitude, ther followeth the assembly of the faithful gathered together solemnly, which doo labour openly and ioyntly to the same duty of thanks giving. For this multitude of Elders and Beasts giveth a shew of an Ecclesiastical assembly: which God the Father, for his sonnes sake counteth such, as this most holy company representeth. And therefore, as oft as any thing is performed by a common name, that is shewed by this sacred Senar, as we have shewed in chap. 4. Such therefore shalbe the order of giving thanks, that the end and conclusion of the common thanks giving, be reserved to the publike congregations. And so it hath come to passe, that private reioycing alwayes goeth before the common & publik. Any blast of report is wont to stirr up that first: this is not undertaké but when the things are thoroughly known and undoubted. But the foure and twenty Elders fall down, when the Beasts give glory and thanks to him that sitteth on the throne. It belongeth to these to moderate the whole action in the publike assembly; the rest of the congregatiō ought to ioiné their prayers, and to testify their consent by a common voyce in the end. According to this custome there are rehearsed here onely two words, *Amen, Allelujab*. As though that former were of the Elders; this latter, the summe of the thanks giving which the Beasts utter in conceived words. But this order hath bin declared more fully in chap. 4. from whence this
ou ght

ought to be understood the same; which now is shewed briefly. But observe that the last songs of the Church of the Gentiles shalbe gratulatory, which yeeld no other song then *Halleluiab*. Even as the book of the Psalmes is concluded with songs of praises. Shee sung in time past many lamentable songs, and hymnes of a mixt kinde; but the last part of the Comedy shalbe doubtlesse a most ioyful tryumph. And these are the funerals of the city of Rome, and the rites by which her burial shalbe celebrated. The day and yeere cannot certainly be set downe, in which her funeralls shalbe: yet from other scriptures I think it to be clear, that they shall not be deferred at the furthest, beyond three score yeeres. The sixteenth chapter hath taught, that next after that the vial is powred out upon the throne, *Euphrates* shalbe dried up, that is, after Rome destroyed, the Iewes shalbe converted. And other places seeme to confirme, that their first calling shalbe about the fiftieth yeere above one thousand sixe hundreth. But how much Rome preventeth that time, it is uncertain: it is like, but a very litle, considering that the choosing of a new people followeth it at the heeles. We have seen how farr the vials have proceeded. The next is now to be powred out on the *Sunne*, which is shortly to be expected: by the heate wherof, after Rome hath bin very hot a short space, shee shall approach the flamme of fyre by the fift vial, which shal burn her altogether; then the throne shalbe destroyed, and this gratulation prepared for the godly. Dost thou then, o Rome, keepe now a yeere of Iubilé, when thy funerall rather were to be provided for? In very deed, within the space of one Iubilé, that is, about fifty yeres hence, thou shalt keepe Iubilé in truth, not so much thy selfe by reioycing, as by giving occasiō of exceeding great ioy to al the saints by thy destruction. Dost thou then with Balthassar, abandon thy selfe to eatings and drinkings, Cyrus compassing about thy walls, and being already entred into the chanell of Euphrates, which is turned aside? I know that the admonition of an Heretique (as thou wilt have mee to be,) with thee is of no force; but consider diligently the man or the thing it self, if hatred wil suffer thee, least peradventure, whom thou countest an Heretique, thou finde him too late a true Prophet: yet if thou despise my voyce, let the holy remnant here, if any lie hid in thee. Awake yee elect, come yee out, make hast to flee away, yee have lyen too long in the bedds of Sodome, a showre of brimstone will fall by and by, unless yee depart quickly, you cannot be safe. Obey the Spirit, who would have you to be warned by this sacred Revelation. Why doo yee hange upon this purpled company, whose eyes God hath blinded by his iust iudgmēt? If my admonition shal have place with you, yee shal refresh greatly the mindes

minde of the brethren, but the fruit shalbe your owne, to weet the salvation both of soules and bodies.

5 *Then a voice came out from the throne:* Hitherto the fift vial; now the sixt is handled. For this exhortation belongeth to new praises, not to the destruction of Babylon. For to what end should ther be a commaundemēt againe touching this thing, and a new triumph? Therfore now it is declared, how the waters of Euphraies shalbe dried up. This folowed next the overthrow of the throne chap. 16. 12. Because the great river shalbe turned into drie ground, from hence we learne that nothing should be a let to the guests, or rather to the new bride, as is plainly confirmed in verse 7.

¶ *Because the marriage of the Lambe is come:* Which surely was the reason why wee hav interpreted that sixt vial, cōcerning the calling of the Iewes. First therfore the efficient cause of this calling is set forth, a voice coming forth from the throne. Which yet is not of the Father himselfe, but of the Sonne, as it is cleare from that which followeth, *praise yee our God. It came out of the throne,* because the Sonne shal effect this wonderfull thing rather by his own power, than by any aide of man. He shal take to himself alone the duties of this thing, and shal performe all wholly by himselfe. VVhich way also otherwise, should the Easterne Iewes beyōd Euphrates first embrace the faith, which are furthest off from hearing of the Gospel? Yet no sound thundring from heaven is to be expected; but this voice is the efficacy of the Spirit, whom God now shall send into the harts of his people, that being turned to him with all their harts, they may acknowledge, praise, and celebrate the one onely true God, his Sonne Iesus, and the H. Ghost. Now God powreth upon the house of David, and upon the inhabitants of Ierusalem the Spirit of grace, and of prayer, Zach. 12. 10. Now he wil build the Virgin of Israel, and shal adorne her selfe with her timbrels, and shal goe before in the dance of them that praise; now he shal say, reioyce with gladnesse for Iacob, & shewe for ioy openly before the very Gentils: publish, prayse, and say, *siue o Lord thy people, the remnant of Israel.* Iere. 31. 4-7. But it is to be observed how this calling is ioyned together with the destruction of Rome. It is severed frō it by no other transition, but as rising from thence forthwith from her fall, becometh cleare to the world. *The Temple was full of smoke that no man could enter in, untill God had satisfied his anger upon the whore;* but after he hath punished her according to her deserts, then as it were with a quiet minde, he shal cōvert himselfe wholly to accomplish the salvation of all his elect, and to receiv againe his people sent away from him by so longue a banishment. VVherfore if we have kept a true account of this calling, we shall not wander much from the last destruction of Rome,

M m m m

Praise

628 CHAP. 19. A REVELATION OF THE APOCALYPSE

I Praise ye our God: No man can praise God, but he that knoweth him, neither all generally, but the whole multitude of the elect on earth, endued with the knowledge of God, may consent to praise him. Therefore this provocation declareth that calling, and the same general, when as all are bidden to praise, both universally, and particularly, as well the final of the Jewes, who because of their new comming to the faith, might seeme at that time to have bin scarce borne; as also the great of the Gentils, who being more growen in Christ, have obtained a full maturity by a long profession, who shall praise God for their brethrens conversion, *when they shall see that which hath not bin told them, and shall understand that which they have not heard,* I say 52. 14. But the Jewes themselves then with ioyful & glad minds, shall heare, that favour at length is shewed them; that their eyes are opened for to know the truth, that they are reduced againe, built, multiplied, & stablished more then before time, so as they shall satisfy themselves with no praises. Then, saith Jeremy, *shall proceed out of them voice of thanks giving, and the voice of them that laugh, then shall the virgin reioice in the dance, the young men and old men together,* chap. 30. 19. and 31. 13. and many the like things, pertaining to the ioyfulness of that most pleasant time.

6 *And I heard as it were a sound:* The voice of a new people converted to Christ, and praising God for this unexpected bounteousnes. This is an exceeding great voice, by reason of the multitude of the people; then also *making a noise* in the beginning by obscure reports, and more easy to be understood what it meaneth, then the noise of waters roaring confusedly, which yet notwithstanding a while after shall be terrible, and apaling like thunder. It may be doubtful, whither this be the voice of the Gentiles, as it were the friends of the bridegroom, or of the Jewes themselves who embrace the calling. The Gentiles had learned before to sound *Hallelujah*. And now he biddeth them speake to their brethren, and to stirre up them by a new shoute. Also the next verse following declareth the exultation of friends reioicing in their behalfe. But this terrible voice, as it were of waters and thunders, seemeth to belong to the Jewes. Yet nevertheless it may be the joint voice of both peoples. Whose soever it is, either of the one, or of both, we understand from hence an effectual calling. But the voice calleth them *to praise God*, because now he hath obtained his *kingdome*. Christ hath alwaies ruled: but the glory of his Kingdome shall then flourish most clearly, which in former times, partly the infidelity of the Jewes, partly the tyranny of the Dragon and Beast did much obscure. Now a stone hewen out of the mountaine without hands shall reigne, which Kingdome shall not be destroyed for ever, neither be left to any other people, Dan. 2. 44. He maketh

keth mention of *Gods omnipotency* in getting this Kingdome, wherby in very truth he declared himselfe most mighty in destroying the enemies, who with al their strength, wil resist this Kingdome when it beginneth.

7 *Let us be glad and reioyce:* So the freinds of the bridegroom seeme to provoke one another to joy. Let us, say they, adorne our selves most gorgeously, as it is wont to be done in triumphs and festival dayes, and common reioycing. And it is a thing indeed very greatly to be triumphed for, to understand that brethren divided from us by so lamentable a divorce, so many ages, are now at length chosen into the same body of Christ with us. Of which ioy the Prophets spake many excellent things.

¶ *Because the marriage is come:* For as the former comming was called *gamos* a marriage, Mat. 22. 2. wherby Christ ioyned to himselfe the Gentils, and took them into the marriage bed: so likewise much more shalbe the time of marriage, when he shal draw the Iewes, whom first he wooed, to his love, and company: from whence it is not without cause, that in the same place it is said, *he made marriages for his Sonne*, not one, but moe; the former at his first coniuming; the second at this calling of the Iewes. Which is more evident in the Greeke, where *gamos*, marriage, is used in the singular number. The Latines call every particulat marriage, *nuptias*, marriages in the plural number.

¶ *And his wife hath made her selfe ready:* Both sisters, as wel the Gentils, as the Iewes, make one wife, being married to the same bridegroom, as once Leah and Rachell to Iacob. Leah indeede more deformed, to weete, wee Gentils have entred first into the company of the bedde, and became also farre more fruitfull; but the chosen and faire Rachell, the people of the Iewes, shal at length also be brought into the bed chamber, and shall become a mother of most sweet children.

8 *And to her was graunted:* To weete, the new bride, which of late was altogether void of this apparell. The Church of the Gentiles was most glorious in her first beginning. A *crowne of twelve starrs* adorned her head, & all the residue of her was clothed with the Sunne, chap. 12. 1. Therefore this fine linnen is not provided for her: but to that other, which before time lay unflavoured, foule, naked, not covered so much as with ragges, these fine linnen garments are given, wherby shee may hide her deformed nakednesse. And this fine linnen is *Jesus Christ*, made ours for righteousness and salvation by imputation: which garment the Iewes wanted, while refusing Christ and his righteousness, they went about to establish their owne righteousness: but at length being grafted in by faith, they shall renounce their former hope, & shal embrace this salvation, clad with this

M m m m 2

glorious

glorious garment onely.

¶ That shee should be arrayed with pure fine linnen, and shining: He saith not, fine linnen was given unto her, but, to her was granted, that shee should be arrayed with fine linnen &c. This is the difference, because in that former is signified, that fine linnen is given immediately; in this, mediately by faith. This fine linnen is pure and shining: pure, in respect of iustification, because it presenteth us unblameable and without fault, free from all spotte & blemish: shining, in respect of glory, both with God, who because of this purity in his Sonne, maketh us heires of his eternal Kingdome; and also with men, to whom it manifesteth our adoption by her most shining fruits, which the Spirit working together with us, maketh manifest unto them.

¶ For the fine linnen is the righteousnesses of the Saints: Behold how distinctly and plainly the Spirit speaketh: for he saith not that the righteousnesses of the Saints are fine linnen, but contrariwise that the fine linnen is the righteousnesses; neither of the wicked, as when a man is first converted to God, but, of the Saints: that is, the whole iustification, yee even of those whose piety doth most of all shew it selfe, commeth not from themselves, and from things ingrafted, but abideth without in the outward garment, to weete of Christ, whom we put on by faith onely. A most plaine scripture, which, o yee Papists, consider diligently, that your blasphemous pride being at length reiected, yee may seeke true salvation from thence, from whence alone it may be obtained. Doo yee thrust upon God the merits of the Saints? Away with those polluted garments, the fine linnen given, is our iustifications: the clothing is not made of our vertues, wherby wee may be able to stand before God. No similitude dooth set more clearly before our eyes the imputation of righteousness by faith, then this garment used so often in the Scriptures. But why, wilt thou say, doth he say *iustifications*, rather then *iustification*? not to destroy the onely righteousness of faith, but being *dikaïoma*, *iustification* is a prooffe wherby a man sheweth himselfe to be iust, as chap. 15. 4. And there is a double argument to this purpose, one before God by faith, in which respect Christ is the white fine linnen of the Saints, chap. 7. 13. 14. An other before men, by the works of sanctification; in regard of this double argument the Spirit saith *iustifications*, that he may containe in one word, that which even now he declared by two, pure and shining. For the works of holines, if they be taken asunder, are not pure; or if faith be considered by it selfe, it is not shining. For it lyeth hidde within, farre from the eies of men. Neither of both therefore apart can be called *iustifications*, both are to be ioyned together, to expresse the force of the multitude. And to whom this fine linnen is given, both are found in them.

them.

9 *Then he said unto me write: Who said? Not he that sat upon the throne. For the Elders worshipped him, ver. 4. This, it was not lawful, being the fellow servant of John. Therefore it is some Angel, to whom were committed the charge of sealing this Prophecy. First therefore he biddeth him write: by which so-solemne commandement he teacheth that there is in it a great and strange matter. We commit to writing things, the credit whereof we will have to be confirmed unto all posterity: for which cause, lawes were graven once in Brasse, and set up in a publike place. Also God speaking to Jeremy concerning this same thing, Write, saith he, for thy selfe all the words which I speake unto thee, in a book, chap. 30. 2. As if God providing for our infirmity, should give us sealed writings, from which wee might call upon him for helpe more freely and boldly, if peradventure he should seem to forget his promise. But not onely John is confirmed hereby, but also the event is respected, as we have seen from the like places before: as if it should come to passe that by the authority of some holy man, some publike writing should be set forth, which most plainly should confirme this thing not to be new, but foreshewed of God from the furthest times, and that therefore the goodnesse and truth of God is to be acknowledged and praised in the same. But the time wil manifest, what at length is to be thought concerning this matter. But what is it which he is commanded to write? That they are blessed which are called to the marriage supper of the Lābe: a thing indeed wonderful & never heard off before, that al should be blessed which are called. Before time this rule was in force, many are called, few chosen: which thing example also hath prooved true, when the calling fell not out prosperously to the auncient ghests, who being called refused to come. But now it shalbe otherwise. Al the called shal come gladly, neither shal alledge for their excuse things of smal importance, as did those former, Mat. 22. So great now shalbe the efficacy and grace of the Spirit, that they shal obey at the first hearing. Before, saith Iſaiah, shee travailed, shee brought forth, and before her paine came, shee was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shal the earth be brought forth in one day? Or shal a nation be borne at once? For as soone as Zion travailed, shee brought forth her children &c. So Psal. 110. 3. Thy people most voluntary of all men in the time of thine armies in the beautiful places of thy holinesse, from the wombe of the mourning, shalbe to thee dewe of thy youth. Many such things might be brought, and peradventure it would be profitable; at least weise that occasion might be given to our men to consider diligently of those places: from the true meaning whereof I feare that we erre, by interpreting the*

things that are to come, as if they were past. This sentence therefore, which is commaunded to be written, taketh away al scruple frō Iohn. He might have minded the former obstinacy of the nation, and for that cause have doubted of their conversion. But the Angel commaundeth this care to depart. There shalbe so great diligence of the people, that it shalbe sufficient for them to be called away. It is to be observed, that the Iewes both here and elsewhere in many places, are called *ketlemenous* in the preterperfect tence, by a certain prerogative of calling, as it seemeth, as who were called ever since the first times of the world. Mat. 22. 3. 4. 8. But the Gentiles *ketlous* Mat. 22. 14. because they were first called at Christ coming, or rather after his death. Which difference seemeth to be observed in this revelation; from whence chap. 17. 14. they, who the Lambe being their Capitaine, doo subdue the tenn Kings, are named *called and chosen*, whom, it is manifest to be the faithfull among the Gentiles.

¶ *These words are true:* The second confirmation taken from the principal authour, as though he should say, respect not mee, as reporting any thing of mine owne, but be so perswaded, that this is the decree of the most High God, as thou thy selfe heardest even now with thyne own ears, ver. 5. but the natural placing of the words hath an emphasis, as it is in the Greek, which by the displacing is lost; *these are the true words of God himselfe*, that is, of most divine, most excellent, and most certain truth. True are also some words of men, but there is some infirmity in our most true things. Wee alwayes speake from the earth, Iohn 3. 31. Therefore some preferment is attributed to this truth, which appeareth not, if we change the order of the words. It is no strange thing, that the words of God should be true.

10 *And I fell down before his feet;* VVhy now more then before? VVas he abashed with the maiesty of the Angel? But he had bin accustomed now a long time to wonderful sights. Or was it for ioy of the conversion of his nation? so in deed it seemeth. For Iohn being ravished, as it is clear frō the answer of the Angel, with the sweetnesse of this Prophecy, for sudden ioy, wherwith he was carried away, would give more worship then was meet, to so welcome a messenger.

¶ *See that nor:* to wect, that thou worship mee not, a defective speech, noting out the grievousnesse of the naughty act: for he maketh speed, and finisheth not the sentence for haste. Even as wee are wont to prohibit a thing, eyther by sudden crying out, or by the hand, when the thing permitteth not any time for words. He confirmeth the prohibition by two reasons: first from the equal dignity of the Ministers of Christ: *I am*, saith he

he, *thy fellow servant*, and not onely of the Apostles, but also of thy brethré which have the testimony of Iesu. Al our office is equal: they who preach Christ, & salvation by him, are in equal dignity with them, which reveale things to come. The office of preaching is equal to the office of revealing: this is the meaning of that which is said in the ende of the verse: *For the testimony of Iesu is the Spirit of Prophecy*. The second reason is, becau se adoration belongeth to God onely; *Worship him*, saith he, *to whom alone such worship is due*. Doo not ye, ô Popish Idolaters, tremble at these words? Ye take great paines about devising reasons, why the Angel prohibited adoration, as though he himselfe hath not rendred most cleare ones in his own words. But what reasons bring yee? To weert, that after our flesh taken of Christ, the Angels are greatly afraid to see the same prostrate before them, as Gregory the Great wil have it. Moreover because, beside this dignity, men are also Ministers of Christ, Prophets, and messengers of the Evangelical doctrine, and Martyrs for the same. Be it so, doo ye not perceive that you are killed with your owne swords? If they feare much to see our nature prostrate to them, after the same taken of Christ; why do ye cast down your nature to stones, and painted Images, and put the holy Angels in feare? If they wil not be worshipped of the Ministers of Christ, either at length, cease to doo wickedly, or at least confesse your selves not to be Ministers of Christ. And in this weise is the first calling of the Jewes, that shalbe now shortly, which Daniel describeth by a certen pointing out of the time, chap. 12. 12. & c. Ezechiel saw it shadowed out by the dry bones, moving themselves with an exceeding great noise, & shaking, and by and after covered with sinewes & flesh. chap. 37. 78. as wec shal heare afterward, God willing more fully.

II *Then I saw heaven open*: It being declared how Euphrates must be dried up, or rather to what ende, thar is to say, that nothing may be an impediment to the Jewes returning into their owne countrey, now he proceedeth to the other part of the sixth vial, the preparation for warre, the Captaine wherof is first described. And such a forme of him is exhibited not onely as is needful for this warre, but also which declareth the whole state of things from that instant moment, even to the end of al things. It is no new thing, that under the person of Christ, a short and brief Prophecy of the whole state of his spouse should be delivered. He is not changed; unlesse in so much as it is convenient for his Church. Therefore in this new shape as in a glasse, we ought to behold the face of the spouse, by how much it is to be considered the more diligently. This wonderfull sight is seen in heavē open, that is, in the holy Church, whose most bright glory

glory now most of all shalbe made manifest to al men, as before by a dore open in heaven, the notable dignity and excellency of the first Church, as it was in the Apostles daies, and by and by after, chap. 4. 1. But this is more ample glory, that heaven is opened not by some little dore, but by a whole gate; ye whole walles, that I may so say, nothing letting but that her full maiesty now may be seene of men, as farre as is granted on earth.

¶ *And behold a white horse:* We may not suppose that Christ shal come forth in any visible shape; these things are farre from his last comming, as those things which follow wil manifest; but he wil shew forth openly and evidently such a force in the administration of things, as this figure representeth. The whole description consisteth of foure parts. In every one of which is to be considered the *preparation and name*. In this first part the furnishing is a *white horse*, the name *faithful and true*. The similitude of which things, with that in chap. 6. 2. hath caused that some did thinke this to be the same vision, by which errorr they confound all things. They differ much in times, and in argument. That *white horse* belongs to the first lists. But this to the last goale. That former went forth by and by after Iohn, when Traiane flourished, and his next successours. This last is not seene but after the destruction of Rome. There, the confused multitude of all the beleev-ers was respected. Here, the conversion of the nation of the Iewes onely is intreated off. Yet herin they agree, that the white horse in both places signifyeth Christ triumphing by his truth; but the Gentiles being subdued; now at length a stubburne people being reconciled unto him. To which thing he carried a name fited; wherby he sheweth, that he wil now at last manifest to the whole world how *faithfull & true he is*, in performing his promises; and that not any thing, even the least shalbe frustrate, which once he foreshewed by the Prophets, concerning the restoring of this nation in the last times. Such a one therefore shal Christ be, notable by these marks, when he shal beginne the conversion of this people. His promise shal seeme to have bin forgotten through long delay; which at length he shal performe, with most plentiful increase of new joy.

¶ *And who judgeth and fighteth iustly:* So Theod. Beza translateth, a relative being put between, as though these things together with the former, should constitute the *name* it selfe: which in the rest is wonte to be shorter: but the sense is al one, seing it is in like wise, whither a man be counted such by his name, or found to be of this sort in very deed. The words have this force properly; *and he judgeth and fighteth in righteousness*: where the coniunctio copulative may be a causal, as though these words should render a reason, both of the white horse, and also of the name; & should be added

be added to the same in stead of an interpretation. He sitteth upon a white horse, because he fighteth righteously. His name is *faithful and true*, because he iudgeth righteously. Which words are spoken in respect of his own people, taken, as they seem, out of Psal. 96. 10. 13. where, to iudge in truth and righteousness, signifyeth to rule and moderate his people in framing and ordering their life according to truth and righteousness, & that not onely as touching their outward actions, but also in respect of inward newnesse of the heart: which dependeth upon the regeneration of the Spirit, wherby we are reformed after the Image of God, as Calvin hath written very wel. These words therefore declare the effectual power of calling, which Christ shal now bestow abundantly upō his; and moreover safety from their enemies, with whom he wil make warre, and render them a reward meet for their deserts.

12 *And his eyes:* The second part of the description: where *his eyes are as it were a flame of fyre, and on his head are many crownes: but a name unknowne to all men, but to himselfe alone.* As touching his eyes, they are most sharpe, pearcing al things, which as flames of fyre consume whatsoever letteth the sight, make light some the darkenesse it selfe, and set most hidden things in the light. What cā hide it selfe from such eyes? Such an one shal Christ shew himselfe in drawing out his people into the light of truth, from the hidden dennes and darkenesse whersoever they lurked, so as this sharpnes of sight shalbe very admirable to the world. *I wil say to the North, saith the Lord, gree, and to the South keepe not backe, bring my somes from farre, and my daughters from the endes of the earth,* Isay 43. 6. *The crownes are many,* because of the many singular victories, which the Iewes shal get, when first they shal give their name to Christ, from those sundry nations, among which they live dispersed, striving as much as they can against their conversion. But why is his name unknown? that here we may know that great mystery to be, wherat Paul cryed out, *O the deepnesse of the riches, both of the wisdom and knowledge of God! how unsearcheable are his iudgements, and his waies past finding out,* Rom. 11. 33. & c. There he speaketh of this same thing, of the hardening of the Iewes for a time, & calling at length in their time: which whole matter he considereth with an admiratiō of Gods wisdom, affirming that no wit of any creature can comprehend the infinitnesse of the mystery. So this vision foreshewing in the calling of the Iewes, a certaine choise and separation of an elect people from others, after the fulnesse of the Gentils shal come in, presenteth Christ likewise in an unknown name, because no creature can by any reason conceive the exceeding greatnesse of this iudgement and mercy. Let us therefore reverence

N n n

this

this name, which because of the highnesse thereof, must needs be hidden from every creature. Onely let us observe the congruency of things, that the conversion of the Jewes doth likewise come from the unsearcheable wilddome of God, as once the reicction of them and receaving of the Gen tiles.

13 *And he was clothed with a garment dipt in blood:* Such hath bin the description of the Captaine gathering together his people: now followeth the shape of him *making warre:* which therefore hetaketh upon him, that in fighting iustly, he may make his no lesse secure from all outward feare of warre, then he maketh them happy at home by iudging iustly and moderating al things most conveniently. The figure of this is a *bloody garment*, and a name *that word of God*. For after this conversion begun, and a happy increase of the name of Christians for some yeeres, then a huge and cruell warr shalbe raised up, such as the like hath not bin in any time. The Turk shal rage in the East. The Beast and false Prophet in the West part: both of them shal endeavour to root out even every footstep of the truth, as Daniel sheweth clearly chap. 11. 44. 45. and 12. 1. and Ezechiel chap. 38. & 39. as farre as belongeth to the Turk. And as it is mentioned at the ende of this chapter, concerning the Beast and his companion. Then shall Christ shew himselfe to be scene in this forme clothed with a bloody callocke, and wholly swimming with blood of the enemies. VVhich time Isaiahs seemeth to have respect unto, saying, *Who is he that commeth from Edō with read garments, from Bozrah? Wherefore is thy apparell red, and thy garments like him that treadeth in the wine presse,* chap. 63. 1. 2. For very good reason now shal Christ be seen sprinkled with the blood of the enemies slaine. And then shal the Jewes be such in deed, through their tender minds melting into teares, as the Prophet in the chapters following describeth that they ar to be hereafter. The name is fit for this time, *that word of God*, which the world then shal finde to be most true, al those things at length being performed, which have bin delivered in the scriptures. Before time it almost counted the *word of God* as a thing to be mocked at, as it doth also in this time, because it seeth both the promises and punishments to be differeth so long. Ye the citizens began to doubt of the truth thereof: fro whence is that complaint in Isaiahs, *the Lord hath forsaken mee, and the Lord hath forgotten mee*, chap. 44. 14. As though the promises were nothing else then great words: onely, or wayne lofty speeches which had come to nothing. Therefore Christ shal declare now in truth, that the least title of it hath not bin in vaine. This description agreeth to the seventh vial, under which shalbe heard that saying, *it is done*, chap. 16. 17. *And the mystery of God*

God is finished, chap. 10. 7. to which time is reserved the perfection of all things, and the greatest authority of Gods word shal flourish, the most constant truth thereof being seen in every thing.

14 *And the hosts which are in heaven:* The last part of the description: where the preparation consisteth, partly in the *souldiers*, in this verse; partly, in the *weapons and instruments of warre*, ver. 15. But the name is *King of Kings and Lord of Lords*, ver. 16. The army seemeth to be provided, not so much for battel, as for triumph. For what are *white horses to warre*? What *fine white linnen and pure*? A helmet & corselet were fitter. And so the thing is in deed. A triumph is set forth, not a battel: for the enemies in the West and East part being at length destroyed in that late foresaid warre; a glorious peace shalbe restored to the Church, & which no tumultuous noise of troubles, shal ever after interrupt. Then al the children of God shall keepe a perpetual triump, al things being remooved for ever which might procure any trouble, as shalbe made more cleare, from the things following.

¶ *Which are in heaven:* The cityzens of the holy Church on earth: all of them making one sheepfold, shall folow one shepheard Christ: *they are clothed with white and pure fine linnen*, for the same cause which we have spoken of at the 8. verse.

15 *And out of his mouth went;* The victory once gotten, shalbe preserved for ever: neither shal ther be any feare of warre to beginne againe, our Captaine being so furnished, that as he can, so he wil much more restraine the subdued enemies at his pleasure: for *the sword coming out of his mouth*, shal punish them forthwith, as before he threatned to them of Pergamus, that he would fight against them with the Spirit of his mouth, chap. 2. 16. Wherby is signified, that either the enemies shalbe destroyed according to the iudgement of the sacred word, the punishmets being taken of them, which the word hath appointed against them: or at the least shalbe brought to that case, that wil they, nil they, they shal obey those lawes, which the word shal prescribe. This latter seemeth to agree better to this place, when al nations shalbe obedient to the Church, seeking and receiving from it lawes and ordinances, wherby they may be governed. These therefore shal be smitten after this manner. But if any yet being stubburne, shal refuse to obey, *he shalbe subdued with a rod of iron*; and shalbe bridled by a rigorous government; but if he shal continue in his obstinacy, neither wil suffer himself to be overcome and bowed by an ordinary way, although many together shal conspire to the same wickednesse of rebellion, they shall be cast as clusters of grapes into the winepresse of the fiercenesse of God, and shall be

troden in the same. Wherefore the enemies shal have no power ever to rise up againe: now of necessity the yoke must be borne of them for ever. The Cōpl. & the K. B. read *a sharp two edged sword doth tread*, in the presēt, because punishmēt shalbe no mor differred as before, but the wicked shalbe punished, presently to be trode under foote with great fury, as grapes in the wine presse, *Isaiah 63. Lam. 1. 15.*

¶ The wine presse of the fiercenesse: VVhich punishment of the wicked shal be no lesse pleasant to God, then the drinking of wine to the thirstie. That must needs be done manfully, in which one is occupied with delight. Horrible therefore shalbe the punishment of the wicked, which by the greivousnes therof shal make amends abundantly, for the delights of al the former times: See Deut. 28. 63.

16 *And he hath upon his garment and upon his thigh:* This name is written, on his garment, because it shalbe manifest then to al men, that Christ is the supreme King: which was not so evident to the world in former ages. The Christian name hath bin spread before now into al contries; but how miserably did the Heathen Romane Emperours vexe that first, when it began? Since that time, by how sundry entreprises hath the Pope of Rome endeavoured to bring destruction unto it? Neither yet at this time doth he surcease from his former practise, having now the Turk also a partner in the same traffick; although both follow a divers way of obtaining their desire. Doubtlesse since that Christ hath bin made known to us Gentiles, he hath not seemed so much to raigne, a to serve a miserable service. Yet nevertheless he gave alwayes some proof of his Kingdome, even in the middes of these miseries, because he preserved his Church against al mēswilles, howsoever he yeilded her to the lust of the enemies; and to be over whelmed almost with all calamities and miseries. But now at length the contrary shalbe manifest to al men: Christ himselfe wil take the government into his hands, & wil give the soveraigntie over the things on earth to his Church; then shalbe the time, when *the stone being cut of the mountain without hands, shal breake in peeces the yron, the clay, the silver and the gold: and shal obtaine a Kingdome that shal never be destroyed, neither shal be left to another people, Dan. 2. 44. 45.* VVhich thing is made more apparant from the name written on the thigh, as it were in the lowest parts of the body, and even as though it were in the foote. For the scriptures are wonte to call all beneath the belly, *the feete*, Gen. 49. 10. *Isay. 7. 20.* Therefore he hath this name written in this part, not onely because that which is lowest in Christ, scarce reaching to his feete, is higher then the highest thing in mē, Monarches bearing the titles of Empire on their head, on their crownes, and

and Diademes; but Christ caryng a loftier title on his thigh, then any Monarch ever hath obtained; not, I say, for this cause onely, but chiefly because this shalbe the time, wherein his feete, that is, *his Church*, shal beare rule. Before time they were fine Brasse burning in a fornace, yet free from any hurt, chap. 1. 15. But now after the fierie trial, they shal enioy a most noble Kingdome. Now Christ shal honour the place of his feet, Isay 60. 13. This is that Kingdome, which al the Prophets doo praise with so great decking of words; of which ther shalbe no ende; but after that it hath flourished a long time on earth, it shalbe translated from hence at length into heaven at the second comming of Christ. So then these *four names* cõtaine the whole state of the Church from the calling of the Iswes unto the last ende of al things. Al which time may be distinguished into three parts, the first of which goeth before the battel with the Beast and the Dragon: wherunto the first two names with the whole preparation, are applyed. The second is bestowed in the battel it selfe, signified by a third name. The third is al the other space from the victory until Christ shal come, to which the fourth most mighty name agreeth.

17 Then I saw a certain Angel stand in the Sunne: Thus farre the description of the Captaine: now of certain soldiers, who must fight with the Beast. These are multered by the voice of an Herald of armes standing in the Sunne: who differreth from him that powred out his vial upon the Sunne: for this, by interpreting the Scriptures, shal bring a plague; that other shal provoke the Saints to warre by exhorting. Neither perhaps doth he that powreth out the vial, stande in the very Sunne, but set in another place, shal sprinkle his liquour upon it. This, sitting as it were in the charer of the Sunne, hath his standing in the very light. But how, wilt thou say, can we conceive any such thing yea by meditating upon it? I think light may be given to this Sunne, from the 12. chap. 1. where we heard that the woman was clothed with the Sunne, that is, shining round about with a most cleare light of the Scriptures, with the clearnesse wherof being adorned, as it were with a garment, shee came forth abroad among the people, & shewed her selfe in the sight of the world. But one may be said to stand in his clothing, as the wife standing at the right hand of the King in gold of Ophir, Plal. 45. 10. Vherfore this Angel shalbe some cityzé of that particular Church, which shal shine most clearly by the approbatiõ of the very sacred truth, & shalbe a natural daughter of the woman clothed with the Sunne. VVe know that there is not the same purity of al particular Churches which profess Christ, but that one doth take out more dreggs than an other. But this Angel shalbe a member of a most pure and chaste congregation, which

above others shal shine with this glorious apparell. This is not one of the converted Iewes, of whom he began to speake even now, but an Angel of the VVest part, calling the VVesterne men to warre against the Beast, and the false Prophet, the plagues of our world. And indeed, al the force of this last warre in the VVest, seemeth to be converted against that holy congregation, which even now I said, did shine as the Sunne. For which cause a cityen of it, before the rest, shal sound the alarme, and cal together the rest, not so much to the battel, as to the spoile. Fro which things in some fort may be understood, what is that place *Armagedon* in the VVest part, wherof we heard in chap. 16. 16. To weete, such a particular holy congregation or city, which shalbe the place of this warre. For this is *hag beth godbeshch*, the hill of precious fruits, which God esteemeth deerer to him then al delights. And it is like that after Rome is overthrowen that the Pope will againe place his chaire at Avenion (but I have no certenty concerning this thing, I follow onely coniecture,) but if he shal sit there, where shall he sooner and more gladly streine to doo his uttermost, than against the Genevean people of Savoy hardby; a heart fore, thanks be to God, now for some yeeeres, which shal then also be the totment of their eyes? And verily, farre be it that my words should grieve any man, the Sunne of our world shineth there and from thence; & that alwayes it may shine more, every godly man desireth earnestly of God; neither let my repeated admonition be superfluous. *Hold that thou hast, let no man take thy crowne.* In the meane time our prayers shal not be wanting for thee, that the Sunne of righteousness may ever shine upon thee, and drive farre away all darknesse.

Saying to all the foules that did fly by the middes of heaven: It hath bin observed in chap. 8. 13. & 14. 6. that *mesouranema* signifyeth between heaven and earth, not *mesembrian* midde day, which the Astronomers call the mids of heaven, and that therefore the word belongeth to them, who have escaped from grosse superstition through the acknowledging of the truth, and yet have not attained that purity, meet for the inhabitants of heaven. The *Angel of the Sunne* calleth all these to take part of the spoile, as being nourishers of the same truth, howsoever it flourisheth not among all with the like purity. From which wee understand, that although one or some few congregations shal practize sincere godlines when this warre shalbe moved, yet that very many, and those even of the reformed religion shalbe found, which eyther never have attained a ful reformation, or by negligence and carelesnesse have fallen backe to that state, that they lack much of the holinesse of a pure and undefiled spouse. And who seeth not, that
mutation

mutation to come to passe every day more and more? Obstinate mē will not acknowledge this difference at this time, but they to whom it is grāted to measure every thing by the onely rule of the truth, doo both see & bewaile both many thamefully falling from heaven, and also others as me- teores, hanging yet in the clouds.

¶ Come and gather your selves together: He calleth them to a banquet, & to mirth. The most worthy destruction of the wicked men; is to God as a sumptuous feast.

18 *That ye may eat the flesh of things:* It is like that the ten hornes which have hated and burnt the whore Rome, shal also hate the very Beast, once the sweet heart of the whore. Therfore these Kings, who shal ioyn their armies with the Beast, are not in the number of those tenne. Neither shal ther be onely a denary number of Kings in the times of Antichrist, when as beside them others shalbe founde, who doo lend him their helpe. VVhich manner of dreames, how vaine they are, may be understood frō those things which wee have spoken before. These things then being omitted, now the Angel being sure of the victory, calleth to the pray, and biddeth them to flye together, that they may be filled with the spoiles of the enemies. And because variety in feasts doth very much delight men, he proposeth sundry kinds of dainty dishes, *the flesh of Kings, of High Captaines &c.* This supper shalbe variable and very cōtly. Ezechiel furnisheth the like table, but with the flesh onely of Easterne enemies, chap. 39. 17. 18.

19 *Afterward I saw the Beast:* Such is the preparation of the Saints; there followeth of the wicked; and first those in the VVest part, with whom the first conflict shalbe. The chiefe Captaines of these are the Beast, and the Kings. For the Pope of Rome, after Rome is destroyed, shal have his seat in an other place, for a few yeeres, as at Avenion, the Popes city, or Bononie, or elsewhere. But he shal not remaine alive long time after, not above five and fourty yeeres at the most, as may be gathered by a diligent comparing of other Scriptures. Neither indeed being spoiled of his principal Chaire, shal he be destitute of al aide of Kings, but some, to weet, of the earth, followers of wicked superstition shal yet take his part; who al their hosts being gathered and ioyned together against Christ and his Saints, shall beginne this battel to try their last chance. They wil assemble to Armagedon that holy city, a hill of pretious fruits, whose Angel standeth in the Sunne, as in ver. 17. From which it is manifest, that that preparation which the Spirit hath described together in chap. 16. and 14, &c. belōgeth to divers enemies, whose warre is to be made asunder; first, of the Beast

Beast and false Prophet; *afterward* of the Dragon.

20 *But the Beast was taken:* Hitherto the declaration of the *sixt vial*: that of the last followeth: which first teacheth the *destruction* of the enemies, and in the first place of the *Beast and his armies*. The *Beast* is taken, intraped as it were, with snares upon a sudden; as wild Beasts, which unawares fall into the netts. For so the word *epiaſte* seemeth to note. And we know that the Lord doth raine downe upon the wicked snares, as in Psal. 11. 6. by which their feet are taken there, where least of al they feared. The *false Prophet* is takē together with him: which two ioyned together, shew that the Pope of Rome (for he shal retaine this name perhaps, after the city is destroyed,) shal at length utterly perill, both in respect of the civil powr wherby he is the *Beast*, and also of the spiritual, wherby he is the *False Prophet*. The Spirit speaketh as of two distinct persons, because of that twofold wickednes wherby that man of *ſime* is famous: but when I say the Pope of Rome, I doe not onely meane that particular man, who then shal sit in the Chaire, but also the very state and order of Popes, which now wholly shal come to naught; in such sort that no remainders therof shalbe left. Onely a certain hated memory shal continue, that his impiety hath bin the cause of the ruine of so many.

¶ Who wrought miracles; Before there was mention of the *false Prophet* in chap. 16. 13. But because a bare name was there onely; that it might be unknown to no man, whom he speaketh of by this name, he describeth the same here by certain tokens, that all doubt may be taken away. Who, saith he, wrought miracles, wherby he deceived them, which receive the *Beasts marke*, and worshipped his Image. By which things he sheweth most plainly, that this *False Prophet* is that second Beast, of which in chap. 13. 13. & c. Therefore, let the Papists now see to it, who wil have Antichrist to raigne three yeeres and an halfe, before Christ shal come to the last iudgement; and he to be a singular person; whither or no, they doo not proclaim open warre against the truth? All grant, that eyther this second Beast, or that first, is Antichrist. Both which flourished long before, that the dignity and maiesty of Rome the whore, began to be diminished. And also both shal remaine for some few yeeres, after the overthrow therof, as appeareth manifestly from this place. Should we limit al this time, eyther with the space of three yeeres, or with the boundes of one mortal man? But concerning the time of Antichrist, the things that have bin spoken at chap. 17. are so certain and evident, that no man can now be in doubt.

¶ And they were both cast alive: As Corah, Dathan, & Abiran, the earth opening it selfe were swallowed up alive into Hell. The destruction of the
Pope dome

Popedome shalbe horrible. The Spirit putteth a manifest difference, between his punishment, and the rest of the multitude, which shal warre for him. It were better for him to perish by fyre, as the whore perished, but a more greivous example shalbe shewed in him.

¶ Into a lake offyre: Into the second death, to weer, everlasting, in chap. 21. 8. But how can the Papacy be cast into the fire? That which is proper to men, is translated unto the state and condition of men, shewing as before was said, that not onely men shalbe punished with some greivous punishment, but also that the thing it selfe shalbe utterly taken away, never for to raise againe: even as they, who are cast to hell, must not expect any returning or setting free. Certenly we may gather, and that not rashly, from this strange and unacustomed taking of vengeance, that God will shew by some visible signe, how damnable and detestable he hath alwayes esteemed the Papacy. And this last is that destruction, of which in chap. 17. 18. *shal goe into destruction:* a iust reward of the Antichristian tyranny.

21 *And the rest were slaine with the sword:* Such then is the destruction of the Prince of wickednesse: now of his armies and souldiers. Of whō ther is a differing punishment, not so horrible, at least in shew: *they shalbe slaine with the sword of him that sitteth on the horse:* that is, by the word coming out of his mouth, as though he should say, they shal undergoe the punishments threatned in the word against the disobedient, and such as resist the truth; as in Jeremy: *Behold I wil make my words as fire in thy mouth, and this people as wood, and it shal devoure them,* chap. 5. 14. What singular thing the destruction of the Pope have? For he also hath bin slaine with this sword. That is true indeed; but the word threatneth divers punishments, according to the manner of the wickednesses: the most greivous, to the greatest; the lighter, to the lesse. Peradventure because the ruine of the Papacy shalbe more horrible than wee think, it is exempted from the common order: not because it is not denounced in the word, but perhaps because it is lesse regarded of us, and that we suspect it to be lighter then the event will shew. Or, as we have declared in ver. 15. it may be that these souldiers, after the overthrow received, shall yeeld their vanquished forces to the truth, and subiect their neckes to her yoke.

¶ And all the foules were filled with their flesh: The Victory being obtained the foules gather to the pray, & doo fill themselves with the spoiles. That whole late Popish natiō shal be subiect afterward to the reformed Churh. Every country being a nourrison of the purer truth, shal have some part of the regions, before time given up to superstition, made subiect to them. Which thing seemeth to be signified by the foules satiated with the flesh

Oooo

of the

of the slaine army. Such then is the end of the Romish Pope and Papacy, that remained a few yeeres after the city: yet at length so much the more miserable, because shee had such as did adorne her funerall with their teares, and performed the last duties by weeping. But ther shal be none left for the Pope, to bewaile his misery; but he shal die infamous, without mourners, or other funeral pompe. Wherby at last is accomplished that propheticall parable of the ghests called to the marriage, Mat. 22. Doubtlesse those good and evill sent for out of the high wayes, are the Gentiles, that embraced the calling, after that the Jewes had refused it. Among them, the man that had not a wedding garment, is the Church of Rome, which despiteth the righteousnesse of faith, neither regardeth to be clothed with the merit of Christ by imputation. The King comming in, and beholding her clothed with her ragges, but not with that garment which onely he approoveth, now at length biddeth his servants to bind her hād and foote, and to cast her into utter darkenesse, where is weeping & gnashing of teeth. For Christ speaketh not there of any one man, but collectively of a very great multitude, as the sentence added in the end declareth, *that many are called but few are chosen*, ver. 14. From which at length we understand; that the bright comming of the Lord, with which Paul foreshewed that the man of sinne should be abolished; 2 Thes. 2. 8. is not his last coming to iudgement, but that wherby Christ shal take the Jewes into the fellowship of his holy Church: at which time his Kingdome shal flourish most gloriously, and shal exceed by infinite degrees all the brightness of the ages past, as shal be made more evident from the things following. After the Pope is destroyed, the Dragon shalbe abolished, & many other things accomplished on earth.

CHAP. 20.

AFTER I saw an Angel comming down from heaven, having the keye of the bottomlesse pit, and a great chaine in his hande.

2 And he tooke the Dragon, that old serpent, which is the Divill, and Satan, & he bound him a thousand yeeres.

3 And cast him into the bottomlesse pit, which he shut up, and sealed upon him, that he should deceive the nations no more, til the thousand yeeres were fulfilled: for after that he must be loosed for a little season.

4 And I saw seats, and they sate upon them; and iudgement was given them, & I saw the soules of them, which were beheaded for the wiines of Iesus, and for the word of God, and which did not worship the Beast, neither his Image, neither had
taken

taken his marke upon their foreheads, or on their hands, and they lived and reigned with Christ a thousand yeeres.

5 But the rest of the dead men lived not againe, until the thousand yeeres were fulfilled: this is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priests of God and of Christ, and shall reigne with him a thousand yeeres.

7 And when the thousande yeeres are expired, Satan shall be loosed out of his prison.

8 And shall goe out to deceive the nations, which are in the foure quarters of the earth, Gog and Magog, to gather them together to battell, whose number is as the sande of the sea.

9 And they went up into the plaine of the earth, and they compassed the tentes of the Saints about, and the beloved city: but fire came down from God out of heaven, and devoured them.

10 And the Drvill that deceived them, was cast into a lake of fire and brimston, where was both that Beast, and also that False Prophet, and they shall be tormented day and night for ever more.

11 Then I saw a great white throne, and one that sate on it, from whose face fled away both the earth and heaven, and their place was no more founde.

12 And I saw the dead both great and small stand before God: and the bookes were opened, and another book was opened which is the book of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 And the sea gave up the dead which were in her, and death and hell delivered up the dead which were in them, and they were iudged every man according to their workes.

14 And hell and death were cast into the lake of fire: this is the second death.

15 And who soever was not found written in the booke of life was cast into the lake of fire.

The Analysis.

VVE have spoken of the destruction of the Beast: the destruction of the Dragon followeth: whose history, being it is the conclusion of the whole warfare of the Church under the crosse: first he repeateth briefly the things before spoken: secondly by a new Prophecy, he declareth the last ruine of him. The repetition is framed according to three times: the first, in which the Divell was taken, in the first verse. The second,

how long he was bound, in the second verse; the third, when and how long he should be loosed, in the end of the third verse. And all these things briefly; which after are repeated more largely, by mentioning therewithall the state of the Church, of what sorte it was in the meane time, through every of those periods. In the first, wherein the Dragon was taken, the saints were beheaded, at the beginning of the fourth verse. In the second, wherein the Divill or Dragon was bound, there was an unlike condition of men: for the saints reigned a thousand yeeres (which was the time of the imprisonment of the Divill,) both in respect of the soules slaine in the former period, and also in respect of them that were on earth, who strove with the Beast, neither did submit under his yoke by any meanes, in the same verse. The other lived not againe all that time, but being deceived by the frauds and impostures of the Beast, lay as it were dead and buried in their errors, in the fifth verse. The third period, which is of the Divill being loosed, relateth both the condition of the elect, and also the furie of the Dragon raging againe. Those thousand yeeres being expired, the elect lived, not a few, as in the second period, but they rose againe in a farre greater multitude, the errors of the Beast being left, and themselves converted unto true godlines. Which resurrection is called the first and blessed, because of the Priestly and Kingly dignity, & long continuing of the raigne with Christ, in the sixth verse. The furie of the Dragon after a thousand yeeres imprisonment, shalbe revived, in the seventh verse. He shall muster souldiers known by name, Gog and Magog, infinite in multitude, in the eighth verse. He shall spoile all farr and neare, and shal besiege the tents of the saints, in the beginning of the ninth verse, and so farr proceedeth the repetition of the former ages. That which dooth follow from thence, is to come, his attempt against the beloved City, and utter overthrow both of the army, in the ende of the ninth verse, and also of himselfe, in the tenth verse. And thus farre is the destruction of the enemies; afterward the happines of the Saints is handled, wherby the Church shall shine having escaped all these calamities. Which felicity is declared two wayes, both by the gathering together of the saints, in the rest of this chapter, and condition of them being gathered, in those that followe. The gathering hath a preparation, and execution. The preparation is of the Iudge sitting upō a great throne in the eleventh verse. The execution is partly summarily toward them that are to be iudged, where the forme of iudgement is out of certē bookes, according to the workes, verse twelve, and the māner of standing before the iudgement seate; the resurrection, in the thirteenth verse: partly by name, upon death and hell, and those that were not founde in the

booke

booke of life, in the fourteenth and fifteenth verse.

Scholions.

1 *After I saw an Angel come down:* How great paines the interpreters have taken in this chapter, we may see it by their commentaries. Especially the Papists torment themselves very much; to whom this is a labyrinth out of which they cannot rid themselves, no more then of all the other things in this booke, in which they wander hither and thither, and erre, neither can finde any comming out any where, as it must needs be where the truth is not for a guide. The former exposition, the rehearfall of a great part of which is here made, will make, I hope, all things easy & ready to us. First then, in repeating things past, to the end that the things spoken of before here and there touching the Dragon, being now proposed to be seen all at once, may the better be understood, he speaketh of his apprehension; which briefly sheweth by consequent, that he was loosed before, & in that time made those sturres which he is wonte, when he hath the raines loose. From which it may be gathered easily, what was the condition of the primitive Church, as long as this disturber might confound all things at his pleasure. But at length his furie was bridled, & his power weakened by the Angel, a description of whom is here made. Who this Angel is we have learned from the former things, to weet, that it is Constantine the Great, who being borne the manchild of the Church, & making warre for his mothers sake against the Tyrants, the Heathen Emperours, the Dragon it selfe. He is laid to come downe from heaven, bringing unexpected aide, in chap. 12. 6. 7. & c. So the Angel being to fight against the whore, and to assaile her unwares, was said to come down from heaven, in the eighteenth chapter and first verse. He hath the keye of the bottomlesse pit, power to open the same, and shut up the Dragon, but not to cast forth the hellish smoke: in which respect onely the key was given to the Angel of the bottomlesse pit, chap. 9. 1. There is therefore a great difference between these two keyes. The great chaine, are the foundations of the Christian liberty layd by him, by which he held the Dragon bound as with chaines by a long succession of time, that he could not move himselfe to make any trouble. For now the way was stopped up against those Heathen, to the chiefe soveraignty; or if they attained to it by fraud, as Iulian, yet they were so bound & tyed with this chaine, that they could not exercise their former cruelty.

2 *Who took the Dragon:* Overcame him by open warr, chap. 6. 15. & 12. 7. For whe those tyrants were overcome, the strength of the Dragon was take away, neither could he entrepryse any such thing as he exercised before.

The Heathen Emperours are noted by the names of the very Divell, as also in chap. 12. 9. the articles being also added for the preheminnence of the wickednesse, because they may by right be esteemed by his name, of whose poyson, malitiousnes, and wickednes, they have bin the ministers. Worthily doth a man beare his name, whose manners and disposition he taketh upon him. This *apprehension* signifyeth that whole first period, frō the time of Iohn and before, even unto Constantine, the last part of it being put for the whole. For saying that now the Dragō was takē, he would have it to be understood that before, he ran to and fro, devising as much evill as he could, as we learned in the seales, at chap. 6.

¶ *And bound him for a thousand yeeres:* He ordained that māner of ruling, which being afterward extended to a thousand yeeres, left no power to the open enemies to raigne over the Church, as in former time. And this is the second period, in which the Dragon was bound, that is, the Heathē Emperours were repressed unto the yeere 130. But I say this period to be of the Dragon, because it is not that full period, which before the Spirit did set of the whole Prophecy, to weet, of the trumpets. For this is of a longer time, and exceedeth that of the Dragon about two hundred threescore yeeres and more. The history of the Dragon hath some thing peculiar to it selfe, neither is it strictly to be astrained to that rule. The binding of him is more ancient, then the blowing of the trumpets, done under the sixt seale, about the yeere 306, as was said in chap. 6. 12. and 12. 7. 8. 9. But the trumpets gave their first sound in the Nicene Councill, chap. 8. 7. and in their sixt sound, brought to the Dragon a releasing from prison, chap. 9. 15. Wherefore wee now understand that this second period is proper to the Dragon; agreeing with the trumpets, neither in beginning nor ende. The Iesuit Ribera measureth the times for the most part by the proper signification of the words, as the five moneths of the locusts; three yeeres and an halfe of the raigne of Antichrist: yet neverthelesse he would have these thousand yeeres to be taken indefinitely, for the whole space, from the death of Christ, even unto the time of Antichrist, to which opinion, at least as touching the beginning of the account, very many both of the old and new writers doo condescende. But why have they not considered, that the Beast, which is the very Antichrist, rained this whole thousand yeeres, in which the Dragon was bounde. Therefore his imprisonment was not to be ended at the beginning of the raigne of Antichrist, but this rather was to beginn together with it. That I may not now speak any thing of that barre, which the Spirit hath put at chap. 4. 1. I will shew thee those things which must be done hereafter: which forbiddeth to looke

looke back to the time past, and warneth that all the following prophecy, consisteth in things to come, and latter then the age of Iohn. Further more the agreement of the whole Prophecy which wee have seene hitherto, cā not beare such a beginning to be made, as troubleth all things with confusion, which we cannot rid our selves of. But shal we thing that the Diuell was bound, when he ragēd most cruelly by the first Heathen Emperours? When may we say that he was loosed, if then he lay in prison, and in the stocks? That which the Iesuīte alleageth out of the 12. chap. of Iohn; *Now the Prince of this world shalbe cast forth*, belongeth nothing to this cause, for so much as this is to be understood of the spiritual power, the forthwith to be utterly destroyed by the death of Christ: but the binding which the Revelation speaketh of, belongeth to his tyranny over the bodies of the Saints, as frō the beginning of the fourth verse of this chapter it is manifest, where the soules of the Saints rainging after the Dragō was cast into bondes, pertainē to them, who were beheaded by the same before his bondes, raging most furiously. Which calamity, what other can it be, than that of the cruelty of the Heathen Emperours? Wherefore neither the beginning nor ende of these thousand yeers is set downe rightly by the Iesuīte.

3. *And he cast him into the bottomlesse pit.* This bottomlesse pit is the earth, as it is manifest from chap. 12. 3. where it is said, *when the dragon saw that he was cast unto the earth*, which yet is not so called after the custome of the common speach, but to note out earthly men, who in name onely are counted citizens of the Church. The woe also is denounced to the inhabitants of the earth and sea, because the Drvell is come down to them, as in the same place verse 12. Now he must be conversant among these onely, & his fury must be exercised against these, as hath bin declared in the said place.

¶ *And shut him up and sealed upon him:* To weert, the doore, or stone, or some such thing, as they made the sepulchre sure, sealing the stone, Mat. 27. 66. by which is signified, that the Devill was committed to most sure custody, such as he should not have so much leave as to look out of doores. Not because he should be vacant from busines altogether by the space of the whole thousand yeeres, (for he should cause huge sturres both by lād and sea, as we learned even now from chap. 12. 12. & know to hav come to passe in very truth, by those things which are mētioned in chap. 8. 12.) but because he should have no power at al over the holy Church, against which he should undertake al his attempts in vaine. He cast out a flood after the woman, but he lost his labour. For both the earth holpe her, and shee fled into the wildernesse, beyond the chaine wherwith the Dragon

was

was bound, as in chap. 12. 15. & c.

¶ *That he should deceive the Gentiles no more:* The Gentiles are also the citizens of the false Church, whose dwelling was in the exterior court, and in the holy city, two and forty moneths, chap. 11. 2. He speaketh not of these Gentiles now, but of them that were wholly repugnant to the name of Christ; such as were those fierce tyrants of Rome before Constantine. This sorte of enemies should entreprize nothing against the holy Church, by the space of those yeeres, because they should not know wher it should be; yet in the meane time some other cruell enemies should intreate the false Church most cruelly, chap. 12. 17. & c.

¶ *For afterward he must be loosed for a little season:* After those thousand yeeres are finished, the Divell was to be loosed againe; wherein is set the third time, falling upon the beginning of the sixth trumpet: when the most cruel Turke, all feare of the Romane Empire being laid asyde, which he saw to be forsaken of the Westerne armes, and at home drowned with slouthfulness, riot, and dissensions, began an horrible tyranny also against the Church, and not onely the false, but also the true, which then after a long distance of time, began to shew it selfe, at least beholding a farre off from the wilderness, whither shee had fled, although shee differeth her full returne until some ages after. The Divill being then loosed, graunted not so much as one houre of rest from warre; but as soon as the truth began to come forth abroad, about the yeere 130, straiteway he provoked the enemy, to vex the same by what meanes he could. Therefore the Turke flyeth upon the dominions of the Empire, he passeth over into Europe, he increaseth his victories, he rooteth out the maiestie of the Romane name: he carieth away all things with him as a swift running streame: neither is ther at this day almost found any hold so strong, that can withstand his furie. But the time of this tyrāny is but short, to weet, onely for an houre, a day, a moneth, a yeere, that is, about three hundred ninety yeeres, if wee count the yeere by twelve moneths, and every moneth by thirty daies, after the account of two and forty moneths, and three dayes and an halfe, chap. 11. If we follow the reckening of the Iulia yeeres, the impious kingdom shall not be prolonged beyond seven yerres more; then utterly to be abolished, without leaving so much as the footsteps of his name after him, as shall be said afterward.

4 *Then I saw thrones;* Hitherto the brief History of the Dragon: the same now is handled somewhat more fully, there being added together also the state of the Church, wherein it was in every of those times. The two first of which are shewed elegantly in the same words. For when after the Dragon

gon is bound, the thrones set are seen, and also the soules of them that were beheaded, sitting upon them, and iudgement given to them: by these is signified that the primitive Church was miserably afflicted, before that mortal enemy was cast into prison. Then was ther no fear established for her, no iudgement was given, but she lay on the ground trode under foote, every moment spending the life of many of her members for the truth; whereunto belongeth the cry of the soules, which desired vengeance of their most cruell enemies, chap. 6. 10. 11. Therefore all that time from Iohn even until the binding of the Devill by Constantine, was a time for the hatched, for flaming fires, for the racke, and all manner of torments, as is very wel shew'd here. Againe the same thrones, and iudgement given after that the Dragon was delivered to prison by Constantine, doo shew the notable felicity of the second distance of time which the Church enioyed having obtained Emperours for her Defendours. For these thrones belong not to the sain&s reigning in heaven, & the Iesuite will have it, intangling himselfe in many absurdities; but they which dwell on earth, in a better estate, in regard of the open enemy, then in former time. For why should the raigne in heaven be limited with a thousand yeeres? Or why should they beginne to raigne after the Dragon was bound, as if the raigne in heaven wer not perpetual? Moreover such ar counted in this raigne, who ar dead a thousand yeeres agoe, as in the next verse: which can not be understood of the raign in heave, in which, unlesse the soules of them that die, fly forthwith, they shal never afterward come thither. But more plainly of this matter at the next verse.

If And they sae, & ἐκείνων, it may be put, and perhaps better transitively, they did set. So the order of construction runneth easily, being reduced by the accusative cases which follow, *et animas*, and the soules, *et illos & c.* and them which worshiped not; in the same sense *vidi thronos*, I saw thrones, and they did set on them, to whom iudgement also was given; both the soules of them which were beheaded, and also those which worshipped not the Beast & c. who all lived and reigned with Christ a thousand yeeres: and iudgement was given them: they were dealt with according to their righteousness, themselves being set at liberty, and their enemies suffering the punishments of their cruelty. Even as on the other side ons iudgement is said to be taken away, when a man is oppressed with iniuries, and the doers of them, goe away scotfree as Iob complaineth, *God liveth who hath despised my iudgement & c.* chap. 27. 2, and 34. 5. Or iudgement to be given, may belong to the raign, as in the Psalmist, *O God give thy iudgements to the King, & thy righteousness to the Kings some: Let him iudge thy people iustly, and thy poore with equity*, Psal. 72. 1. 2. as

P p p p

though

though he should say, the Church now is advanced to that dignity, whereby shee should give lawes to others, which but lately was accustomed to receive them, being most abiect and obscure, and of no estimation with the world.

¶ And the soules of them that were beheaded. If *ekathiston they fate*, be taken as a verbe neuter, then these words are to be referred to the verbe *cidon*, & *vidi animas*, and *I saw the soules* & c. These are the soules of the godly Martyrs of the first period, who under the Heathen Emperours, laid downe their lives for Christs sake; who now at length by meanes of Constantine, obtaine glory and honour. But how is this, wilt thou say, they not being on the earth? Their soules were placed on thrones, when they who tooke away their lives uniuersally, were iustly punished by Constantine, that is, when the tyrants were killed, and condigne punishment inflicted upon them for their cruelty. *The iust man shall reioice when he seeth the vengeance of the wicked, and shal wash his footsteppes in their blood*, as the Psalmist describeth. And againe, *a two edged sword is in the hand of the Saints, to execute vengeance on the Heathen, which honour shalbe to all the Saints*, Psal. 149. It is a glorious thing for the Saints, that their iniuries are not neglected, but at length recompensed with iust punishment. This is it which the soules desired earnestly, chap. 6. 10. And these seats are that deliverance which they obtained a promise off in the same place.

¶ And which worshipped not the Beast; These also were placed, or fate in the seates; which are men then living in the second period; whereupon he not onely mentioneth their soules, as even now of the Martyrs, which were in the age past, but the whole man, saying *those which worshipped not* & c. From which we must observe, seeing the godly are described by those marks, *that they worshipped not the Beast, neither suffered themselves to be noted with him* arke either in the forehead or on the hand, and that in the second period when the Devill was bound, which took the beginning at Constantine himselfe, and continued from thence by the space of a thousand yeeres, that the Beast was all this time. Otherwise ther could have bin no praise of the Godly living in this time, if there had bin no occasion and matter for them to get praise by. Wherefore the Beast was bred together with Constantine, when the Dragon being thrust out of heaven and going into prison gave his power and his throne and great authority to the Beast, chap. 12. 13. and 13. 2. He could not suffer that any truce should be granted to the Church, but when he saw his open furie to be repressed, he ordained the Beast his Vicar in his roome, being absent, by whose endeavour at least, he might satisfy his hatred. Therefore the three yeeres raigne of Antichrist is
a trifling

a trifling toy, a part wherof we see here manifestly to extende unto a thousand yeeres. Secondly, let the Papists consider, what a vaine forgerie that Antichrist is, whom they dreame off. For there is no Antichrist properly so called, and for excellency, whom the Spirit in this Revelation teacheth to us, besides that *Beast* of the thirteenth chapter. But the Papists Antichrist is not this *Beast*, as not being to come, before these thousand yeeres of the binding of the Divill be finished. So the Iesuite teacheth that these thousand yeeres are without doubt the whole time frō the death of Christ even to the time of Antichrist. But this *Beast* ruleth through all the time in which the Devill lay bound. Therefore the are meere toyes, which the Iesuite obtrude to the world, miserably deceaving, as others, so much more themselves: who are altogether carelesse of a present destruction, and quake at some vaine shadowes to come. They rest, I know, in this matter upon the authority of some Holy Fathers; to whom they doo no lesse injury, then procure danger to themselves. These being farr from the event of things, spake onely by coniecture, which to preferre before most certain events, is not onely foolish, but also greatly contrary to the minds of them, who every where confessing their ignorance, provoked rather to search out the truth which the day should teach, then to rest in their doubts, which even they themselves condemned of ignorance. Wherefore they who will yet holde fast their known errors, are deprived by the iust iudgement of God of all even common sense: that so in flatterring & handling themselves gently, they may throw themselves headlong to eternal and unevitable destruction. Furthermore observe from this place, that the two and fourty moneths in chap. 11. 2. and 13. 5. are not to be numbered after the common manner, seeing the *Beast*, to whom these moneths belong, was in the view and eyes of men, the space of a thousand yeeres, as it is manifest from his adversaries, who should be altogether none, if he should not be at all.

¶ And they lived and reigned Both the soules of the Martyrs, and those which withstood the *Beast*, enjoyed a Kingdome with Christ this whole time, in which the Dragon was bound. Not that any one continued his life so long, but because ther never wanted a succession of the godly, who embraced the truth, notwithstanding the rage of Antichrist. To acknowledge the truth, is in very deed to live and reign with Christ, even as on the contrary, eyther not to know, or to despise the same, is in living, to be dead, and in the highest top of raigne, to be in a more vile estate, then the most abiect slave. But he maketh mention of the raigne of these yeeres, not because when they were finished the Saints should cease to raign, (for

wee see that *the first resurrection* doth follow by and by, which should make the former glory more abundant, but because the Church in these yeeres chiefly, lying hid in the wilderness, and in the secret of the temple, should seeme to the world to have perished utterly, chap. 11. 1. and 12. 14. he sheweth that the same *reigned with Christ* all this most sorrowfull time. Which doubt could not befall concerning the saints in heaven, who wee know, doe enjoy a blessed time, as soone as they are departed out of this valley of teares. This reign of most courageous champions, was shewed before by that holy army of an hundred fourty foure thousand, who camped in Mount Sion, and followed the Lambe, whither soever he went, ch. 14. 1. 2. wherof this verse is a rehearfall.

5 *But the rest of the dead.* Such then was the state of the Saints by the space of a thousand yeeres of the Dragons binding. Now in a few words is signified the condition of the multitude in that space. These refused the truth, and sliotted a long night, not awaking those whole thousand yeers, that the sunbeame of most wholesome doctrine might shine upon them. And this is that Apostasie which Paul said should come, before the Lord should appeare, 2 Theff. 2. 3. and which Iohn expressed before *by the whole earth wondering after the Beast*, chap. 13. 3. and 17. 8.

¶ *This is the first resurrection:* The third period, wherby is taught in what condition the Church should be by and by after those thousand yeeres were ended. More cleare truth should now at length returne to the world: and the elect every where should assemble together to the appearing light of it. Which earnest desire of theirs, is called *the first resurrection*, to weet, in respect of the second, ver. 12. as there we shal see. A greater number now then before, and with more vehement affections, should make hast to the Ghospell, as came to passe at the end of those thousand yeeres, to weet, at the yeere 130. when very many, before dead in the Romish superstitions, wherwith they were overwhelmed, opened their eyes at the rising of the truth, & so did rise unto life from which of late they were strangers. Among these wer numbred Marfilus Patavinus, Iohannes de Gauduno, Iohn Wickliffe, and many other excellent men of sincere godlines, and great learning for that time. By their labour others in great number wer recalled from their errours unto the truth, as it were from death to life, as we said before in chap. 14. 16. This wonderful conversion is called *the first resurrection*, under the name wherof Iohn repeareth, and together also declareth those former times. This is not therefore the resurrection at the last iudgement, as the Iesuite interpreteth, who forgetting himselfe in this verse, extendeth now eve unto the day of iudgement, the thousand yeers, whose

whose ende lately he did set in the comming of Antichrist. Whar time then shalbe left for Antichrist, not beginning his raigne before that the Dragon shalbe let out of prison? Shal the first entry into his Kingdome fall on the day of iudgement? It were in deed to be wished, for so neither should he accomplish that three yeeres and halfe space, which the Papists tell shalbe so miserable, and bewaile so lamentably. Furthermore they which were lost before, doo *become blessed* in this resurrection; which thing shall not come to passe in the last. Moreover, how is this the *last*, which is called the first, and a latter then which, there is an other, ver. 12? How is the raigne of a thousand yeeres with Christ after the last resurrectiō mentioned for great, which we know to be eternal, nor to be limited with any revolution of yeeres, ver. 6? Shal also Satan be loosed, and shall that warr of Gog and Magog be raised after the last resurrectiō? For certain, this resurrection shalbe after those thousande yeeres be accomplished; and this warre shalbe moved, after the same yeeres be complet, ver. 7. The Iesuite faineth a strange resurrectiō, after which such sturtes shalbe on earth. But it is worthy to be observed with how great unsensiblenes he is strikē. Here where he hath Augustine going before him in a right opinion, he rejecteth him. But at other times often, where by reason of obscurity of things, he is manifestly deceived, he runneth after him apace most swiftly. For the Iesuits in seeing see not, being by the iust iudgemēt of God altogether blinded.

6 *O Blessed and holy is he:* They are blessed who doo embrace from their heart, the truth restored againe to the world. For this is to *have part in the first resurrection*. As Christ saith to Peter, *thou shalt have no part with mee*. Iohn. 13. 8. as though he should say; unlesse thou suffers these things to be done, which I will have, thou art not indeed partaker of mee. Therefore no man hath part in this resurrection, which either embraceth the truth with a dissembling hart, or hath obtained some certain knowledge thereof; but only he in whose hart it taketh roote, bringing forth fruit unto eternal life. For *all that is borne of God overcometh the world*, 1 Iohn. 5. 4. and *Christ loveth his even to the end*, Iohn 13. 1. *suffering none of them to be lost*, Iohn 17. 12. For, *who shall ravish them out of his hands?* Iohn 10. 28. Which most certain salvation of the faithful, sealed up to them in their harts by the Spirit, being unknowen to the Iesuit, he findeth this blessednes which the Spirit speaketh off, no where but in heaven. But he erreth, as his manner is. This blessednesse is of the life present, necessarily to be published chiefly at the new appearing againe of the light of the Gospell, seeing it should come to passe, that they who should ioine themselves to the truth, should

both be stricken with the lightning of excommunication of the Beast; and also should be cōdemned of the world as most wicked men. Who would not tremble to be banished from the onely holy Catholike Church, as the Romish vaunteth her selfe to be, unlesse the Spirit had confirmed *those to be blessed and holy who should receive with a sincere affection, the truth raising againe*, and therewithall had taught that, *that Romish Church calling her selfe Catholique, by a true name is a most impudent horlot?* This resurrection is onely of those, who forsaking the Romish Synagogues, doo become the true citizens of the reformed Churches: they which still abide in the Popish corruptions, have no part in the first resurrection, neither shal have any in the second, unlesse they repent.

¶ *He that hath part: p. 19. 20. melag:* A metaphore taken from portions, distributed once by lot, to this ende, that we might acknowledge Gods mercy and providence in every one converted, without attributing any thing to chaunce and fortune.

¶ *On such the second death hath no power:* The second death is destruction in the lake of fire burning wth brimstone, before in chap. 19. 20. But why doth he onely exempt them frō the second death? because the partakers of this resurrection have not yet finished the first, to weert, the death of the body: which being inflicted upon them by the Beast, yer shal they be altogether free from the second, which ought to be a comfort to them in their sufferings. Surely ther is no need of this consolation in the last resurrection, wher we shall no longer live by faith, but shall behold the very inheritance hoped for. Therefore this is the comfort of men warring on earth, which are sure of the victory, but have not yet got the crowne.

¶ *But they shalbe the Priests of God and Christ:* chap. 1. 6. and 5. 10. It is said in the dative case *Priests to God*: but this explaneth the other. All the faithfull are Priests & Kings in Christ, that is partakers of these dignities, and in some sorte also endued of the faculty and power of them: but here some greater thing seemeth to be spoken, after the manner of the Hebrewes, who attribute the name of God to those things which are most excellent in their kinde, as a *Prince of God*, & c. as was noted before. After which sort they seem to be called Priests & Kings of God, for that which is, *most excellent Priests*.

¶ *And they shal raigne with him a thousand yeeres:* These thousand yeeres doo beginne where the former ended, to weert, in the yeere 130. In which is promised a cōtinuing of the truth by the space of a thousand yeres. (frō that restoring of it wherof wee have spoken,) in these our nations of Europe, to which also this first resurrection belongeth. But whither then againe

agine it shal cease, security possessing men, until Christ shal come as a *thief in the night*, as it is foreshewed in the Gospel, he to whom all things are known, knoweth. We find nothing wherby to determine any certēy touching this matter. Onely wee have seen three hundred yeeres now to have passed since this *first resurrection*: and that every day, thanks be to God, the truth groweth mor in use. We must also yet tary som short space before that our brethren the Jewes shal come to the faith. But after that they are come, and Christ shal have raigned some ages most gloriously on earth by his servants, in advancing his Church to most high honour above all Empire, then also the Nations shal embrace true godlinesse according to that saying, *And the Gentils shal walke in the light thereof, and the Kings of the earth shal bring their glory and honour unto it, & the glory and the honour of the Gentils shalbe brought unto it*, see chap. 21. 24. 26. For which cause it was promised to the Church of Philadelphia, *that shee should be a pillar in the temple of God, and that shee should goe out no more*, chap. 3. 12. that is, that it should have a firme & stable abiding in the new glorious Church. VVhich Church of Philadelphia, we have shewed in the same place to be of the Gentils. From which it is proved, that the truth shal remaine for a long time yet among the Gentiles. For this is the Kingdome of Christ, when by the Scepter of his word he ruleth among any people. And this is the most true raign of any people, when it is subiect to the government of Christ alone, and is ruled by his onely disposition. Now at length we perceive of what sort that millenarie raigne is, of which we are a part, thākes be to God; concerning which almost all the Fathers, Papias, Irenæus, Iustin, Tertullian, Lactantius, and Augustine also in some part, spake so many things and so highly. VVithout doubt they would have this Kingdome to be spiritual, whole unmeasurable pleasantnes they expressed by corporall things after the manner of the Prophets. Yet neverthelesse I wil not deny that perhaps some leaned too much in their opiniōs to the delights of the body: but was it to this end to overfill themselves with them as men altogether lost in riots, and given over to all dishonest pleasures? It cannot be that any such thing should ever come into the minde of learned and holy men: but because they knew that under this raign of Christ his Church should enjoy very great felicity also of this life, they made mention of the abundance of such pleasures, VVhich we shortly expect, when the Romish Antichrist and the Turke shalbe utterly abolished. Vntill this victory be gotten, the Church yet is in warre, liveth in tents, & fighteth with many adversaries. But after this warre is finished, shee shal keep a most ioyful triumph, and shal reioyce with perpetuall mirth. So as they

swerved

swerved not much from the truth, who commended the holy pleasures of this reign: unlesse in this, that some supposed, that these things should be after the last resurrection; wherein they greatly failed, when they added any earthly thing, to the eternal happines of the saints, which cannot be expressed or declared, by any earthly thing which here we doo enjoy. But let us observe how greatly they are deceived, who almost doo determine a certaine yeere, and day of the last iudgement. The truth shal yet raigne among the Gentils for seven hundred yeeres: how long afterward amog the Iewes, no calculation doth declare, as farre as I can find out: but this is in the power of God alone, altogether uncerten and unknown to every creature, as Christ expressly teacheth, Mar. 13. 32.

7 *But when the thousand yeeres are expired:* Such then was the condition of the godly, in the beginning and during the third period. Now he relateth partly what troubles Satan wrought being loosed; and partly what troubles he will yet cause. First, he sheweth his loosing in this verse, (for he rageth and is quiet at the commandemēt of God,) which loosing was done after those thousand yeeres were accomplished. Not those wherof he spak last in the end of the former verse, but those of which he made mention in the 2. 3. 4. 5. verses: of the beginning and end of which, we spake at the second and third verses.

¶ *Satan shalbe loosed out of his prison:* The open enemy shal then again invade the Church, as it came to passe in the rising of the Turks, as we shewed at the third verse.

8 *And shal goe out to deceive the nations:* His first labour, being loosed, shal be in preparing an army, in this verse: the endeavour wherof is afterward propounded to be threefold, in the verse folowing. The huge army shal be gathered, from many and sundry countreys, as is shewed by the *four corners of the earth: South, North, East, West:* In which figure quarters, seing the whole compasse of the earth is contained, least any should think that this Empire doth extend even as farr & amply, he comprehendeth those four corners within the limits & bōds of two nations, Gog and Magog; as though he should say, thinke yee not that the whole earth shall minister souldiers to make this wicked army; so much of the South, & other parts of the earth, as ther are Provinces in the possession of Gog and Magog, shal helpe to the preparing of these hosts. Therefore this power of enemies shal consist chiefly of these two sortes of people. But what natiōs they are, can not be unknown, the Captaine being known. To the finding out of whom, the time doth lead, as by the hand. For he riseth up after the thousand yeeres of the Divels imprisonment; which time we have proved

ved both often, and in many words, to come out at the yeere 130. And what other Divell, open enemy of the Church, came ther into the world, than that terrible Turke, who farr passed all the former in all cruelty? who notably executeth the fiercenes of the divell, who knoweth that but a little time remaineth for him of this loosing. Wherefore the Divell seemeth to rage even visibly in the person of the Turke, whom he hath ordained for his Vice-Captaine. Therefore Gog and Magog are the nations that are subject to the Empire of the Turk, or at least those that minister armes unto him, for to performe his wicked enterprises. But yet so, as that Gog be the chiefe nations, and proper to the dominion of the Turk; as we learne from Ezechiel, who draweth his Prophecy chiefly against Gog, chap. 38. and 39. But Magog are perhaps the nations of another jurisdiction: yet alwaies at hand to helpe the Turke. For Ezechiel inveigheth more lightly against him, as it were against a confederate, rather than the chiefe authour. As touching Gog, a Reubenite is rehearsed by this name, 1 Chron. 5. 4. But who besides the name, hath not likenesse to this, as is cleare from these places of Ezechiel and the Revelation, in which onely, he now spoken off being excepted, mention is found of him. The most learned Tremelius & Junius doo think, that this name came of Gyge, who killed Candaules the Lydian, and raigned in his stead: from whence the lesser Asia was called Gog; even as afterward Cræsus enlarging the boundes of his Kingdome unto Syria, a certaine towne nigh Libanus was called *Gygarta*, for that which is *Gog-karta*, that is, the City of Gog: for in the time that Ezechiel prophesied, cyther Halyartes or Cræsus, both the nephewes of Gyge, raigned in Asia minor. Neither is it a new thing that the countreis should be signified by their chiefe Princes: especially in the scriptures, which declare that every nation toke their names from hence at the first. Yet this perhaps hath place, rather in the first Princes, then in their successours, albeit that these also gave names to the countreies. But it was sufficient for the Prophet to note the nation by the name of her first stock, which at that time bare rule in the same place, howsoever perhaps that countrey was not so called every where. These things doo make this sense very probable. Yet notwithstanding seing Ezechiel, with whom, this place (being wholly taken from thence) doth wel agree, maketh this Gog the chiefe Prince of *Meshech and Tubal*, in chap. 38. 3. that is, of the Capadocians and Iberians of Asia, as Iosephus teacheth lib. 1. chap. 6. of the Antiquities. Neither was any of the posterity of Gyge, no not Cræsus who raigned last and farthest, ever Prince of these countreies, whose dominion was limited by the River Halys, as Herodote relateth in Clio, ther is perhaps an other

reason of this name. Which seemeth to be such, that *Gog* is not an usuall name of any nation, but a name made of *Magog*, that both it may note the great union of both peoples, and also that *Gog* doth spring frō *Magog*. For *Magog* is the chiefe name of one of the sonnes of *Iaphet*, who are reckoned to be *Gomer*, and *Magog*, and *Maday*, and *Javan*, &c. Gen. 10. 2. And *Gog* is made therof by taking away the first syllable, that wee may know him to be a brāch of the same stocke. But the countreys which *Ezechiel* attributeth unto him, were not subiect at that time to any such Prince, but at length they were to be under the power of some such, at which time that Prophecy should be performed: from which that *Gog* going out with violence as from the lists, should make his first assault for the subduing of the other countreyes. As though he should say: behold I come against thee, o people, having thine offspring from *Magog*: but who abidest in the countreyes of *Meshech* and *Tubal*. By which he noteth out most fitly the Turks in their first originall. For these are Scythians by birth, who dwelled by the North side of the mount *Caucase*, as *Zonaras* writeth in the 3. tom. ad *Constant. Pogonatum*. VVho after that they were called into *Persia* against the *Saracenes*, at length forsaking the *Persians*, brought under their power the *Babylonians*, & almost the whole East, *Armenia*, *Iberia*, *Cappadocia*. Therefore the *Seythian* nation is the Turk, at length made Lord of *Meshech* & *Tubal*, of the *Cappadocians*, & *Iberians*. In which places he was at quiet until the *Divel* being loosed, about the 130. yeere did seduce this natiō, & provoked them to make open warre to the Church. For *Andronicus Palæologus* being Emperour, he slew the *Roman* army in *Paphlagonia*, not leaving one alive: which gate being opened unto him, he passed through, even unto *Sangarium*, and made all the provinces from the sea *Pontus* and *Galatia*, even unto the sea of *Lycia* and *Caria*, and to the river *Eurymedon*, to be of his iurisdiction. see *Niceph. Greg. lib. 5. Byzant. Hist.* From hence was the beginning of all miseries; *Ottoman* rising by and by after, by whom now for a long time hath the calamity of our world bin spread. So then was *Gog* seduced, Prince onely of *Meshech* and *Tubal*, when first he began to goe on with rage, but to whom now all Asia the lesse, *Syria*, *Mesopotamia*, *Arabia*, *Iudea*, *Palestina*, *Egypt*, the Ilands, *Gracia*, *Macedonia*, *Thracia*, &c. obey. Al which Provinces, after this tyrāny increased, do com in that full largeness under the name of *Gog* in the Prophet. But thou wilt say, what alliance hath *Gog* with *Magog*, if we grant him to be a Scythian by his stocke? A most nigh, both of kindred and nature. For *Magog* is a Scythian, and the Prince of that nation, as *Iosephus* declareth in his first book

book and 5. chap. *Magog*, saith he, was the author of the *Magogites*, named of his name, which are called *Scythians* by the Greeks. But *Sibyll* describing his countreyes, seemeth to prophecy another thing: woe woe be to thee island of *Gog and Magog*, compassed with the rivers of the *Ethiopians*. VVhether then is *Magog* between the Rivers of *Ethiopia*? But we know that these Southerne peoples are bordering on the sea, and that this name agreeth not to any natio neerer the North then *Egypt*, which sometime is called *Ethiopia*, as *Eustatius* on *Dionysius* declareth. And without doubt this is that *Ethiopia* which *Sibyll* meaneth, which iustly she attributed to *Magog*. For who knoweth not that colonies of the *Cereases Scithyās* were brought into *Egypt*? where ther is also a town of their name? And also *Ezechiel* reckoneth the *Persians*, *Ethiopians*, and *Putei* in the army of *Gog*, chap. 38. 5. Therefore *Sibyll* describeth not *Magog* by his proper countrey, but by a colonie sent which shee chiefly maketh mention off, because the calamity of *Magog* should most of all rest upon that part of the earth. But let it be granted that *Magog* is a *Scythian*, how hath the *Divell* deceived him? In provoking him to ioyne his bartels with the *Turkes*, and together to attempt the destruction of *Christians*. When first by the streights of the *Caspian sea*, new troupes of *Scythians* had broken by force into the nigher *Asia*, about the yeece 1250. *Iohannes Duca* being Emperour at *Nice*, they were troublesome to the *Turkes* their kinsmen, who a few ages before came into those countreyes, whom they drove out of the countreyes beyond *Euphrates*, into those streights of *Armenia* the lesser, and *Cappadocia*, wherof we spake even now; so as they were constrained necessarily to crave peace of the *Roman Emperour*, wherby they might resist the inrodes of the *Scythians*, pursuing them at their backes. And this was the state of things, until the time limited came, wherein the *Divell* should be loosed from his bondes. But then being let goe out of his prison, he brake off this strife between these two, and made one agreement of their minds, for to abolish the *Christian name*. Since that time the aide of the *Scythians* their countreyemen hath never bin wanting to the *Turks*; in whose strength at this day he trusteth greatly, as we see in the late expeditions into *Hungary*, where he had great armies of the *Tartarians*, who ar the natural *Scythians*, the offspring of *Magog*: Therefore the society of *Gog* and *Magog* against the saints, is evident in these dayes: who not kindred & affinity of a comon stock, but onely fraud & deceit of the *Divell* associated. Such then is the army of the *Turks* & *Scythians*, both indeed of the same originall: but of both, these are called *Gog*, because they are descendedd from *Magog*, eve as a river from the fountaine,

although now they be the princes of this warfarre, neither retain they any thing now of the Scythians, because of their long sciorning in Asia, but onely some footsteps of the former name. But these partly newly come from Scythia, partly the inhabitants at this day, but called into these countreys, as necessity requireth, delight yet in the name of their first Prince. The number of this army is almost infinite: *for it is as the sand of the Sea*, that is, exceeding great and innumerable, being defined before to be of *two thousand hundred thousand*, in chap. 9. 16. in both places is signified an huge multitude. But what Emperour but the Turk, goeth to battell with so populous an army? Scarce all the Christian armies ioyned together in any expedition, doo equalize the fourth part of it.

9. *They Went up therefore into the plaine of the earth:* In the former verse we spak of a thre-fold endeavour of this multered army: the first of which is this, *going up into the plaine of the earth*; wherby is signified the same thing which was expressed before by *the third part of men killed*, chap. 9. 15. But this so expresse mention of the *latitude*, declareth that this tyranny shal overspread much more in *breadth* then in *length*. For Egypt being subdued, & a great part of Africk, and toward the North, even to the borders of the Tartarians; this their Empire extended no lesse it selfe from the South unto the Septentrion, yea far more, then was once belonging to the Empire of Rome. From the East to the West, they have scarce attained any more then the third part. Moreover they have had so easy and ready a conquest hitherto, that iustly they may be said to go up upon the breadth, who have brought under their power many countreys, rather by travelling over them, then wearying them with any long and doubtful warre.

¶ *And they compassed the tents of the Saints:* The second endeavour is the assaulting of the tents, in which the Saints dwell. Whose tent is our Europe; which after the truth restored, the cruel Turk doth hold besieged on the East and South parth these three hundred yeeres. For the Saints are yet in campe under their tents, and shal not have an end of the warfare till before that the marriage be come: at the solemnization wherof, they shal cast off their souldiers cassocke, and shal put on more ioyful garments, meet for so great mirth.

¶ *And the beloved City:* The third endeavour, so farre as which, hath proceeded the repetition of the former Prophecy. This third is altogether to come. For howsoever the holy city was above granted to the Gentiles to be troden under foote a thousand two hundred three score dayes, chap. 11. 2. and the same againe was renewed (after that time was past) in the CHVRCHES, which in these last times are reformed according to the

the rule of the divine truth; yet it is not to be doubted off, but that the beloved city is for excellency sake, that multitude of the beleevving Iewes, who now at length shal shortly be ioyned to the company of the true beleevvers in Christ. The iudgment that followeth, doth require it should be so, whereby the Turk endeavouring to conquer this city, shal upon a sudden be overwhelmed. But where and when this siege shall happen, may be gathered from those things which have bin spoken before. The place shalbe *Hartstbhi*, the mountaine of beauty, the Oriental *armagedon*, the very land of Iudea. So Daniel chap. 11. 45. and elegantly Ezechiel chap. 38. 8. *After many dayes thou shalt be visited, For in the latter yeeres thou shalt come into the land that is come home safe from the sword, and is gathered out of many peoples, thou shalt invade the mountaines of Israel, which have long bin wast: with it being brought out of the peoples, all shal dwell safe.* The time shalbe at the end of a thousand three hundred thirty five yeeres, of which Daniel speaketh in chap. 12. 12. when the houre, day, moneth, and yeere of the Turks tyranny shal come out, to weet, at the yeere a thousand six hundred ninetith more or lesse. But of these things now briefly, perhaps occasion shalbe given at an other time to declare them more at large.

¶ *But fire came down from God:* The last destruction followeth, and first, of the army, in this verse; which God by some extraordinary way, shal destroy utterly. For from heaven he shal powre out his wrath upon the armies of the Turkes, as before chap. 16. 21. and more largely in Ezechiel chap. 38. 18. 19. & c.

10 *And the Divill that deceived them:* The Emperour himselfe the Turk not onely in respect of his owne person, but also of the whole state & succession of his Empire. For ther shal not be any more, either Emperour or name of Turke. But the word *Divil* is used by a figuratife kind of speech of the principal cause, for the instrumental: which is very significant in this place, shewing that not onely this one enemy the Turk shalbe destroyed, but that no open enemy shall arise ever after. For the Divell, by whose labour they are rayfed up, shal not be thrust into prison againe for some time, but for ever he shalbe cast into the lake of fire, never to goe out for to raise up any such new troubles.

¶ *Where was also that Beast and that false Prophet:* Therefore all are in a like condition, which are punished with the like punishment. The name of Christian maketh no difference between the Turke and the Roman Antichrist, unlesse perhaps for to encrease his punishment, for asmuch as he had a greater meanes of truth and grace. But observe, that the Beast & the False Prophet were already destroyed, as also their destruction hath bin

declared before, to whom at length that Divell is added, a partaker of the same punishment.

J And they shalbe tormented: The vulgar latine translation omitteth the copulative conjunction, and ioyneth the verbe, *shalbe tormented*, next with *Beast and False Prophet*: but amisse, considering that it is no lesse necessary to understand that the common punishment of them all shalbe eternall, then that the punishment shalbe one and the same.

II Then I saw a great white throne: Thus farre concerning the destruction of the enemies; the *happines* followeth, which the Church shall enjoy after all these stormes are driven away. The first part of it is, *the gathering together of the Saints*, in the rest of this chapter. Which gathering is represented by *the resurrection of the dead, and the iudgement given touching them*. For, by the most learned mens leave, I doo think that this resurrection, commonly beleaved, so farre as I see, of all men, to be that last resurrection of the bodies of all men, who since the death of the first Adam doo sleepe in the graves, pertaineth to no other thing, then to the full restoring of the Jewish nation. Not that I desire to set a broach new opinions, & profer them to the world, or because it delighteth mee to goe against the consent of al men, (I hope that such proud & impudent rashnes is farr from mee; and God is my witness how I detest that itching desire of searching out & forging new errors, through a loathing of auncient truth,) but onely because the whole order of things, & the mercurious consent of the rest of the scriptures doo compell mee to follow this interpretatiō. Which thing I have thought good to relate in a few words, that it may appeare to all men by what meanes I am brought into this opinion: that if they shall have any weight for the truth, wee may gaine the knowledge of a thing not sufficiently known before: but if they shal not be firme and sound, they may be thrust through by the censures of the godly; and I my self at length may be freed from this error, of what sorte soever it be. First therefore, when I diligently weighed those things, which in the next chapter following are rehearsed to be after this resurrection, I saw that they agreed by no meanes to the heayes properly so called, but to have place onely on earth. Of which sorte are that *this holy city commeth down from God out of heaven: that shee is a spouse prepared onely, and adorned for her husband, not yet givē: that the hope of reward is put off unto the time to come:* ver. 7. that *one of the seven Angels sheweth her to John,* ver. 10. of which sorte of ministry, ther shall be none in heaven. The very name also of which Angel being but heard, seeing that he is one of those seven which ar appointed chiefe actors in the last plagues, ch. 15. may declare within what bounds we ar conversant.

Whith er

VVhither also shal the Apostles make the foundation of the wall of the holy city in heaven, when Christ delivereth up the Kingdome to his Father? Or whether shal the Kings of the earth bring their glory to the Church in heaven? Or shal any thing redound from hence to the health of the nations? These things therefore, and many other of the like sorte, considering that they shalbe after this resurrection, drove mee to an other interpretation, and chiefly to that which the natural force of the words manifested. For I remembred, that the calling of the Jewes openly and often in the scriptures, is called *the resurrection of the dead*, as in Paul, for if the casting away be the reconciling of the world, what shal the receiving be but life from the dead? that is, as Oecumenius saith, among other interpretations, what shal the receiving of them be, but that wee say, that he quickeneth them being dead in sinnes which receiveth: to meet God. VVell and agreeably to the Apostles mind, iudging that the very receiving of the Jewes should be life from the dead. Most learned Theod. Beza so interpreteth, as if the Apostle should say after a proverbial manner of spea king, that it shal come to passe, that when the Jewes shall come to the Gospel, the world shalbe as it were revived, by an argument of things compared. But I forbear to heape together interpretations. The very words of the Apostle are plaine ynough of themselves. The second place is out of Isay chap. 26. 19. *Thy dead men shal live againe, my dead bodies shal rise againe: awake ye that dwell in the dust, for thy dew is as the dew of herbes, and the earth shall cast out the dead.* In the former chapters the Prophet hath fore-shewed the desolation of the whole earth: severally of certaine nations, from the twelfth chapter, and of al together in the chap. 24. But seeing this renewing of the Jewes which he speaketh of, shalbe after that Babylon is overthrowne, and the same such, as whereby the Lord will swallow up death into victory, and wipe away teares from all faces, as chap. 25. 8. it must needes be that this full restoring is yet looked for to be fulfilled, and not to be esteemed past in those smaller deliverances, which came to this people long agoe. Especially considering that ther is a more expresse noting of the time in those things which follow next, where the Lord saith, that in that day he shall visit Leviathan, that long and crooked SERPENT, and the DRAGON which is in the Sea, in Isaiah chapter 27. ver. 1. by which words he signifyeth not the Babylonian, (for he was farre remooved from the sea:) but without all doubt the Turke, whom likewise our holy Apostle John agreeably unto it, calleth a SERPENT and DRAGON. This, is worthily called a long SERPENT, the boundes and limites of his Empire being spread and extended so farre abroad: and no lesse iustly said to be crooked, if any doe consider well the Provinces of his Iurisdiction.

For

For we may consider the knob *head* to be in Greece, Macedonie, Thracia and the other nations of Europe; his some what stretched out *body* to be in Asia the lesse; called at this day Anatolie: afterward his *belly* bowed & going in circuit by Syria & Phœnicia: as Dionysius writeth most elegantly of the Gulfe Ificus: *As a Dragon cruell it lookes is. Wrapped about round creeping, slowe.* Last of all his *taile* following with a long train through Ægypt, and the coast of Lybia; and gathering it selfe as it were into a circle. This Serpent goeth not with straight paces, but bowing himselfe into many crooked circuits, thrusteth forward his very body. Who is he that beholding this Empire, not so much stretching it selfe in length, as going forward with a crooked winding; may not perceive the lively image of the crooked serpent? It is not my purpose to hunt after vaine subtilities, but to bring onely the truth, as far as I see, that figure of the Serpent, which the Spirit hath represented to us. There is added the habitation of this serpent to be in the Sea, for which cause he is called *Leviathan* or *Whale*. How wonderfully doth this agree to the Turk, who hath fixed the seat of his Empire in the very mouth of the Sea Pontus and Propontide; to weert Constantinople? Therefore when God shal call to an account this Serpent & *Leviathan*, that is, when he shal utterly abolish the Turkish name, then shall this resurrection be. For the Prophet ioyned together these two things, saying, *thy dead shall live againe, and at that time the Lord shal visit Leviathan with his most sharpe sword:* the next chapter beginning by an opposition of the time; in which he will bestow that benefit, which he mentioned in the end of the former. So John in this place next after the destruction of the Turks, addeth this resurrection. The third place is in the 37. chap. of Ezechiel, where, what other thing are *the dry bones, the slaine, and the graves*, the Iewes afflicted and overwhelmed with all kind of miseries and calamities? Who should have no greater ability to deliver themselves from that ruine, than have the dead and buried to rise out of their graves. And what other thing are the *sinewes, flesh, skinne, Spirit*, than a future restoring at length? Which shalbe no lesse acceptable an wel come, as almost is a new life of a sleep in the graves. Behold, saith the Lord Iehovah, *I will open your graves, and draw you out of your sepulchres, my people, and bring you backe into the land of Israel: that you may know, that I am the Lord, when I doo open your graves, & bring you out of your sepulchres, o my people,* ver. 12. 13. To what end should they be brought againe into the land of Israel after the last resurrection? our dwelling place shal then be in heaven, not in earth. Moreover, that resurrection which Ezechiel speaketh of, shalbe by degrees, and by little and little, ver. 8. p. 10. But the general resurrection shalbe in a moment, in the

the twinkling of an eye, 1 Cor. 15. 52. Furthermore *these bones are the whole house of Israel*, ver. 11. and now shalbe the uniting together of Iudah & Ephraim, which those two peeces of wood ioyned together into one doo declare. Which things belong properly to the Israelites, neither also past, but to come, as that happines sheweth, which is mentioned in the ende of the chapter, greater then any, that the daues past can chaleng. But how doth that agree, that together with this resurrection, is conioyned the conquering of Gog and Magog, chap. 38. and 39? unles that here the resurrection goeth before; in lohn in this place, it followeth, the cause wherof wee will shew by and by. Neither doo I doubt, but Daniel hath meant the same thing by *those many of them that sleepe in the dust of the earth awaking, some to everlasting life, some to shame and perpetual contempt*, chap. 12. 23. For *many are not all*: but this word seemeth to have bin used of set purpose, that a difference might be set between the generall and this resurrection. He attributeth also the chiefe honour to *them that teach and iustify others*, not so much for labours past in their life time, as for their present travell and indultry. For *they that teach*, saith he, *shall shine*, not they which taught long agoe. None of which things, wee know, shalbe after the resurrection. For brevity sake I will not examine, how that of Hosea 13, 14. belógeth also to this. Seeing therfore the scriptures doo so freely use so expres a similitude of the resurrection, to signify the restoring of the Jewes, neyther doo wee find a thing of so great moment else where fully declared in this book; wee hope that wee doo no violence to the truth, if that we shal ioyne this place unto the meaning of other the like. But some man wil say that wee have made mention of this calling in the former chapter: it is true, but that of *the sixt viall* was but begun, not perfit and absolute, as that of the *last viall* shall be, whe all the enemies shalbe destroyed. VVhich distinction of calling the former words doo manifest, when in that first, Iohn was commanded to write, *blessed are they which are called to the marriage supper of the Lambe*, chap. 19. 9. VVherby it is taught that the *first* was not perfit, where need was of such confirmation: the office wherof is to seale up a thing not yet sufficiently known, and to come, which, all being called had bin superfluous. But Daniel writeth most plainly, who hath distinguished both the callings by their times. He setteth the first at the ende of a thousand and two hundred ninetie dayes. The second at the ende of a thousand three hundred and five. The distance between both is of fourty five dayes, that is of so many yeeres, as in an other place with Gods helpe wee will shew. Dan. 12. 11. 12. VVee shall see likewise in Ezechiel in the place before spoken off, *that the dry bones being covered with flesh and skinn, did*

Rrrr

more

move themselves alike, and approach one to another. Moreover, after some time, during which they were destitute of Spirit, at length being quickened by the same, doo live a true life, and doo performe all those offices of life peculiar unto bodies endued with soules. That *approaching* of the dry bones, is that first calling of the former chapter. The *comming to of the Spirit*, giving to those bones perfit life, is the latter calling, this resurrection to which nothing shalbe wanting unto perfit salvation. Both which, though Ezechiel comprehendeth in the same chapter, yet he handleth the more distinctly afterward. For first, before that warre with Gog and Magog, he mentioneth the resurrection, as also Iohn that which was begun in the former chapter: afterward when Gog was destroyed, he describeth a most glorious building of the temple in the 40. chapter & c. which is this second and full resurrection. Therefore the first resurrection of the Iewes, (of the Iewes I say, for the first resurrection of this chapter ver. 5. is of the Gentiles, into which notwithstanding shal fall at length this first of the Iewes, that every way it may be the first,) shalbe by and by after the destruction of Rome. The second shalbe straite after the Romish Pope and the Turke be destroyed. This *resurrection* is a power to enter into the temple, which *the smooke did hinder to all untill all the seven last plagues were accomplished*, ch. 15. the which is spent in destroying the Pope of Rome and the Turke, as was spoken sufficiently before. If I seeme to any, to weaken the general resurrection, by taking so notable a foundation from it, let him understand that it taketh no dammage from hence. This place hath yet left a most strong ground to confirme the same. For the Spirit doth not deceive with a fained similitude, but of which ought to be a most certen perswasion among Christians. Otherwise certainly he had lost his labour, if he had brought any thing lacking credit. Moreover he should have driven to desperation, in propounding that which must not be done: for they would have thought, that even so they had bin past hope: but using a tipe of a thing that should most certely come to passe in his time, he both maketh the calling undoubted, and also declareth the manner, wherby at length the resurrection shalbe accomplished. And thus much of the true sense of this argument: now we wil prosecute the rest.

If Then I saw a great white throne: The preparation of God the iudge, setting his people at liberty, taken from a similitude of the general resurrection. For the power and mercy of God shalbe no lesse cleare in the mollifying of men hardened by so long a revolting, and in bestowing salvation upon them so past recovery, then at length shal appeare in raising out rotten bodies out of the graves. The throne therefore is *white*, most pure, most gracious.

gratious, most comfortable, in the very forme having a demonstration of mercy. *Great*, to declare the most imperial maiesty of God, which now shalbe made evident in this assembly of his people: he *sitteth also upon a throne*, ready to iudge, because ther shalbe no more any delay of rewarding: the stay wherof before brought men into that opinion, as if God regarded not the earth: there *fled from the face of him that sitteth on the throne, both earth and heaven*: a great alteration of al things being made, both the false Church plucked up by the rootes, and also the true augmented with so great fruitfulness, that her former sorrowful face may seem to have fled away.

12 *And I saw the dead both smal and great*: Such then was the iudgment: now ar described those that shalbe iudged. These smal and great ar Iewes, who before hated the faith, and were spent with such calamities, that they might seeme to differ nothing from the dead. Now al of them shal appeare before God, every one to undergo the iudgement, either of life or death. For now it shalbe made manifest who ar elect, and who reprobate. They which yet shal resist the truth obstinatly, shalbe numbred among the last sheepe. No remedy shalbe used afterward, wherby their stubburne minds may be subdued. But why saith he *small and great*? Whither in the last resurrection, according to the maner wherof, al things are here applied, shal every one appeare in that stature, in which they departed this life? For this cause some have affirmed too rashly, that every one shal rise againe in that talnesse, in which Adam was created. Which opinion, both resisteth evidently this place, and also taketh away the truth of the restored body, if ther shal not be that iust stature, in which they dyed.

I And the books were opened: The forme of iudging, by books opened, which are the consciences endued with the true light of Gods wil, & with a lively feeling of all their actions. These shal now openly manifest to all men, them in whom there is a sincere minde given of God, and in whom lay hid hitherto the seed of election.

I Then an other book: Of Gods decree and election: these things ar spoken after the manner of men, considering that it is our manner for the helpe of our memory, to recorde in books things done, and in iudgmets to give sentence according to the truth of them. Therefore election is no new thing, neither dooth it depend on our pleasure, but is founded on the cternal decree of God.

I And the dead wer iudged &c. After or according to those things which wer writte in the books, as once in the return fro Babilos captivity, they wer removed fro their place & office, whose genealogie was not found. Nehem. 7. 61. 64. 65.

The Gospel is in truth savoury to no man, neither doth any man give his name to it from his heart, but he who is written in the book of life; and in the booke of his heart, hath a writing answering the same word for word.

13 *And the Sea gave up her dead:* The way wherby they that are to be iudged, are presented before the iudgement seate: to weet, the Iewes wer gathered from all the corners of the earth: as in the generall resurrection nothing shal hinder, by what kinde of death soever any hath perished, but that a body shalbe restored to him. Yet notwithstanding when as the *Sea* signifyeth corrupt and false doctrine, by this also is noted, that those Iewes which live in Christian countreyes, of which sort are very many in Spaine, France, Germany, Italy, as it were in the bosome and compasse of the Popish sea, of which we have spoken so many things before, shal open their eyes to acknowledg the truth, and shal fly together at the light thereof.

J Death also and hell gave up: A Synecdoche of the general; as though he should say, and al that have dyed of any other death. It must needs be that the karkeise be drowned in the sea, or be covered with earth, or rot in the aire, or be consumed of the fire, or devoured of beasts, or some like thing. As touching the drowning, he said before, *the sea*; as touching the grave, now he saith *hell*: *Death* containeth all the rest. But seeing *death* restoreth those Iewes, which live in the Christian landes, and are infected with the Romish superstition, *death and hell* shal restore them that shal live among Turkes and Heathen, who are banished further off from salvation, and are conversant in the inner parts of hell it selfe. For so are al those nations of whom the name of Christ is either hated, or not heard. Neverthelesse it maketh no matter whither a man perish by sea, or land, either among Christians, or among the enemies of this name.

14 *But hell and death:* A special execution on death. Therfore as after the general resurrection no death shal raigne any more in the world, besides that eternal, which shal alwayes feed up, and not consume the wicked, so after the Church shalbe restored by that full calling of the Iewes, *death and the grave* shal raigne no more in her, as of old while as scourges they alwayes lay upon the shoulders of the offenders, but onely they shal serve to translate the clest into the Kingdome of heaven, whercupō they shal loose their former name. *They are cast into a lake of fire*, not because either death or hell susteyne any person, but because that which is proper to men, is attributed to them, as though he should say, there shalbe no torment any more eyther of death or hel, but in the lake of fire, where the

CHAP. 20. A REVELATION OF THE APOCALYPSE. 671

the reprobate dye for ever. But from hence observe, that being he is cast into the lake of fyre, that is into hell properly so caled, that it obtaineth an other proper signification, then that which commonly is given to it in our mothers tongue. It is take of many for the place of the damned, but commonly it noteth not any thing but the grave, and the common state of the dead, as may be learned from this and other places of this booke.

15 *And whoſoever was not found:* None ſhalbe gathered into this Church, but he that ſhalbe of the cleſt. How excellent is this preheminance of the Church, which ſhal not be defiled with any hypocrites and counterfait Chriſtians as before time? How faire is this field, which ſhall abounde with moſt fruitful corne? without anytares and darnel? Whatſoever is found in this nette may be laied up in a ſafe veſſel. Therefore it cannot be declared in words how amiable this moſt glorious ſpouſe ſhalbe. It may come to paſſe that ſome may fall ſome time through humane infirmitie, but holy admonitions, and whoſome correſtion ſhal bring them againe to good thrift and repentance. But ſhal every one of the Jewes be ſuch? Some ſhal not embrace the truth, as is maniſt from Daniel, *many ariſing to ſhame and perpetual contempt, chap. 12. 2.* And we ſhal learne from the chapter following that ſome *doggs ſhalbe excluded without this city.* But they which now ſhal reſuſe the truth, ſhal ſhew forth a maniſt token of their reprobatio, that the Church ſhal not be ſubieſt to be deceived any more. Wherefore in this renewing the goodneſſe and power of God ſhalbe moſt famous through the whole world. VVhich ſhal reſtore wretched men ſo wonderfully, and make ſo ſingular choiſe of them, whom he wil redeem. But ſee how the godly ſhal receive comfort from hence. For whereas every moſt holy man might juſtly tremble through conſcience of their ſinns, againſt this feare we have here a notable confirmation, that election by Chriſt ſetteth us free from guilt.

CHAP. 21.

AFTER I ſaw a new heaven and a new earth: for the firſt heaven, and the firſt earth were paſſed away; and the ſea was no more extant.

2 *And I ſaw the holy city the new Ieruſalem come down from God out of heaven, prepared as a bride trimmed for her husband.*

3 *And I heard a great voice out of heaven, ſaying, behold, the tabernacle of God is among men, and he wil dwell with them, and they ſhallbe his people, and God himſelfe ſhalbe with them, their God.*

4 *And God ſhal wipe all teares from their eyes: and death ſhalbe no more, neither*

neither sorrow, neither crying, neither shall there be any more paine, because the former things are past.

5 And he that sat upon the throne said, behold I make all things new. And he said unto me write: for these words are true and faithfull.

6 And he said unto mee, it is done. I am Alpha and Omega, the beginning & the ende: I will give to him that is a thirst of the well of the waters of life freely.

7 He that overcometh shall inherite all things, and I will be his God, and he shall be my some.

8 But the fearfull and unbelieving, and abominable, and murderers, & whore mongers, and sorcerers, and Idolaters, and all liars, shall have their part in the lake, which burneth with fire and brimstone, which is the second death.

9 And ther came to mee one of the seven Angels, which had the seven vials, full of the seven last plagues, and he spake unto mee, saying, come I will shewe thee the Lambes wife.

10 And he caried mee away in the Spirit, in a great and high mountaine, and shewed mee that great city, that holy Hierusalem descending out of heaven fro God: having the glory of God.

11 And her brightnes was like unto a stone most pretious, as a Iasper stone shining as Crystal.

12 It had beside a great Wall and hie, having twelve gates, & at the gates twelve Angels, and names Written, which are the names of the twelve tribes of the childre of Israhel.

13 On the East part there were three gates: on the North side three gates: on the Southside three gates: & on the Westside three gates.

14 And the wall of the city had twelve foundations, in which were the names of the Lambes twelve Apostles.

15 And he that spake with mee, had a golden reed for to measure the citie withall, and the gates therof, and the Wall therof.

16 And the city lay foure square, whose length is as large as the breadth of it: & the length, and the breadth, and the hight of it are equall.

17 And he measured the Wall therof, a hundred forty & foure cubits, by the measure of man, that is, of the Angel. And the building of it was of Iasper.

18 And the city was pure golde, like unto cleare glasse. And the foundations of the wal of the city were garnished with all manner of pretious stones.

19 The first foundation was of Iasper: the second of a Saphyr: the third a Chalcedonie: the fourth an Emerande: the fift a Sardonix

20 The sixt a Sardius: the seventh a Chrysolite: the eight a Beryll: the ninth a Topaze: the tenth a Chrysoprasus: the eleventh a Jacynth: the twelfth an Amethyst.

21 And the twelve gates were twelve Pearles, & every gate is of one Pearle, & the street of the city is pure gold,

gold, as shining glasse. 22 Neither saw I any temple therein: for the Lord God almighty, and the Lambe are the temple of it. 23 And this city hath no need of the Sunne, neither of the Moone to shine in it: for the glory of God doth light it, and the Lambe is the light of it. 24 And the Nations which are saved shall walke in the light of it: and the Kings of the earth shall bring their glory and honour unto it. 25 And the gates of it shall not be shut by day: for there shall be no night there. 26 And the glory and honour of the Gentils shall be brought unto it. 27 And there shall enter into it no uncleane thing, neither whatsoever worketh abomination or lyes: but they which are written in the lambes book of life.

Analysis.

HITHERTO hath bin the maner of gathering the Church; afterward is declared what shall be the condition of it being gathered. Which is shewed to be most happy; first generally from the things seen; a new heavē & earth; ver. 1. & the holy city ver. 2. & also from things heard, partly in common, touching the presence of God with men ver. 3. Of the removing of calamities ver. 4. & a new restoring of all things, ver. 5. partly in private concerning the certainty of the Prophecy ver. 5. of the mystery now fulfilled, v. 6. and the rewarding both of the godly, ver. 6. 7. and also of the ungodly ver. 8. And such is the generall declaration. The particular relateth the revealing cause, an Angel ver. 9. & 10. And the thing revealed, universally; ver. 10. 11. By parts, in respect of the wall and city, and essentiall parts, as the forme of the wall ver. 12. 13. 14. The forme of the city ver. 15. 16. 17. Afterward of the common matter ver 18. Speciall of the wall ver. 19. 20. 21. Speciall of the city ver. 21. The externe arguments by which the glory of this city is set forth, is first, God himself, who is both the temple ver. 22. and the light of the city ver. 23. Secondly, the Gentiles, which shall bring their glory to it ver. 24 both free from all feare and suspicion ver. 25. & also from any defiling by contagion ver. 27. Thirdly a marvelous abundance of things necessary, & the continuance of this glory in the chap. following.

Scholions.

1 *After I saw a new heauen:* The opinion of the resurrection from the ende of the former chapter, hath mooved very many to interpret all these things of the Church as it shall be at length in heaven. But wee have shewed, that neither the last resurrection is intreated of there, neither doth the Spirit describe here to us the Angelical blessednesse of the Saints after this life, but of them yet converling upon the earth, as the things which are mentioned doo manifest in their places.

Neither

Neither perhaps is it needfull that the heavenly inheritance should be adorned with words, which all know wel ynough to surmount any praises whatsoever, even they also, in whose eyes the Church on earth is otherwise despised: but concerning this, her estimation is lesse with mortall men then ought to be, because shee is a stranger: wherupon ther may have bin a necessary reason to set forth more largely the glory and dignity of it. The descriptron wherof notwithstanding, maketh a way to comprehend in minde that celestiall happinesse. For if the magnificence of the spouse be so great on earth, of what sort are those things, which God hath prepared for his with himselfe? But the mind is weakened at the thinking of this, let us therefore turne our eyes aside to this earthly pleasantnes, greater indeed then all words can set forth, yet more capable to our senses, and which within a few yeeres shalbe made clare to the world. The interpretation of the new heaven and earth may be taken out of that to the Hebrewes chap. 12. 26. *whose voice then shooke the earth; but now hath declared saying, yet once more will I shake not onely the earth, but the heaven: where to shake heaven and earth,* by the interpretation of the Apostle himselfe, is to abolish the old manner of worship and people. For heaven by translation is the temple, and whole legal worship, wherof that temple was the seate and place where it abode long, as Heb. 8. 5. From whence to shake heaven, is to abolish that worship. The earth are men, and more properly the Israelites, a people to whom that legal worship did belong: Therefore to shake the earth, is to shake the Israelites, & to remove them out of their place. Neither hath the common use of speaking through this book digressed any whit from this signification of the words, where heaven is the more pure Church, the earth, the degenerate citizens, as we have seen in their places. Even as God therefore in the first comming of his sonne shooke the heaven and the earth in reiecting that old both worship and people, and ordaining and choosing a new, so againe when it shal please him to have mercy on the forsaken nation, and to bestow upo it salvation by Christ, he shal darken the former glory of heaven & earth, making the dignity and honour of his new people so famous, as if he had created all things a new. Vherunto belongeth that of Isaiah: *For behold I will create a new heaven, and a new earth,* as though he should say, I will appoint a most pure manner of worshiping mee, and wil take unto mee a new people, in whose assembly I wilbe honoured, chap. 65. 17. Of which sort is that of the Apostle, *If any be in Christ, he is a new creature, old things are passed away, all things are become new,* 2 Cor. 5. 17.

¶ For the first heaven and earth were passed away. Shal the Church then faile utterly

utterly among the Gentiles? For *heaven* noteth out more pure godlinesse as we said even now. How this should be abolished, it may be doubtfull because of those things which wee have mentioned before. As concerning the earth, it is not so doubtfull, considering that the Spirit hath already taught sufficiently that the Pope of Rome with his whole (falsely so called) Catholique flock, shalbe rooted out utterly before this day. As then touching the reformed Church, shal the receiving of the Jewes, cause the alienation of the Gentils, as before time the casting away of them, was the reconciling of the world? Rom. 11. 15. It may seem so in deed, especially considering that the Apostle affirmeth in the same place, that a certain fulnesse of the Gentils shalbe accomplished, as is like at the calling of the Jewes ver. 25. but yet notwithstanding in this very chapter, the Revelation teacheth otherwise, to weet, that the Gentils, which shalbe saved, shall walke in the light of it, and the Kings of the earth shal bring their glory and honour to the new Ierusalem, ver. 24. Yea Paul in the place before said, plainly avoucheth, that the Church shalbe very flourishing amōg the Gentils, when the Jewes are called: *For*, saith he, *if the casting away of the Jewes, be the reconciling of the world, what shall the reconciling be, but life from the dead?* This is as if he should say, what shall the receiving be, but as it were a general resurrection, wherby they that are dead in sinns among all nations, comming at length to the truth, shalbe made partakers of eternall life by faith in Christ? From which wee gather that the fulnesse of the Gentils is not a certaine ende of beleiving, at the calling of the Jewes, so that faith among the Gentiles afterward should utterly perish, (evē as no more can be powred into a full vessell,) but a more abundant accessse of all nations, of the earth toward what part soever their countreyes doo extend, obeying the Kingdome of Christ, according to that saying: *the Lord shall be King over the whole earth: in that day shall ther be one Lord, and his name shall be one*, Zach. 14. 9. *And the Lord will destroy in this mountaine the figure of this waile that is spread upon all nations, and the cover wherwith all nations are covered. he will swallow up death it selfe into victory, and the Lord Iehovah shall wipe away the tears from all faces, and will take away the reproach of his people out of all the earth*, Isaia chap. 25. 7. 8. *For then they that dwell in the wilderness shall kneele before him, and his enemies shall lick the dust. The Kings of the Ocean sea and of the Ilands shall bring presents, the Kings of Sheba and Seba shall bring gifts: Finally, all Kings shall worship him, and all nations shall serve him*, Psal. 72. 9. 10. 11. How then in this celebrating shall the new heaven passe away, that is, the more pure Church among the Gentils? Must we distinguish concerning the Gentils, wherof some are yet strangers from Christ, other some are named

S f f f

Christians

Christians now by the space of many ages, as we of Europe first of all? Shal they come to the Church, as the Prophecies even now alledged declare, and many others agreeing with them? Shal these depart and fall away, as the vision seemeth to shew, which these words doo set forth? *The first heaven*, saith he, *passed away*. What other heaven is there among men, according to the sense of this Prophecy, then among us of Europe for the most part? Certainly the promise made to the Church of Philadelphia increaseth the suspicion, to weet that it should be a pillar in the temple of God, never to be cast forth, chap. 3. 12. Why is this attributed as proper and peculiar to it, if all the rest enjoy the same benefit alike? It seemeth therefore, that as once *the unfruitfull fig tree was cut up*, and *the ill husbanded vineyard being taken from the old farmers was let out to other*, Luke 13. 6. Mat. 21. 41. So the Church now a long time evill entreated among them of Europe, doo purpose to trusse up bag and baggage, and to forsake them at length, who have long since forsaken the purity and love of it. What though now it be called heaven? *the heaven themselves are impure in the eyes of our God*, Job. 15. 15. And the more in deed at this time our heaven, which rather enjoyeth such nam in respect of the Popish infernal gulf, thā for any heavenly cleareness of his own. But that seemeth to be repugnant to this calamity of Europe, that after the *first resurrection*, there are a thousand yeeres of reigne with Christ, chap. 20. 6. that is, ther shalbe among those nations, to who this resurrection hath befallen, a continuance of the truth by the space of so many yeeres from the beginning of the restauration therof. But wee know that this was proper to our countreyes. But it may be answered, that perhaps this reigne shalbe such as was that of the thousand yeeres before that resurrection, when the Divell was bound, chap. 20. 4. when the Kingdome was of a few elect, in whose hart was the love of the onely salvation-bringing truth, howsoever the Antichristian impiety favoured better to all the rest of the multitude. Certainly ether scriptures seeme to leane more this way, threatening that al religion shalbe so defiled, with so many corruptions, that scarce any wholesome footstep of it shall remaine entire. And who is so ignorant of things, that hath not iust causes enough to feare much, especially when he seeth the word of God to be despised every where, new errors to spring up daily, old to be brought back again from hell, al godlinesse to be converted into gains and ambition? Many indeed are the arguments that the glory of God wil depart from us shortly, as once from the temple at Ierusalem, Ezech. 9. 3. Vnlesse peradventure some comfort ariseth from hence, that this departure of the *first heaven and earth* may be understood not of the utter decay of the truth among the

the Europeans, but of such a renewing among the Iewes, in comparison of the excellency wherof, whatsoever was excellent before, may be said to have passed and vanished away; when the light of the moone shalbe as the light of the sunne, and the light of the Sunne sevenfold, as the light of seven dayes, & the Sunne shall blissh when the Lord shall raigne in Sion: as wee have heard out of Isaiah; or finally unlesse it hath some weight, that the Spirit here speaketh so exquisitely, not saying the former heaven and former earth were passed away, but the *first heaven and the first earth*, as though these words respected not the Gentiles at all, but onely the legall worship, which rightly one may call the first heaven, ordained at the first of God himseife. But the Christian people of the Gentils, was neither the first people of God, neither were the rites observed by them, the first ordinances delivered frō heaven. As though the words should give this sense at last, albeit this people of the Iewes at the time of their reiection, thirsted after their old ceremonies and worship, and boasted openly that they should have at length free leave to use their auncient custome, (which we know they vaunt of even in these dayes,) yet in this restoring, they shall conforme themselves wholly to the will of God in such sorte, that willingly renouncing their old ordinances, which then they shall acknowledge to have received an ende in Christ, they shal make manifest to all men, that the *first heaven and earth*, which they looked for in vaine were passed away for ever. This last seemeth to be of no small force, to shewe that the reason of the order of the *first heaven and earth* should not be betweene the Gētils and Iewes, but onely among the Legal and Christian Iewes. The care that I have hath made mee to search out all corners to my power; now let the iudgement be in the power of the Christian reader, which of these is the beaſt.

¶ And there shalbe no more sea: The sea is degenerat and corrupt doctrine, which shall have no place among this new people, whose glasse sea shalbe like Chryſtal, most pure, most cleare, void of al saltneſſe, and muddy groſſeneſſe, as is that in chapter 4. 6. Which also is said in respect of the Iewes themselves, and those errors which in these daies they defend so obstinately; there is not a comparison of the Gentils with the Iewes handled in this place. The Gentile sea, that I may so say, and that grosser was consumed already, when the Popish nation was destroyed: the purer sea of the reformed Church is of glasse, chap. 15. 2. and shall not be abolished. The Iewes even hitherto have their own sea, most grosse, most foul with many forged tales touching the Messias, the legal worship, the righteouſnes of the law, and many other points of salvariōal which shal now be so dried up, that not a drop of the former sea shal remaine.

Siff 2

And

2 And I *John* sawe the holy City; In such weise then was seen the new heaven and earth: now the holy city is exhibited, which is so called for excellency sake. The Church also of the Gentils is that new, and heavenly Hierusalem, as in the Apostle; but ye are come to mount Sion, and to the City of the living God, the heavenly Hierusalem, and to the company of innumerable Angels, Heb. 12. and Gal. 4. But our Hierusalem being deformed with many errors and contentions, shall cause that this most pure shall appeare altogether new. Aretas, the Compl. & the Kings Bible doo omitt the name *John*, & read thus, and I saw the holy City, the new Hierusalem.

¶ Coming down from God: Therefore this Hierusalem shall have her seate on earth, the heavenly shall never come down, but shall remaine fixed in heaven, where Christ sitteth in glory at the right hand of the Father; I goe, saith he, to prepare a place for you, and when I shall have gone, and prepared a place for you, I will come againe, and take you unto my selfe, that where I shall be, there you may be also, Iohn 14. 3. And againe, Father I will that those which thou hast given mee, be with mee, where I am, Iohn 17. 24. Wee shall be caught up in the cloudes, to meete the Lord in the aire, and so shall be with the Lord, 1 Thess. 4. 17. And to what ende should Hierusalem come downe from heaven, which by and by after the general resurrection all the elect shall be in the heavens? Peradventure, wilt thou say, it might come down, that Iohn might see it. If it had come downe for this cause, Iohn should rather have been caught up into heaven to behold it, then that shee should be let downe to the earth. He was commanded before to come up into heaven, where through the dore opened, he saw the forme of the militant Church, chap. 4. how much more now should he have gone up, that he might behold the same triumphing? Therefore these words doe manifestly distinguish the new Hierusalem pilgrim, from the inlandish. Albeit that be called also heavenly, because in very truth it is such, both by birth, and also by the right of the inheritance; as Paul saith, For that Hierusalem which is from above, Gal. 4. 26. It cometh downe therefore from God, because his singular power and mercy shall appear in building up this new city. The increase of the whole building shall be so swift, and the glory and dignity so great, that all with one consent shall acknowledge the hand of God, and shall declare him to be the onely artificer.

¶ Trimm'd as a bride: To be presented to her husband: not yet hitherto given by a marriage accomplished. After the last resurrection the marriage shall be accomplished, it shall not be a preparing for time to come. This bride was adorned with pure fine linnen, and the Iustifications of the Saints, chap. 19. 7. 8. But observe that the city seen erewhile, is now called

led the bride, and more plainly after ver. 9. *Come, saith the Angel. I will shew thee the bride the Lambes wife.* Therefore this city is the whole multitude of the faithfull, the most sweet and straight communion of all which among themselves, the Spirit declareth very well by such a forme of city. The members of the body are used sometime to the same end, but the similitude of a city, setteth before our eyes a certaine more lively image. There is a greater variety of things in a city, and a further difference of duties, which yet are ioyned together and contained with the same law, and respect one chiefe good of all: This therefore notably representeth how the faithfull most differing in function, office, and course of life, doe grow unto one holy body.

3 *And I heard a great voice from heaven saying &c.* He commeth to that part of the glory which is declared by the things heard. The *Tabernacle* properly belonged to the Jewes, and old worship: from whence here it signifyeth the whole divine worship of that people, to which before the tabernacle was peculiar. Together also it sheweth, that the manifestation of Gods glory, shal not yet be perfir, such as the Saints shal enjoy after the last iudgment. But howsoever it shalbe farre more abundant, then never before, yet men shall see God as through a glasse, and riddle, not face to face: they shall know in part onely, not as they are known, 1 Cor. 13. 12. A tabernacle is fit for the Church being in pilgrimage, not for that which hath gotten a firme seate in her owne countrey.

4 *And he shall dwell with them: and they shalbe his people:* Then God himselfe shal take upon him the protection of the Saints, according to the forme of the covenant, Gen. 17. 1. then the Saints shall submit themselves willingly to be governed of God. So Jeremy from whence these things are taken, expoundeth them; *I will put my law in their minde, & write it in their harts, and I will be their God, and they shalbe my people,* chap. 31. 32. &c.

4 *And God shall wipe:* So is the presence of God: now foloweth that which concerneth the remooving of the calamities. The truth shal not be made to sorow againe, nor be oppressed with the tyranny, eyther of the Beast or Dragon, or any such like plague, but now being victour and conquerour of all enemies; shall flourish. He borroweth these words out of *Isay* chap. 25. 8. that we may know of what times the Spirit speaketh. *Isaiah* in the same place speaketh of the felicity of the Christian Church of the Jewes on earth: as is evident from that vengeance, which God wil take in his time on the Moabites, ver. 10. *For the hand of the Lord shall rest in this mount, and Moab shalbe threshed under him, even as straw is threshed for dunging.*

He ioyneth together both the singular goodnesse of God toward the Israe-
lites, and the final destruction of the Moabites. And the Spirit using that
Prophecy in this place shewe, that it is not accomplished of old, but that at
length it shalbe fulfilled when this restoring of the Iewes shal come. So
Iohn & Isaiah give light one to another.

¶ And death shalbe no more: The greivousnesse of punishments shal cease;
in which sense Isaiah saith: *he will swallow up death into victory:* chap. 25. 8.
and Hoseah, *I will redeme them from the power of the grave, I will deliver them
from death: O death I wilbe thy death, O grave, I wilbe thy destruction, repentance
is hidden from myne eyes,* chap. 13. 14. Which place Paul applyeth to the
last resurrection, 1 Cor. 15. 55. as also the Spirit hath shewed by the same
this renewing, chap. 20. 12. And so indeed shalbe the ful overthrowing
of death, when the bodies shal rise againe. But in the meane time in the
felicity of the new people, ther shalbe seene a pattern of the great weak-
ning of the sam. Not because the separatiō of the soules & bodies shal the
cease, wherby the saints are translated into the Kingdome of heaven; but
because the sting of death being quite taken away, it shal not serve to the
scourging of the Church any more.

¶ Neither sorrow, neyther crying, neither labour: These things declare how
farre death shalbe taken away, to weete, in regard of punishment, not of de-
parting unto eternal life. So also the ministers and sumners of it shalbe ta-
ken away. For what right have the servants, where their maister hath no
authority? Most happy bride, which shal then be freed from such distur-
bers. A visible image of the blessed reigne in heaven, shalbe now with
men on earth,

¶ For the first things are past: Peradventure having respect to the first cō-
dition of the Iewes troubleous times and ful of misery: because of
Gods wrath provoked by their own often rebellios: as though he should
say, ther shalbe no more place afterward for this stubbornesse: & therefore
neither shall God be so angry as in former times.

5 *And he that sat upon the throne said:* The certenty of this renewing &
happinesse is confirmed by an other testimony of great authority: It is of
him that siteth on the throne, that is, the most high and eternal God him-
selfe, who openly testifieth, *that he will make all things new*, that is, that he
will so restore the doctrine, worship, people, and whole administration of
things, that men may worthily counte them new.

¶ And he said unto mee, write: Iohn commeth now to those thinges
which were spoken to him particularly. In that he is commaunded to
write, it is as if it had bin said, this is determined and resolved with God,
and

and as it were registred in statute books, so as it cannot be altered: or doo thou put it into common writings, that the faithfull may have to shew, how they may call upon mee for right, see the chapter 19, at the 9. verse. The writing which is commanded is, *that these words are true and faithfull*, to be performed at length in their time, though the world mindes nothing lesse.

6 *And he said to mee it is done*: The second thing which was said to Iohn in private, concerning the Mystery accomplished, which shall have an end in the restoring of the Iewes. Which consummation is part of the seventh vial, the proper of which is, *to finish the Mystery of God*, as in the 16. chap. and 17. verse. For this *it is done*, is the same that is there. If this were after, it could not rightly have bin said there, *it is done*, to which some thing even then should be left, which had not yet obtained his ende. Wherefore seeing that there some things are said to be done after the mystery finished which belong to this earthly life, it followeth that neither that former *it is done* is after the last iudgement, as hath bin observed in the 16. chapter 21. ver. neither this second is to be referred to any other thing but to this present life. Aretas and Montanus doo reade otherweise, *And he said unto mee, I am made Alpha and Omega, the beginning and the ende*. The Complutent edition and the Kings Bible doo reade thus, *And he said unto mee, it is done, I am alpha and Omega*. But Aretas and Montanus doo wrongfully omit *it is done*, seeing this belongeth to the explication of the seventh vial, the chiefe point wherof concern the *finishing of the mystery*, which is not accomplished in destroying the enemies, of whom onely mention was made in the 16. chapter, and 17. verse & c. but in that last choise accomplished: to which *it is done* is attributed for this cause, namely by reason that it is the last ende of all Prophecies.

I am Alpha and Omega: I am the same, who both in the beginning have decreed al these things to be done, & also now at length have put an ende to the same.

I wil give to him that is a thirst: This is the reward of the godly, who are said to be *thirsty*, that is fervently desiring those things, as are all they who have a tast of heavenly good things. *Blessed, saith Christ are they, which hunger & thirst after righteousness, for they shal be satisfied*, Mat. 5. 6. But then especially shal the Iewes thirst, who shal satisfy themselves with no desire, wherby they may perceive a more full sweetnesse of Christ. Yet nevertheless even to these which shal burne with an exceeding great desire *shall be given of the well of water of life freely*, that is, not for any merit of their desire (though among al the gifts give to men it excelleth,) but of the free grace of God.

A notable

A notable place against the blasphemous doctrine of the Papists touching merit. The Iesuite labourereth to shift it off, making the same sense of it, as of that of the Rom. 8. 18. *The sufferings of this time are not worthy of the glory to come, which shall be revealed in us:* by which words, saith he, our good deserts are not compared with the future blessednesse, but the sufferings, that is, the labours which we suffer for Gods sake: as though he should say, our sorowes cannot be compared with the joyes of the blessed: although the endurings of griefes, in as much as they come from grace, are worthy doubtlesse of eternal life. Consider the fraude of the Iesuite, who having nothing to answer to this place, flyeth to another, from whence some shew of an answer might be taken.

But that I may not now examine that of the Romanes, why telleth he us of sorowes and afflictions not to be compared with the joyes of the blessed, of which nothing at all is spoken in this place? Here teares, death, sorow, crying, all labour is banished away, before in ver. 4. so as nothing is more unmeet as to dreame of such a comparison. For in these words it is shewed that not onely the sorowes of this life are inferiour to the joyes of the blessed, but also that the thirst, hunger, and most fervent desire of godlinesse, than which nothing can be of greater esteeme in a man, doo not obtaine life by their merit, but by the meere grace & mercy of God. Neither is that of the fained Ambrose lesse frivolous, and also of Thomas, and Rupert, who wil have the word freely therfore to be said, *because although eternall life be due to the merits of the righteous condignity, yet the merits themselves could not have bin merits without grace, which was given freely.* For if they would rather have spoken with the Holy Ghost, then from their owne perverse braines, they would never have said, that any grace is given to men, by whose helpe they might doo workes worthy of eternal life, when here it is said expressly, that the reward of the most excellent workes is altogether freely bestowed, and not condignly.

7 *He that overcometh shall inherit all things:* For none shall attaine to this happinesse, but he which shall behave himselfe valiantly in that battell, with the Dragon, of which in the former chapter. Yee therfore o Iewes, shew your selves men; It shall be a terrible warre, if ever at any other time, Dan. 12. 1. Yet notwithstanding feare not, neither faine in your mindes. The victory is sure, and after the victory eternall ioy.

8 *But to the fearfull and unbelieving; The reward of the wicked; which first are called fearfull, fearing them which kill the body; and denying Christ before me,* Mat. 10. 28. 33. *desiring to save their life, but in very truth loosing it,* Mat. 16. 25. Of which sort peradventure there shall be some, in respect of the greatnesse

ness of the danger, when the Turk the *Dragon* shal threaten most cruell destruction to them that professe Christ. *Unbelievers* are they, which shall refuse the truth openly. For every one shal not be converted; but it seemeth that some by the iust iudgement of God shal remaine in their former stubbornesse, as we have observed before out of Daniel. *Abominable*, are men of desperate naughtinesse, and impudently wicked, whom al mé every where detest. Aretas and Montanus doo reade before *abominable*, the word *sinners*, as also the Cöplurent edition and the Kings Bible. But these *sinners* are alone with *abominable*; men notably wicked and desperate. But why is ther mention of Idolaters, when al the Iewes generally doo hate Idols. It may be that some have turned away to the Romish impiety, although this be a rare thing: ioint also that Rome before this time shall be destroyed. Therefore these things may be understood of the Gentiles, as also al other kinds of finnes which have bin reckoned hitherto, who cleaving to their Idols shal have no part in this holy city; of wich in the meane time al the godly shalbe freeddenizens, whersoever they shal live. *Lyars* also are excluded, that is, such as reioyce in lying, as hypocrites, distemblers, and they who make some shew of religion, having no tast thereof in their hart. Observe how with those horrible finnes he mixeth some lesser, in the common opinion: that no man should deceive himselfe, by supposing that if he refraine himselfe from those greater, he may followe the smaller without danger of punishment. But the thing is nothing so, he that continueth in the least without repentance, must know that a place is prepared for him in the lake of fire: hither shalbe thrust al this company, and they who are of the same condition. Not because al the wicked shal descend presently at that time into hel: but because they shalbe convinced and condemned by the sentence of the holy Church, which is as if God should pronounce it from heaven, and should strait way drawe the condemned unto torment.

9 *Then came to mee one of the seaven Angels:* Hitherto the generall declaration; the particular followeth. And first by whose helpe this thing is to be manifested: this is one of the *seven Angels*, of which wee heard in the chap. 15. and as it seemeth the last, who was to *powre out his vial into the aire*. Fro which it is evident that this new Hierusalem is within that time, wherin the vials are powred out: for which cause there is so exact a repeating of his office, that he is one of those *seven Angels*, which have those *seven vials*, full of the *seven last plagues*, least any in wandring rashly should passe over the boundes that are set.

¶ *Come I will shew thee the bride:* Did not Iohn see it before, ver. 2. But

T t t

there

there through a windowe and somewhat confusedly, but now more distinctly and clearly. The first shew of the newe descending Hierusalem shall seeme faire; but after that it shal have abode on earth some while, then it shalbe scene farre more noble. For we gather from the former things, that these words doo shew the event; as also that, which the Angel inviteth for to behold: whence we learne, from the analogie of those things, which hav bin said before, that some holy man by published writing shal manifest to al the faithfull the most divine maiesty & celestial glory of this Church. But we see these things yet a farr off and darkly, the day at length shal make this thing most cleare.

10 *And he tooke mee up by the Spirit into a great and hie mountaine:* He entrencheth into the description of the city, more fully then before: yet notwithstanding shorter in these two verses. Therefore that Iohn might thoroughly knowe the bride, he is taken up into a hie and lofty mountaine. The first condemnation of the whore was seen in the wilderness, chap. 17. 3. but the glory of the bride shalbe revealed in a hie mountaine, in the eyes and light of the whole world. This mountaine seemeth to be that which Isaiah speaketh of; *In the last times the mountaine of the house of the Lord shalbe set in the top of other mountaines, and exalted above the hills, that all nations may flow unto it,* chap. 2. 2. VVorthily is this mountaine called great and hie, which is set in the highest toppe and height of other mountaines. Therefore what soever excelleth in dignity on earth, the excellency of this Church shall passe it. In this mountaine shalbe seen the beauty of this city; as if her citizens dwelling within the walles should perceive most plainly her reve- rend and divine worthines, which cannot be so manifest to them that dwell farther off in remote countreyes. And many Iohns, that is, godly and holy men, leaving their places of abode shal flee unto this mountaine, not that being superstitious they may visit holy places, but that face to face they may behold the glory of the Lord; and enjoy being present the gladnesse of the saints. For can any thing be more longed for, then to be conversant with them, which shal worship Christ most purely and most holily according to his ordinance alone and with most fervent affections? It shalbe certainly an excellent patterne of our fellowship with the holy Angels. But it is sufficient to touch these things in a word, least I may seeme to some men to delight my selfe with a sweet dreame. But let us observe, that if these things should be spoken of the saints countrey after the last judgement, no Olypus would be high ynough to shewe it manifestly.

11 *And he shewed mee that great city:* This city is great and most full of citizens: hitherto it hath bin always contained within a smal number of men.

men; now first of al called *great*, her boundes being enlarged, and increased with a ful multitude. It shalbe farre more glorious in this respect, seeing that the more common good surmounteth it selfe. But beside these shee is *holy*, and commeth downe out of heaven from God. Of which things we have seen before, This is a new thing, that shee is adorned with the glory of God, that is, that shee hath the presence of God manifested in her by a certaine glorious beauty, as it is declared in those things that follow. To this ende the temple before was filled with smoke, after the old manner of appearing in the tabernacle and temple, but now there shalbe an other way. God shal give a more cleare shew of his maiesty, then ever before this time, either with the Jewes, or Christian Gentils. Moreover also it hath a light which is like to a stone most pretious &c. What is this light? Not any brightnesse with which the city shineth by her owne purity, (although of it selfe it shalbe most beautiful,) but a light which is conveyed into it from an other. For so *Phoster* signifieth, to weete, such a thing as sendeth forth light from it selfe, as the Sunne. Moone, Starres, candle, torch & the like. Therefore the Grecians translate these wrds of Gen. 1. 16. *tous duo Phosteras tous megalous*, those two great lights: And also Paul, *Phainesthe hos Phosteres*, shine yee as starres, Phil. 2. 15. Therefore the *Phoster* of the city is that which giveth light to the city, the which light shee draweth from an other, and hath it not naturally. From whence then is it ministred? From the very glory of God, for these thinges depend on the next before going; as though he should say; I sawe the City having the glory of God, which glory of God being the light of it, was like a stone most pretious, &c. which interpretation is afforded by the 23 verse after, where the office of lighting the city is given to the glory of G O D.

But why is this light like to a stone most pretious, and not rather like to the Sunne, or Starres? Because perhaps the light of the Sunne doth burne, and blindeth the eyes, rather more agreeable with an overthwart looking upon it, then a direct. The shinning of the stone is altogether harmelesse; very much grateful and pleasant; yee the more that one looketh upon it, the more agreeable it is; in which respect it representeth most excellently the pleasantnesse of the divine knowledge.

For the nature of this, is to recreate and cherish the fainting soule, even with the onely sight of her beauty; but yet much more, if any with a serious contemplation, doth fixe the eyes of his minde upon her. The light and glorious brightnesse of al other thing, as of the Moone and of the Starres, is overwhelmed by the bright-shining beames of a greater light.

The brightnesse of a stone comparcth with the sunne, neither is diminished, but increased by the beame thereof; even as there is not any glory so great that can darken the glorious maiesty of God. The things which are lightsome with us, as torches, lampes, candles, alwayes stand in need of some matter, wherwith fire is kept burning. otherwise they would be turned by and by into darkenesse: the sparkling brightnesse of a stone is naturally ingendred in it, which hath no need of any outward helpe, but shineth alway by his owne flame, so as it representeth before our eyes the eternal light of the most High God, in this respect also. But the Kind of stone is also expressed. For it is *like a Iasper stone cleare as Chrystall*. The Iasper is a most noble Jewell, both for antiquity and for variety. The likeness to cleare shining Chrystal, describeth a certain kind of it, which shineth through most purely, darkened with no colour. Therefore the Iasper like Chrystal, is that kind of Iasper which is commonly called Aërizula, resembling the most cleare ayre. Here it noteth the most excellent glory of God shining in this city, which no spot of earthly filthinesse doo make darke, as it is wont to come to passe, where any humane invention is patched to Gods ordinances.

12 *It had beside a wall:* Now he expoundeth the matter particularly, & first the things which belong to the forme of the wall, which is great and hie; that is, long, broad, and hie, firme on every part. The description wherof had bin superfluous, if it should belong to the heavenly city to be expected after the last iudgemēt: which al know wel enough to be set free from al danger. But the celestial Hierusalem on earth which we have seen tossed with very many stormes, from her first beginning even unto this day, hath had need of this defence and fortification of walles; least any should feare the same thing touching this city, which he knoweth to have happened to the same in former times. But this forme hitherto belögeth to the whole wall. *The parts* are the gates and foundations. The gates are notable for their number: the watch, the names written upon them in this verse; then for their most comodious situation in the thirteenth verse, which al ar so described, that they may declare a most ready way into this city, which no impediment shal hinder. Hereunto first of al the twelve gates have respect, that an entrance be prepared for every tribe apart, to the ende that it may be more free and ready. For the same purpose are the *twelve Angels* being the watch, who doo waite at the gates to open them, and to let in the commers in without delay. What other thing also meane the names written, then to teach, how every one should go on directly, and not loofe any time about seeking an entrance.

13 *On the East part there were three gates.* The situation of the gates is most commodious; not all for one quarter, but equal for every one; that a way might be opened on every side: & every one might go in directly without being hindred by any crooked turning about. Ezechiel handling the same matter noteth every gate by name: but he beginneth at the North, on which side he setteth the gates of *Reuben, Iuda, and Levi.* On the East side of *Ioseph, Benjamin & Dan.* On the South of *Simeon, Issachar, Zebulon.* On the West of *Gad, Asher, Naphthaly,* chap. 48. 30. & c. The Iewes in the East and North part shal first stirre up themselves, and make hast to goe into this holy city, as hath bin shewed before chap. 16. 12 by *Euphrates dried, that the way of the Kings of the East might be prepared.* And as Daniel teacheth, speaking of the journey undertaken into this city. *But rumours saith he, shal trouble him from the East and from the North.* That is, when the Easterne & Northerne Iewes are raised up, the Turke shalbe greatly troubled, after he hath received newes of that thing. Therefore because the first journey shall be undertaken from these countreyes, the gates of them are put first; and those without difference, Iohn attributing the first place to them in the East part, Ezechiel to them in the North, because both shal prepare themselves equally to this expedition. The Southerne Iewes shall follow these, our in the West shalbe last.

14 *And the wall of the city had twelve foundations:* Thus farre the gates: the foundations are described both by the number & also by the names. In number they are twelve, which are laid under the wall: the wall I say, not the city, for they are the foundations of ministry, not of salvation. There is one onely foundation hereof, *Iesus Christ alone: Other foundation can no man lay beside that which is laid, which is Iesus Christ;* 1 Cor. 3. 11. The Apostles may be called the foundations of ministry, yet not the principall, but instrumental, of which they are not the authours, but the first stones. For the foundation is not laid of it selfe, but of the maister builder. Christ laied these first in the bottome of the wall, in which respect they are called foundations. So Ezra is called *the foundation of the coming up out of Babylō,* because he was the Prince of that second company, which came up rogi, ther with him, Ezra 7. 9. But how are ther twelve foundations of one wall, wherof ther is wont to be but one? To weet, because any one stone is not layed through the whole length and bredth, but there are twelve layed equally, one by an other long wayes and broad, the same order bein still renewed, until the building be brought to his full perfection. No one Apostle is here for a foundation; but all in equal place and office doo lie in the bottome. That unhappy and wicked boasting shalbe farre from hence:

Thou art Peter, and upon this rocke, that is, (as they wil have it who never saw this wall, neither have they any safegarde from thence,) *upon this vine Peter I will build my Church:* this madnesse of building up the wall upō such one foundation onely, hath greatly troubled the Church of the Gentils, and at length wil make her wholly destitute of al wall.

In which were the names of the Lambes & twelve Apostles: So as nevertheless that by these names ar understood not onely those twelve, which wer conversant with Christ on earth, but al the faithful Pastors, which shal execute the like office in the Church. They were so called before, chap. 18. 20. For there is a most straight communion of the faithfull, by reason wherof the proper names of some are applyed to others; but especially to them who beside the common bond, have also an other fellowship of office. But if the Apoittles be the foundations, this is not that eternall city in the heavens. *For Christ then shal deliver up the Kingdome to his Father, and God shal be all in all,* 1 Cor. 15. 24. Neither shal the Saints have any ministry of teaching there, 1 Cor. 13. 8. Therefore this wall belongeth to the Church being a stranger on earth, not unto that reigning in heave.

15 *Moreover he that spake with mee:* Hitherto the forme of the wall, frō the continued quantity: there followeth of the city; the forme wherof he delivereth, both the continued, and the severed, together; and first universally as touching the minister, and instrument, and the things to be measured, in this verse. The Minister is the same which spake with Iohn, the seventh Angel of those to whom were given the vials, ver. 9. Whose labour biddeth us to seeke this city, before the last iudgement. And some excellent man seemeth to be noted by this Angel; who as a second Zorobabel, Ezra, or Nehemiah: shall appoint, from God, this most excellent policie, and shal describe most exactly every part of the holy city. *The measure is a golden reede,* shewing that the description of the whole frame shall be farre most pretious. The thing to be measured is *the city, gates, wall,* that is, the whole building. No part shalbe neglected, but every one, both most diligently assigned, and most wisely builded. In the Hierusalem of the Gentils, when the Beast began to appeare, the temple onely was measured, the description of the city was forbidden, and also of the outward court; but this Angel wil measure both the city and gates and walls, and shal recal the whole government of the Church unto the exact rule of Gods will.

16 *And the city lay foure square:* Now he sheweth the forme of the city, such as the continued kind of it giveth. It is foure square, & so great in length as in breadth. This city therefore shalbe most stable, so prepared against

against al alteration, that her foundation be alwayes stable. There is another consideration of this, then was of our Ierusalem, which lay hid among us Gentils for a thousand two hundred threescore yeeres: which had also a fouresquare figure, but of unequal sides, as we have shewed at the seven chapter, having in length twelve times a thousand, but in breadth onely twelve thousand. Of both which consisted that whole number of *an hundred and foure and fourty thousand of them that were sealed*. For there was some multitude of the godly at that time in length of continuance: but the Church did flourish in no breadth and present abundance in any age, by al that intervalle. But in this city it shal come to passe otherwise. It shal be made famous no lesse for the great multitude of the faithful, through every present age, as for a most happy propagation of a long time.

¶ And he measured the city with a reede twelve thousand furlongs: Such then is the forme of the continued quantity: now followeth of that which is severed: and first of the city, whose dimension is about twelve thousand furlongs: which, it is doubtful, whether they belong to the whole plat of ground, or onely to the compas. There is nothing that can be determined certainly and distinctly touching this thing. If we say the first, it is a huge city, every side of which shalbe an hundred and nine furlongs, and more, lacking a very little of the old Babylō, which contained a hundred and twenty furlongs in every side, as Herodotus in Clio sheweth. But if the compas alone receiveth this measure, there was never any city to be compared with this in greatnesse, every side whereof shalbe three thousand furlongs in length, and the whole plat of ground nine times tenne hundred thousand. The Complutent edition, whom Montanus and Plantins Bible follow, reade theise things otherwise, thus, *about twelve furlongs of twelve thousand*, that is as I suppose, about twelve times twelve thousand furlongs, as if the whole largenesse were so many furlongs, as many as were sealed of every tribe, ch. 7. to weet, *an hundred fourty & foure thousand furlongs*. Which agreemēt causeth to doubt that this reading is the truer, both because it declareth the great similitude of this & the old Church of the Cētils, & also because it retaineth the proportion of the wal, in ver. following. By this meane the city is made of the mutual increase of the cityzens & ministers, as the wal of the nūber of the ministers multiplyed in it selfe: for 12 tims 12 thousand, of which that multiplying signifieth the ministers, this to be multiplyed, the citizēs, do mak this nūber, whose side shal be of 379 furlōgs & above. But here it may be asked, why Iohn maketh this city much larger thē Ezech. seing it is the same in both. For he rehearseth the measure of ech side 4500 cubits, ch. 48. 30, that is 12 furlongs onely and some what more:

Iohn,

John, which reading soever we follow, whether we esteeme the measure of the circuit, or the plat of ground, assigned a farre greater magnitude. Ezechiel was a minnister of the Law, John of the Gospel: from whence ariseth a difference of ampleness according to the allowed portion of light, which alwayes was greater, the nigher men approached to the times of Christ. Wherefore the Temple of Salomon was built with larger dimensions, then the Tabernacle: and the Temple of Ezechiel, with farre greater than that of Salomon: but this city of John with a great deale larger than of Ezechiel. For after Christs comming there came a very great light, according to which increase of knowledge, ther is used an answerable magnificence of the building.

I And the length, and bredth, and height of it are equall: Even now we said, that the length is continuance of time: the bredth the present face of every time, which shalbe no lesse faire and beautiful, then that glory of continuation. Now first mention is made of height: which serveth to betokene and excellent glory of this city, to be extolled by the speach and praises of al men. Things are set on high by commendations; wherby, as it is much used in common speach, *they are lifted up to heaven*. Therefore this city shalbe no lesse famous among al, then durable in time, & alwayes flourishing in a great multitude of citizens. For this city is solid, not superfluiary, proportionable, & foure square on every part, which consisteth of al her measures, and al of them equal. It is perfect every way, to which nothing can be added. The former wanted solidity, whose bredth moreover was so narrow, that it could scarce be seen. What marveile therefore, if they were shaken with every tempest? This more firme shal stande with so great strength on every side, that it cannot feare any stormes

17 And he measured the wall of it: Such then is the forme of the city. The quantity of the wall a part is of an hundred fourty foure cubits. Fro whence is this number? From the number of the Apostles, multiplied in it selfe: for twelve times twelve doo make this number. VVherefore the Apostles, and the Ministres of the word who are propagated from them, shal compasse the holy city round about, and shal keepe it safe from al invasion of the enemy, and from al the fraud and deceit of Heretiques. But this measuring is onely the height; that of the length may be known well ynough being shewed by the measure of the city: which the wal compassing the same doth exceed, because of the territories.

I The measure of a man, which is of the Angell: As though he should say Though the Ministres shal make this description with their cubite, yet they shal doo nothing at their owne pleasure, but as the Angells of God, shal

shal respect Gods wil in al things, and shal follow the same most happilye having the Spirit for their guide; but what should the *measure of a man* doo in heaven? observe therfore what city he describeth unto us.

18 *And the building of the wall was:* Thus farre of the forme: now he speaketh of the matter; and first jointly of the matter of the wall, & togither of the city. The frame of the wall is of Iasper. This stone both lyeth in the foundation, and is used chiefly in the rest of the building: perhaps becaule *endomefsis* in greeke, is the stuffing of the wall, filling up the space between the fronts; that it may signify, the frame to be no lesse pretious within then without: the stopping which the word noteth, seemeth to signify some such thing: or rather seing *procumation* is also a pile or dam laid for to repell and breake the waves, the building is chiefly made of Iasper, because those teachers, which are signified by this gemme, shal endure the chiefe violence, and first assault of the adversaries, being in stead of a fortresse to the rest.

¶ *But the city it selfe was pure gold:* The matter in summe of the city, is pure golde, which the fire consumeth not, but maketh it more bright; neither weareth away with use, neither is defiled by the rust, neither is overcome, either by the juices of salt or vineger, which doo overcome other things. Plinie giveth those praises to gold. Why should not this city be perpetual, which is made of matter so invincible, and is free from all corruption? But beside it is like to *cleare glasse*, that is, not loathsome to looke on by the deformity of any filth, even in the most secret corner. So wholly clear it shineth through, that in it and through it, every one may beholde the most favourable face of God. For hereunto tendeth this shining clearnesse, that God himselfe may be considered and seen through it, whom as strangers on earth, we behold through a glasse, and riddle, 1 Cor. 13. 12. Therefore this city is not, (as at this day *Rome the whore*,) gilded with golde wholly without, and within full of filthinesse, and al manner of corruption: but it hath exceeding great purity and holinesse ioyned with very great dignity, and maiesty. Which marchandise, the more rare it is, the more glorious it shal at length be.

19 20 *And the foundation of the wall of the city:* He commeth to declare the foundations of the wall one after an other: in describing wherof he resteth not in the very lowest groundsellings; but teacheth that the matter of the whole frame is farre most pretious: as altogether consisting of most noble pearles, neither is it any thing inferiour to that most divine forme, of which wee heard before. I am not ignorant how greatly the Interpreters labour in applying every one of these to the auncient Apostles; which

difficulty this so exquisite order increaseth, considering that there is not any certain order of the Apostles kept, eyther in the Gospels, or in the Actes; but sometime one Apostle, sometime another, is reckened first; first whence it becometh altogether uncertaine, what stone may be answerable to which. But it seemeth that the Holy Ghost intendeth another thing in this place; not purposing to describe unto us the first twelve Apostles, but the future teachers of the Iewes Church: who carry the names of the Apostles, whom they shall succeed both in office and fellowship of rewards, as before in the 14. verse, and in chap. 18. 20. All faithful teachers are the Apostles offspring, as also the former verse taught, which made the greatnes of the wall, of the number of twelve multiplyed in it selfe. It is certain that the excellency of gifts, by which the teachers doo excell above the rest, are signified here by most precious earthly things; by which more over it is taught, both in what reckening they are with God, and also in what estimation they ought to be with men. And it is no lesse certain that every one of these excellent vertues shined forth in the old Apostles long time past; but I thinke that the order belongeth properly to the future Teachers, which if we shal apply to those auncient ones, perhaps we shall erre greatly by attributing to every each one, that which is unfit. Wherefore resting as much as in us lay, in the proper drift of this place, beside that excellency, which is common to all the pearles, we thinke that so exact a reckening doth pertaine to the order, in which at length these new preachers of the Gospell shall arise; that even as the situation of the gates shewed the order of the countreyes, in which the Iewes shalbe converted to the truth: so this manner of stones so set in order, may signify the rising of the teachers in what order they shal rise up from every place. Although there is this difference between the people and the teachers, that the people assemble by troupes in every side of the city, and therefore shall have three gates opened to them on every side; the Teachers being fewer, shall not gather together by multitudes, but shalbe numbered man by man according to the state of the places where God shal rise them up. Yet we may not thinke that these shalbe but twelve, but that there shalbe perhaps so many chiefe, to whom the other multitude shalbe wholly like. Let us see therefore where these Gemmes growe, and of what sort they are, that in some measure wee may conceite of the originall and disposition of those excellent men, whom the divine bounteousnes wil give within these few yeeres.

The first foundation is a *Jasper*, a divine stone, often representing, (as we have seen) the Image of God himselfe; worthily occupying the first place,

place, because he that shal beginne the first restoring of the Iewes, as another Moses shal come most neere to God himselfe, by a singular excellency of gifts. The beginnings are most hard, and require men very greatly furnished. It is a Scythian and Persian Gemme, of a celestial brightnes, in which respect a certen kind of it is called *Borea & Aeriçusa*, the beaurie whereof can more easily be admired than declared: it hath a pleasantnesse ful of variety, which the most sharpe eyed can not distinguish. It may therfore represent a mixt riches of gifts, wherein a manifold excellency is seen, yet it cannot be discerned, which most of all excelleth, in which respect it figureth the Godhead as in chap. 9. 3. in that so mixt fairenesse should signify in some measure that incomprehensible depth. The *Saphyre* glistereth with golden points, in great account among the Medes, which sheweth a certen & distinct kind of delectablenesse, such as shal be in the next teachers after the first, whom the excellency of some singular gift shall make famous. A *Chalcedonie*, is of a simple colour, like to a Carbuncle, shining with a fiery brightnesse: it is a Northern Jewell; found about the narrow sea of Chalcedon beaond Chrysopolis, night to the rockes called Symplegades, from whence it hath the name; this betokeneth zeale & fervency. The most noble *Emeraude* groweth in Scythia, it is of a most pleasant green, neither doth any thing more delight the eyes. But seeing here inward graces are more regarded, then outward, this greennesse is a most divine knowledge of things, upon which the minde desireth to fasten the eyes before all things: It is set after the Chalcedone, that knowledge may accompany zeale.

The fifth foundation is a *Sardonix*, which is an Indian Jewell, shining like the naile of a man set upon flesh: it sheweth a certen kinde of humanitie, having whitenesse mixed with rednesse.

The *Sardius* is found in *Sardes*, it is wholly redde with bloody colour: it may betoken a certen severity, profitably ioyned with the *Sardonix*, least perhaps gentlenesse should be despised without this companiõ. And these sixt first stones are belonging to the East and North: which doo shew a happy encrease of Teachers from these regions: which wee see how it agreeth with the former things, when the first people shall be revived out of these same countreyes.

The seaventh foundation is a *Chrysolite*, which shineth through with a golden colour: It is a Jewell ful of dignity and maiesty. *ÆTHIOPIA* bringeth forth the same. *PLINIVS* affirmeth that the *Beryll* is found in *INDIA*: *DIONYSIVS* in his book intituled *Perieg*, saith that it groweth also in the land of *BABYLON*, of a skie and water colour,

as the same describeth, *the skie coloured stone of the wet Beryll, which groweth in the field of Babylon.* The watery colour belongeth to lenity and humility; as is the water it selfe, which easily giveth place to every thing; a most fit companion of the maiesty of the Chrysolite, that it may containe it within measure. The ninth foundation is a *Topaze*; which with Plinie is a green Jewell, it is found among the Troglodites, which dwel by the redde sea. Dionysius saith that it is found in india, *or the stone of the bright Topaze shining with a skie colour,* writing of India. But it is not of a simple and pure greenes, but yellowish and glistering like gold. From whence Eustachius attributerh unto it a golden colour, *chrysoïdes, yellow,* saith he, *sendeth forth a golden colour,* which he borrowed out of Strabo, in who are many things touching this stone, in his 16. book. Some from hence coniecture, that it tooke the name from the Hebrew word *Pazar*, as though at the first it had bin to *Paz*, or in greek to *Pazion*, and at length by the ignorance of the printers to have grown together, and made one word *topazion*. The *Chrysopeus* also, as the name sheweth, doth resemble a certaine kind of Gold, but as it were be smeared with the iuice of seekes. The eleventh & twelfth foundation is the *Ecaynth & Amethyst*, both of a purple colour, but the first shining more brightly, the second of a more wanne and weake colour, as Dionysius sheweth, *and the sweet Amethyst shining as abated purple:* India and Æthiopia doo afford these two. Therfore these last fixe belong to the East and South. Our West part, as it seemeth, shal minister citizēs, even as other countreys, but shal give few, or no Jewels, for the building up of the wall. It may be that God wil so set forth his power the more, in raising up teachers from those places, which are most repugnant to his truth. The foure last gemmes are like gold and purple, which colours are of a very great price and dignity: which the Spirit seemeth to have put in the last places for a certain purpose, and that by a course twice doubled: as though he would teach by the same thing, that those teachers shal never be loathed, but shal alwayes flourish in very great authority. At the first the truth is wont to be acceptable, and the ministers of it are iudged worthy of al honour; but in time the good wil of men waxeth cold, & the authority of the teachers decayeth, after that men beginne to be full. But here no such thing shal come to passe. The end shalbe answerable to the beginning. The dispensers of the word shalbe no lesse honourable, after the truth through many ages hath waxed olde, then when at the first it began. And for this cause, I thicke, was so great a plenty of golden and purple colour put to the last place. I know that other doo seek out an agreement of other properties in these stones; but seeing authours varie greatly

greatly about this, what is the proper force of every one, neither is the thing as yet sufficiently cleared: I had rather follow things that are plain and of a known signification, and also the congruency of the Prophecy, then loose my labour in doubtful things. So therefore that which Daniell hath comprehendeth briefly in one word, *they that instruct shall shine as the brightnesse of the firmament, and they that iustify many shall be as the starres for ever and ever*, chap. 12. 3. the same we have here declared peculiarly and more at large by fundry kindes of lewels.

21 *And the twelve gates are:* Hitherto hath bin the matter of the walls: The gates are made of pearles, which signify Christ, *who is the Way & doore to life: if any shall enter in by him, he shall be saved, and he shall goe in and out, and finde pasture*, Iohn 10. 9. But how notably doo the pearles represente the Sonne of God conceived in the wombe of the virgin? which are not bred of any earthly copulation, but ingedred of a celestial dew, as of a husband. For they report that the shellfishes at a certain time of the yecre, with a certain gaping, after that they have drunke up a dewing from heaven, doo conceive, and become great with yong, and the more that they have bin tossed with great tempests, after the dew received, the more noble fruit doo they bring forth: so the Holy Ghost came upō Mary, and the power of the most high overshadowed her; and Christ scarce brought forth into the light, was sought for to be put to death, and by an horrible storme was driven into Ægypt. After the same manner the first entrance into this city shalbe very laborious, but of so much the more abundant praise & account, after they have entred. There are twelve gates, but every one of one pearle, because *there is but one Christ, and but one onely name given under heaven, by which we must be saved*, A&C. 4. 12.

¶ *And the street of the city was pure golde:* In the last place he addeth the matter of the city: which before, he said was golde: but there he made mention of the whole city in general; here in special of the streets. These are the publik wayes, wherein the citizens doo meete, if one have ought to doo with an other. Even as therefore the wayes of man are the actions, in which man is occupied: so the streetes of the city, are those publique offices of life and buyings and sellings, in which the citizens doo take paines. The Spirit saith that al these things shalbe holy, pure, cleane, pretious. For the place of assembling, where these busineses are handled, is pure gold, and shining through, as before ver. 18. How holy and unblameable shal this city be, where the common life, then which nothing is wont to be more foule and polluted, shalbe free from al filth of wickednes? Righteousnes now, as a river shall run through the streetes, and godlinesse shal shine in

996 CHAP. 20. A REVELATION OF THE APOCALYPSE
all affaires.

22 *Neither saw I any Temple in her:* Hitherto we have seen the inward & essential glory of the city, as farre as is given us, who doo not behold frō a hie mountaine, but a farre off from a low and pressed down valley: wher hilles and trees doo much hinder our eyes, that we cānot yet see the thing cleerly. Yet it delighteth mee, as once Daniell to opē his window twards Hierusalem, so to looke from farr off into this holy city, whole cloudie, and blackish toppes to behold a farr off, it much recreateth my soule. Now the Spirit teacheth how great dignity shall come from things outward. First *God the Father and the Lambe his Sonne* in stead of a Temple, that is, then shal the worship be most simple and most pure, darkened with no legal ceremonies, which once God ordained, until the time of reformation, much lesse with any humane inventions, but such as shal exhibit Gods presence most simply and familiarly. How then doth this agree with Ezechiel, who in eight whole chapters from the fourtieth to the end of the Prophecy, speaking of this very time, describeth so exactly the temple, the city, and whole legal worship? Very wel: for that whole description tendeth to that ende, not to teach that the old ceremonies are to be restored, but that at length they being wholly abolished, Christ shalbe worshipped most purely and exactly according to his owne ordinances alone. For what other thing mean the new measurings of the walles, gates porches, and the whole building, the new distribution of the holy land, and the new portions given to the tribes, Priests, Levites, Prince, then an abrogation of Moses and al the legal ceremonies? But that time was not otherwise capable of any spiritual worship, then under those shadowes. Iohn speaketh playnly to Christians, al coverings being removed, as on whom the noone Sunne of truth shineth, and all things are naked and open. And indeed he openeth most significantly in one word that long & obscure description in Ezechiel, saying that *that temple so magnifically & gloriously prepared, is in truth none at all:* not as though the Prophet had uttered so many words vainly, but to shewe that we must not stick in the bark of the letre, but that the kernell of the Spirit is to be found out. Let the Jewes heare, neither let them expect a renewed temple, as hitherto they doo, amisse and obstinately, but let them with minds and harts aspire in that right way, which shal need no temple. Let them look for the omnipotent God and the Lamb to dwel among them, in comparision of which glory, whatsoever can be built of men shalbe vile.

23 *Neither hath this city any need of the Sunne or Moone; For in very deed the Moone shall be ashamed, and the very Sunne shall blush, When the Lord of hosts shall*

shall reigne in mount Sion, and Hierusalem, and shall be glorious before his auncients, *Isaiah 24. 23.* And why may it not be ashamed of her former darknesse, when the light of the Moone shalbe as the light of the Sunne, and the light of the Sunne seven folde as the light of seven daies, *Isay 30. 23.* Which thinges are not spoken to that ende, as though there should be no use then of the Scriptures; but because all shall so understand Gods will, as if they had no need to learne wisdom from books. Full, saith the Prophet, shall this land be of the knowledge of the Lord, as the waters covering the channell of the Sea, *Isay 11. 9.* Neither shall they anie more teach everie man his friend, and everie man his brother, saying, know yee the Lord, for they shall all know mee, from the least of them even to the greatest of them, saith the Lord: that I doo forgive them iniquity, and remember their sinne no more, *Ier. 31. 34.* From hence let us observe that that Church is most glorious, in which the sunne of righteousnesse shineth with most open face, covered with no cloudes of ceremonies; therfore let them see in how great error they are, whom bring in a pompous shew of ceremonies, to procure authority to religion with the people. Furthermore let us note to what times Iohn applyeth the sentences of the Prophets, that we may know the things are yet to come, which we interpret commonly to be past, and not onely in the heavenly countrey, whose happinesse needeth the words of no man, but here in earth in that restoring wherof we have spoken.

¶ And the Lambe is the light therof: Therefore this light, the most bright of all godly times, shal not yet be perfit, as it shalbe after this life, but a candle onely in respect of that; least peradventure wee should rest in our iourney, as if we had come to the last ende.

¶ And the Gentiles that shalbe saved. The second outward argument is glory from the Gentils. Before time the Iewes have alwayes found the Gétiles most hatefull, who left no meanes unattempted to doo them hurt; now contrariwise ther shalbe no cause to feare that they will doo them a ny harme; yea rather why should they not expect all good at their hands, who shal apply al their forces to the advancing of them. But these Gentiles are not al generally, but are limited with a certain kinde, which, saith he, shalbe saved: which word is inserted for an exposition. The place is taken out of *Isaiah. 60. 3.* where it is thus, and the Gentiles shall walke to thy light, which Iohn draweth to the elect, by putting in of one word, least any should think it was spoken of every one generally. And see how Iohn translate that sêttêce they shal walke to thy light, thus, they shal walke in the light of u, the sêttêce being well expessed. For to walke at the light, is not to come onely to the light, which one may doe & depart again by & by, being at once both seen & despised; but to walke after or according to the light, as to walke at the feete, is al one with, to follow & serve one, *1 Sam. 25. 42.*

Neither hath this, place in the heavens, that the people should walke at the light of the Church, when Prophecies shall be abolished, and tongues shall cease, and God shall be all in all, 1 Cor. 13. 8. and 15. 28. But it may be doubtful how it can have place on earth. For shall this difference remaine, of some people which are saved, and of other that are lost, in this most happy government of the Church? It seemeth indeed that there shall be many, which yet still shall contemne the truth obstinately: for the day of the Lord shall come as a snare upon all that dwell on the face of the earth, Luke 21. 35. But the children of the Church are not in darkenesse, that that day should take them as a thief in the night, 1 Thessl. 5. 4. Moreover it was said before that the haile of a tale or weight of the last vial, shall drive men to blasphemy, chap. 16. 21. Neverthelesse those despisers shall be of so feeble strength, that wil they, nil the, they shall be compelled to yeeld their necks. The Complut. edition and the Kings bible doo omit these words which are saved: and so doth Aretas and the vulgar Latine: neither doo they reade, in the light of it, but by the light.

¶ And the Kings of the earth shall bring their glory unto it: Then the Kings borders on the Ocean, and of the Isles shall bring a present; the Kings of Sheba and Seba shall bring a gift; finally all Kings shall worship him, and all nations shall serve him, Psal. 72. 10. 11. And Ilay, The labour of Egypt, and marchandize of Ethiopia, and of the Sabeen Princes shall come unto thee, and they shall be thine, and shall follow thee, they shall come in chaines; and shall fall down before thee, and shall make supplications unto thee, saying; onely the strong God is in thee, there is none besides, no where else is God, chap. 45. 14. Againe, Kings shall be thy nursing fathers, and their Queenes shall be thy nurces, they shall worship thee with their faces toward the earth, and shall lick the dust of thy feet, chap. 49. 23. For then shall be given unto Christ a dominion, and glory, and Kingdome, that all people, nations and tongues should serve him, whose dominion is an everlasting dominion, which passeth not away, & his Kingdome a Kingdome which shall not be destroyed. Dan. 7. 14. It shall not also be from the purpose to add here in what words the Sybille hath described this same thing, that at least, wee may help the Iesuite, if he will, who in expounding the same, is cleane out of the way: thus therefore shee Prophecyed in the 3. book of the oracles of Sibyll.

*And then the World by womans hands shall ruled be and obey:
But when the widow over all the World shall beare the sway:
And cast into the sea the gold and silver with disdain,
And cast the brasse of brittle men and yrn into the Mayn;
Then shall the worldly elements all desolate remayn.*

Sibyll prophecieth that after the death of Antichrist, which we have had set forth in the former chapters, the soveraigntie of things through the whole world, shalbe in the power of a woman. But what manner of one? Is it such a one as wee properly so call? Nothing lesse. This woman is the Church, the spouse of Christ: which shee calleth a widow, not because she is a widow by the death of her husband, as this word is wont to signify usually, but because shee is on earth, farr from him. For shee is also a widow, which after marriage dwelleth not together with her husband, for what cause soever it be. Or shee may be called a widow, because before her restoring shee sat a widow so long, as in Hosea: *Sit still for my sake many daies, neither be married to any other. For the children of Israel shall remaine many daies without a King, and without a Prince, & without an offering, & without an Image, and without an Ephod, and without Teraphim, after ward they shall returne* & c. ch. 3. 3. 4. 5. So I sayas, So that he shall say in his heart, Who hath gotten mee these, seeing I have bin baren and a desolate captive, and a wanderer too & fro & c. chap. 49. 21. This then is that widow, which after shee hath governed for a time, at length shal deliver all her subiects to be translated in to heaven, whither at length they shall goe, when this whole world is destroyed with fire. Seeing therefore that these things are so, those are not to be understood of the future state after the resurrection. For what Kinges shal then bring their glory thither? Vnlesse peradventure, as the Iesuite writeth ridiculously, by building and enriching temples, by sending predicatoars into sundry countreys, and by restraining the nations that are enemies to the faith. Did the man dreame waking when he wrote these things, that he would hav any such thing to be desired in the future state? But I will not vex the man, being as it seemeth, sick of an ague.

25 *And the gates of it shal not be shut:* All danger shalbe so farre away, that no feare thereof shal trouble them. Ther shalbe no enemy that shal invade, but the gates shalbe open alwayes to receive new strangers, who in great companies shal flow thither continually, *Isay 60. 11. Blessed is that city, which shal enjoy so happie, so glorious, and secure peace.*

¶ *For there shalbe no night there:* These words are somewhat otherwise then in *Isaiah*, who speaketh thus, *and they shal open thy gates continually, neither day nor night shal they be shut* & c. that is, they shalbe open alwayes. Ther is the same sense of this place, but the mention of the night being omitted, as unprosperous and wholly unmeet for the happines of this city; as though he should say, the gates shal never be shut, for they are not wont to be shut in the day time, neither shal it be needful to add, *nor in the night*, because ther shalbe no night there.

26 *And glory shalbe brought:* We spake of this matter at the 24. verse: but the repetition is not in vaine, which teacheth that the Gentiles shall have this continuall desire to enrich and store this city. Not because they shall give themselves to the gathering of riches, or to ambition; but because their good will shalbe most gratefull, who shal alwayes wish very wel unto it. Or as the words doo sound, *and they shal bring the glory and honour of the Gentils unto it*, that is, the lewes themselves, as though now he would shew how much they should doo by their owne strength, when he hath shewed sufficiently what should come to them by the benefit of others. Wherby not onely they shalbe advanced, but also shalbe augmented with great glory by their owne riches.

27 *There shall not enter into it any thing that defileth:* This glory shal remain no lesse pure and undefiled, than secure and without feare of enemies. For the most part it commeth to passe that the rivers flowing beyond the banks, doo carry with them very much dirty filth, wherby the whole water becometh foule: so for iust cause it might peradventure be feared, that in this very populous assembly of the Gentils, many wicked men shall assemble together, by whose contagion the most cleare purity at length should be defiled. But the Spirit biddeth them to be secure as touching this point: God wil provide, that no filthy and impure thing shal enter in wherby the flower of so great dignity may be distained never so little.

But they which are written in the book: ei me, unlesse they which are written. But the elect are not among the uncleane, who through Christ have no spot, wrinkle, or any such thing, Ephes. 5. 27. Therefore *ei me* is not to be translated as an exceptive by *nisi* unlesse, but as a discretive by *sed* but, as Theodore Beza hath noted: Vnlesse perhaps ther be a respect to the former time, as Paul concerning the elect, *and such were yee every one: but ye are washed, but ye are sanctified*, 1. Cor. 6. 11: as though he should say, no uncleane person shall enter into the city, unlesse they which are written in the book of life, who before their calling were uncleane, but being sanctified by faith in Christ, cease to be so.

CHAP. 22.

AFTER he shewed mee a pure river of water of life, cleare as Chrystal proceeding out of the throne of God and the Lambe.

2 *In the middes of the street thereof, and on the one and other side of the river was the tree of life, which bare twelve manner of fruit, and gave fruit every moneth, and her leaves are for the health of the nations.*

CHAP. 22. A REVELATION OF THE APOCALYPSE. 701

3 And ther shalbe no more curse against any man: but the throne of God and of the Lambe shalbe in it, and his servants shall serve him.

4 And they shall see his face, and his name shalbe in their foreheads.

5 And there shall be no night there, neither have they any need of the light of a candle, nor of the light of the Sunne: for the Lord God giveth them light: and they shall raigne for evermore.

6 Then he said unto mee, these words are faithfull and true: and the Lord God of the Holy Prophets sent his Angel, to shew to his servants the things which must shortly be fulfilled.

7 Behold I come quickly. Blessed is he that keepeth the words of the prophecy of this booke.

8 And I John am hee, which have heard and seen these things. And when I had heard and seen, I fell down to worship before the feete of the Angel, which shewed mee these things.

9 But he said unto mee, see thou doo it not, for I am thy fellow servant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke. Worship God.

10 After he said unto mee seale not the words of the prophecy of this booke: for the time is at hand.

11 He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is iust, let him be iustified still: and he that is holy, let him be holy still.

12 And behold I come quickly: and my reward is with mee, to render to every one as his worke shalbe.

13 I am Alpha and Omega, the beginning and the ending, the first and the last.

14 Blessed are they that doo his commandements: that they may have right to the tree of life, and may enter by the gates into the city.

15 But without shalbe dogges, and enchanter, and whoremongers, and murderers, and Idolaters, and whosoever loveth and maketh lies.

16 I Iesus sent my Angel to testify these things unto you in the Churches. I am the roote and that generation of David, that bright and morning starre.

17 And the Spirit and the bride say come: and he that beareth, say come, and let him that thirsteth come: and let him that will, receive of the water of life freely.

18 For I testify therewithall unto every one that heareth the words of the prophecy of this booke, if any man shall add unto these things, God shall adde unto him the plagues, that are written in this booke.

19 And if any man shall take away of the words of the booke of this prophecy, God shall take away his part out of the booke of life, and out of the holy city, and from those things which are written in this booke.

20 He which testifieth these things, say, ye I come quickly. Amen. Even so

X x x x 2

come

21 The grace of our Lord Iesus Christ, be with you al. Amen.

The Analysis.

THESE farr the two first outward arguments, wherby the glory of this city is set forth, the two last follow, the aboundance of things necessary, & continuance. The first handleth two things, which comprehende all other plenty; the most pure water proceeding out of the throne ver. 1. and the tree of life, ver. 2. whose fruite is described, and how many fould it is, partly in the kinde, for there are twelve fruits; partly in the time, bearing every moneth: and how profitable, which appeareth from thence, that also the leaves are for the health of the Gentils, ver. 2. and thus much of the aboundance: the continuance is declared by removing of the corrupting causes, ver. 3. and by setting downe of the preserving causes, ver. 3. 4. 5. And hitherto hath bin a propheticall narration, both of special things, and also of common things to the whole Church. There foloweth the conclusion of all the Revelation and of the Epistle: partly consistin in a confirmation; partly in a salutation. The confirmation first takes in hand a reconurring and collecting of things before spokē, that being put as in a patterne vnder one view, they might have greater force for credit. And this recounting is continued even to the eighteen verse; relating the author of the Revelation, ver. 6. the happines of the keepers ver. 7. the ministers ver. 8. 9. a publishing commanded, wherby ther should be a free examination ver. 10. with an answer of a secret obiection ver. 11. the upright nature of the revealer ver. 12. eternall ver. 13. the thing revealed ver. 14. 15. the plaine testimony of Iesus ver. 16. and lastly the desire of the Spirit and bride ver. 17. Every one of which apart is of great weight to establish the authority of this Prophecy, but al together are very much greater. Next Iohn of his owne part addeth some new thing, when he uttereth certain destruction to them which shall corrupt this prophecy never so little ver. 18. 19. then testifying his most earnest desire of a speedie finishing ver. 20. The salutation lastly concludeth the whole Epistle with a praier ver. 21.

Scholions.

1 Afterward he shewed mee: That wholesome fruite dooth more declare the excellent glory of this city, which not onely the citizens, but also forreiners doo receive. Wherunto also appertaine this river and tree, of the
which

which both, they drinke, and also are fedde unto life, both which the Angel sheweth to Iohn. For he saith, *he shewed mee*. But who is he that shewed? *That seventh Angel*, which manifested the city to him in the former chapter, ver. 9. 10. and therefore neither as yet are we come to the heavenly blessednes of the saints after the last resurrection, when we shall not use Angels, or any other masters. But as touching the water, it is not some little fountaine, but a river: neither corrupted and troubled as *Nilus*, but flowing with most pure waters as *Kidron* & *Gallirrhoe* making glad the civie of God, Psal 46. 5. Furthermore it is a river of water of life, not onely because of the continuance, for it ranneth alwayes with new waters, as is the water of a fountaine or spring, which also in the Scriptures is called living, but because it bringeth life to the drinkers Iohn 4. 14. *The river is shining as Chrystall*, farre exceeding the clearnes of the fountains. Lastly it proceedeth out of the throne of God and of the Lambe, which it hath for chiefe fountains, and to which againe as a companion it doth leade, or rather being a forerunner, goeth before, as a streeme to the sea. In Ezechiel the same flood issueth out of the temple & altar, chap. 47. 1. But in this new Jerusalem there is no temple, as hath bin spoken in chap. 21. 22. & therefore the throne of God is set in the place thereof. Whether it runneth, here is no mention, but the Prophets plentifully teach it, namely towards the East, from the South side of the altar, first towards *Gabily*, and into the plaine: then the waters come to the Sea, and by emptying themselves into the same sea, the waters thereof are healed, Ezech. 47. 1. 8. So in Iael there shall issue forth a fountaine from the house of the Lord and shall water the valley of *Shittim*, chap. 3. 18. That is, the plaine of Moab; where the Israelites committed whordome with the Moabitish women, Numb. 25. 1. Zacharie also, *There shall be*, saith he, in that daie waters of life going forth out of Jerusalem, part of them to the East sea, and parte of them to the uttermost sea, which shall be both in summer and winter, chap. 14. 8. This river is the most fruitfull doctrine of Christ, which shall flowe forth towards the East, because the people watered with the moisture hereof shall grow, and at last true life shall budde forth. For every living creature that creepeth, whosoever these rivers come, shall live, and there shall be a very great multitude of fishes, for by the comming of these waters thither, they are cured and live, whosoever this river commeth, Ezech. 47. 9. For this Prophet and Iohn speake of the same things and times, of the state and condition of the Church in earth, as those things which in so many places we have observed, can plentifully proove.

2 In the middes of the market of it: *tes plateias autes*, in the middes of the streets of it, where the whole multitude of citizens is conversant. For this foun-

tain is not shut up, but the free power therof is open to every one that possesseth the city. In this place springeth up and flourisheth the tree of life. Ezechiel mentioneth many trees, *Behold*, saith he, *on the river side I saw many trees, on this side and on that side: the Greeks doo translate the Hebrew words gnetis rab, thus, dendra polla many trees.* Tremelius turneth it great trees. But not so much the multitude, as the number, is respected, as by the 12 verse is manifest; where, that ere while in the seventh verse he calles *gnetis rab*, here he saith, *col gnetis, pan xulon brosimon all trees of fruit for meate*, as if first he respected the variety more then the multitude. Iohn seemes to speake collectively of one for many, as appears by the words *entuthen ka entuthen, on this side, and on that side*, that is, of both sides of the river; which fittes not to one tree, unlesse *on this side and on that side* be turned with *you put amou, of the river*, and not with *xulon goes*, as followeth; In the middelt of the market therof, and of the flowing streeme, on this side and on that side, was the tree of life; as if the tree were in the middes, which the river being divided into two parts, compassed on both sides. And so it is one tree; wherof there is a more manifest allusion to the tree of life, Gen. 3. 1. and of which he hath made mention before, in chap. 2. 7. *to him that over cometh I will give to eat of that tree of life, which is in the midst of the paradise of God.* Iohn saw this tree to be one, because there is one common foode of life for all the elect, 1 Cor. 10. 3. 4. But Ezechiel saw more, to signify the most fruitfull plenty of this one tree. This tree is Christ, who is to his as wel meat, as drinke, a most costlie meat of al things, which are necessarie to salvation.

Bearing twelve fruits; Not one fruit twelve times, but twelve diverse fruits; that this one tree maye be in stede of all those, which Ezechiel mentioneth. Christ doth impart himselfe with so great variety to his elect, that they are never glutted. Whereto also seeme to appertaine those to diverse kindes of offerings, which once were offered with the sacrifices: some of which were raw, some sodden; some drie, some with liquor, certaine baked, certaine fried, certaine also roasted, Lev. 2. so doth Christ provide against our lothfomenes, who in fruit being the same meat, doth in tast yeilde himselfe so sondrie & manifolde. *Every moneth bringing forth fruit;* word for word in the greek is *by every one moneth*. This meat never faile, but growes daylie new. There needs not here, that in harvest it be laide up for an other yeare, but there shalbe a continual spring & harvest, alwayes with some ripe fruites, and some other budding: as the orange tree, which forthwith as the first apples by reason of their ripenes fall off, afterwards it bud des with new apples. But wer the trees so created in the beginning, as that

as that if sinne had never entred, which hath brought thornes, thistles, sweat of the browes, and painfulness of living, they should continually flourish and be loaden with fruites? This allusion seemes to point out such a thing. And it may be Christ would not have cursed the figge tree, because it wanted fruites, when the time of figges was not, unlesse by his first nature it ought to have them at all times, Mar. 11. 13. but I dare not meddle any whit at all to determine of this matter; neither would I willingly busie my selfe with this sort of questions, except perhaps that I might bring light to a darke place.

¶ And his leaves for the health of the nations; Not because they shalbe fedde with the leaves, but because they shalbe covered with the wholesome shadow thereof; or because their woundes shalbe cured, through a certaine power of medicine, wherwith the leaves shalbe endued. For from hence droppes that baulme, wherby all woundes are healed, the which no other vertue of surgerie can heale. The which things may not be applyed to the last estate of the blessed, where ther shalbe no difference of nations, and of other people, neither shall ther be any place for curing of woundes, when every one shalbe as an Angel of God.

3 *Neither any curse shalbe against any:* The fourth reason is of the continuance, which hence he proveth, because there shalbe nothing, wherby this happines might be corrupted or defiled. We know that the ungodly and wicked bring the iudgement of God, on those cities, in which they sojourne: there shalbe none of such vilenes, against whome the sword of the curse shalbe drawne out, and as rotten members shalbe cut off from the rest of the bodie: not because then discipline shal altogether cease (the which shal greatly flourish, as we have seen in the former chapter,) or as though no citizen shal ever fall, but because there shalbe so great watchfulness of the Pastours in recalling the wandering sheepe, that God shall not need to manifest his wrath from heaven, even as he is wont, where discipline is contemned, and not regarded; Montanus readeth corruptly *carathema*, seing that the Prophet Zacharie from whence this place is take hath *hberem lo jehi gnad*, the curse shalbe no more, chap. 14. 11.

¶ But the seat of God, and of the Lambe: It appertaines to continuance, that God from thence wil not translate his throne some other where. Therefore at length we have founde, wher stedfastly he wil abide for al the time that shal remaine. In time past he forsooke the auncient Ierusalem: & Rome shal in vaine boast that shee shall never be a widow, as chapter 18. 7. but he hath chosn this mountaine Zion, in which he will dwel for ever. But that we may not thinke that this is to be attributed to any holines of the place

place, he adioineth, and his servants shal serve him, as if he should say: men shal not through lothsomenes loth the truth, as at first, but they shal with exceeding fervency cleave unto it, they shal for ever be the holy and faithfull servants of God. This godlines, of men cauſerh, that God abides in some place, and not any necessity of a certain place: which often we see was changed, as men themselves were changed.

4 *And they shall see his face:* They shal enjoy a clearer sight the ever here-tofore: yet farre from that which at length being blessed, they shall enjoy in the heavens: but so great shalbe the simplicity & purity of the worshippe, that God shall seeme to be most familiarly conversant with them, as it were face to face. He also openly shall challenge them to himselfe, making them with his owne name; yea not men alone, but also it shalbe writtē on the hofes beller, Holines to Jehovah, as are the pottes of the house of Iehovah, as the balles before the altar, Zachar. 14. 20. he wil undertake their patronage, and defense of all their things, even of the least.

5 *And ther shalbe no night:* They shall not be afflicted as in the former ages, neither shal they need light cōforts, of the light and the lik things, which before they were wont to use, but they shall receive of God himselfe exceeding joye: neither shall they care for or seeke other meanes to ease their griefes, Isay 60. 19. 20. But how saith he, they shall not neede the light, when above he said, the Lambe shalbe their light? chap. 21. 2. here he denieth not altogether that they shall not neede the light, but onely no other but the Lambe.

¶ *Because the Lord God giveth them light, & they shall reigne for ever & ever.* Ther shall appeare greater kindnes of God, than can be attributed to any meanes. For so great shalbe the increase of knowledge, that men shall seeme to be made wise, not so much by hearing of the word, as by divine inspiration. The like shalbe of all other giftes, whose excellency shal farre exceed all meanes, which they might use in getting them. In the ende of the verse there is set downe in plaine words, what is the summe of these 3. verses: to weet, that this kingdome of Saints shalbe eternal; which shall be begunne in the earth, neither shal it ever be interrupted, but shall be finally translated into heaven.

6 *Then he said to mee:* Hitherto hath bin the propheticall narration: now ther foloweth a conclusion of the Epistle, the shutting up of the whole Revelation, which in few wordes mentioneth certaine chiefe heades, whereby every one maye confirme and strengthen himselfe of the credit and authority of this Prophecy. It is a most profitable conclusion, and full of heavenly maiesty. The Spirit knew how this Revelation should not be regarded

CHAP. 22. A REVELATION OF THE APOCALYPSE 707

garded of men, and certaine should call into question the credit thereof beyond his wonted manner, he labourth in a few more words, to take away all this doubt. But who is this Angel which now talks with Iohn? An other as it seemeth, than he who in the beginning of the chapter shewed the river of the water of life, or that manifested the city. For this is the seventh Angell, that is, of those to whom the busines was committed of administering the seven last plagues, chap. 21. 9. whose charge was certaine and contained in the limites of a certaine parte, not endued with power of the whole Revelation. But this confirmation is common to the whole booke, and therefore seemeth to be of that Angell which was sent in the beginning, that manifested these things to Iohn. Next also it is likely, that here are not againe words uttered by the voice of the same angell, but they are related of Iohn under the person of the Angel, of whom first he had received them. Certainly the coniunction of things without any copulatives, or any necessary coherence between themselves, seemeth to approve of such an account. Which meaning if we follow, the words are not to be translated, *then he said to mee*, which declare the time of a new speech begunne after the sight of the city, but *and he said to mee*, as though he should say; seeing that now I have fully delivered to you all things, which are revealed to mee, that shal be, now ther remaineth nothing, but that with sure faith ye embrace the same: which that you may the more easilie doo, bethinke ye how holily and religiously the Angel hath confirmed the same to mee, *those words are faithfull and true*. Wherefore this confirmation of the Angel apperteineth not onely to those things which went next before, of the new Ierusalem, although the demonstrative proouune be so used often, but likewise to the whole booke: as also that threatening, which followeth ver. 18. 19. universally challengeth credit to the whole Prophecy, and not for the authority of some certaine part of it. These things are repeated out of the 19 chap. ver. 9. & by the words of Iohn speaking, which the Angel had before spoken, they are applied to approve the whole Revelation.

J And the Lord God of the holy Prophets sent his Angell. Neither did the Angel of his owne accord utter, *these words are faithfull & true*, but by the commaundement and authority of God the sander. The same God which inspired the auncient Prophets, that they might most certainly forespeake of things to come, he sent this Angell, which might reveale those thinges to Iohn for the use of the Church. These things are repeated out of the 1. chap. 1 ver. *Which Revelation he signified, when he sent by his Angell to his servant Iohn.* But thou maiest observe that this latter member of the verse is

Yyyy

fo in-

so inferred, that it may clearly shew that these now are not the words of the Angell speaking, but of Iohn repeating the arguments of this Prophecy delivered from heaven.

7 *Behold I come quickly;* The testimony of Iesus concerning the speedy execution of these things, fetched out of the 11. chapter, *which must shortly be done:* and againe, *the time is neare* ver. 3. The event of things next past, should give credit to things that follow: and therefore he maketh mentiō of a speedy execution: as if he should say, take every one of you, for every of your ages a pledge, and as it were a suerty of things to come, by the present things, which thou shalt see to come to passe. These things assure you that the things to come are no lesse certain. But we who now for a thousand and five hundred yeares, to weet, from Iohn, have seen the consent of the event and Prophecy, may not any more doubt of these few other things which as yet remaine. See how these things are heaped up together, as but now we said, without any bandes of speech, as for the most part it is done in numbring of things.

¶ *Blessed is he that keepeth:* A confirmatiō of the happines of them which keepe this Prophecy, which nothing can bestow on man, but the truth inspired from heaven, as before in chap. 1. 3. from whence these are fetched.

8 *And I Iohn:* A confirmation from the Ministers. It is a most sure prophecy, whose Minister the Angel was, and of so great maiesty, that Iohn the Apostle thought to worshippe him, and of that holines that he forbade the worshippe offered. Iohn telleth what first befell chap. 19. 10. he falleth not downe againe into the worshippe forbidden him.

¶ *But he said to mee:* in the greek it is, *and he saith to mee,* for *he said to mee,* or *hath saide,* as well the interpreters do translate it: he relateth not a new, but a thing past. But we must marke that which he spake before, *and of thy brethren which have the testimony of Iesus:* chap. 19. 10. here it is uttered in other words, *and of thy brethren the Prophets, & of them which keepe the words of this book.* Therefore to keepe the words of this book is to have the testimony of Iesus.

¶ *Seale not:* The publishing of a commaundement, wherby ther should be free power to every one to examine, and, by the successe to iudge of the Prophecy. Iohn might not have it for himselfe alone, but should offer it to the trial of a publique examination, as forthwith from the beginning he was bidden: *That which thou seest write in a booke, and send it to the seven Churches,* chap. 1. 11. And againe, *write these things which thou hast seen, & which are, and which shalbe:* that is, hide it not from others, but publish it. But if the publicke publishing of it be onely respected, how was Daniell commaunded

commaunded to shut up his words, and to seale the booke, who also brought in to open view his Prophecy? Therfore this prohibition of not sealing, includeth some other thing; namely, that things to come are in such sorte set downe, that men by the events present and neere at hande, might be ledde as by the hand, fully to understād the same Prophecies: which chaūced otherwise to Daniell, who was not manifest to every age, for he lightly touching things interlaced, is chiefly imployed in things that should lastly come to passe, and therfore should expect the appointed time, before which it was not to be unfolded: which partly is to be understood of those more difficult visions; partly of the people of the Iewes, whom that Prophecy doth chiefly respect. That which followeth confirmeth this interpretation, *for the time is at hand*: as if he should say, shutte not up this Prophecy, because the time neere at hand shall reveale it: but Daniels was sealed up, for the event farre to comie, caused, that for a great time it should lie hidden. Therfore these words have the same force, as the former, *Behold I come quickly*.

11 *He that hurteth let him hurt still*: A preventing of a secret doubt, wher by the mindes of the weake might be weakened; for they see that the ungodly goe forward in their ungodlines, and their punishment for many ages is differred. Therfore they might demaunde, how he would come quickly, who so long forbeareth the wicked? He then meetes with it, and warneth that no man take this in ill part, but minde that the ungodly will continue in their wickednes, and the righteous will follow after righteousnes: but that there are certen boundes set them, beiond which they can not goe: neither must they wonder that a certaine increase of wickednes is permitted for a determined time, for the greater condemnation of the ungodly: but they are to leave those men and to turne their eyes to the elect, whose constant study of godlines ought to strenghten our wavering mindes against all stiffenes of the reprobate. Therfore these are not the words of one exhorting, but of one comforting, and admonishing, that by those scādales our expectatiō be not diminished, seeing that ther shall be such a state of things, even to the last end.

¶ *And he that is iust shalbe iustified still*: Let him be imployed in those workes wherby he may prove both to himselfe, and others that he is iust: but he doth not so much exhort, as shew the perseverance of the saincts, which being planted in Gods house, bring forth more planteous fruites in their old age.

12 *And behold I come quickly*: But it was repeated before in the seventh verse: but againe it is now pressed, as an excellent remedy against the of-

sense of the extreeme hardnes of the reprobate, as if he should say, as often as the wickednes of men doth stirre up the minde, bebinke yee that shortly shalbe the coming of the Lord. He hath promised it, that cannot deceive: nor measure you not the delay by your owne sense, but beleve steadfastly that that which he hath promised, shall not be so long differed. Yee consider that the Lord is present in those same things, which are daily done: see that he now forthwith hasteneth his promises, that ye may not complaine of his overmuch delay, or may thinke that those things which have bin foretold shall not come to passe. Therefore these things doo very well accord with the former, nor by any meanes are they to be referred to an other place: albe it if this coupling togithe were not, wee ought not to be much troubled about the consequence. The rehearfall made, which we have spoken off, may containe in one full sentence divers things & sundry persons, without any light of bandes and transitions.

G And my reward is with mee: These words belong to the same comfort, and set before oureyes Christ the rewarder, against the offense both of the felicity of the wicked, & also those troubles, which in the meane time the saints doe finde. God is iust, neither can it be, but that it shal goe well at length with the good, & ill with the wicked, as hath bin declared in this same book in expresse words, chap. 13. 10. and 14. 13.

13 *I am Alpha & Omega;* They are the words of Christ, but not speaking in this place in his owne person, but rehearsed by Iohn. They confirm the Prophecy from the eternity of Christ, or rather from his power, as before wee have interpreted: How should we not credit him so wel in pronouncing of things to come as past, who is eternal, or who hath given beginning to all things, and at his pleasure can reduce them to nothing? chap. 1. 8.

14 *Blessed are they &c.* These things belong to the authority of Christ testifying, to whom whosoever obey, is blessed. He hath power over the tree of life, the liberty wherof he giveth to them that obey him, ch. 2. 7. & of this, ver. 2. Moreover he giveth a right to enter into the city by the gates, by which alone the way is open, seeing the wall is so hie, that there is not any hope ever to climbe over, chap. 21. 17.

15 *But without shalbe dogs:* Men of doggish impudency & virulency, who alwayes barke at every good thing; it shalbe a great felicity to be delivered from their society. Concerning the troupe of the excluded, see ch. 21. 8.

16 *I Jesus &c.* A confirmatio from a manifest testimony of Iesus himselfe, not spoken here by his owne voice, but by Iohns, repeated from ch. 1. 1. Christ speaketh never in this book in his own person, without some significatio of his most great maiesty, wherby he may testify his presence.

That

CHAP. 22. A REVELATION OF THE APOCALYPSE 711

¶ That bright &c. The morning starre is most clear, & sheweth the day following at her backe: so Christ in this life shineth most brightly to the faithfull being also a pledg to the of a greater light shortly to coe. But mor over he shineth to them by the first fruits of the truth, of which he wil give them shortly a ful abúndāce. This praise is takē frō ch. 2. 28. see mor there.

17 *But the Spirit &c.* A confirmation from the desire of the sanctified, to whom nothing is so deare as to see these things accomplished, wherof hope is given in this book. For as the soules under the altar cryed with a loude voice desiring deliverance ch. 6. 10. so the faithfull through hope of the future marriage leap for joy, & greatly desire that day to be shortned, ch. 19. 7. For the word *Spiritus* signifyeth here every faithfull, in whom the Spirit dwelleth: the word *bride*, the whole Church & cōpany of the faithfull. The godly al of the, both severally & ioynntly desire the same by prayers.

¶ And he that heareth saith come: As though he should say, this is not onely the desire of the Church present, but also of it proceeding from day to day even unto the last ende. Every of the elect, at the first knowledge of these things, shalbe inflamed with the same desire with their ancetours.

¶ And let him that thirsteth come: Neither doo these things serve onely to inflame, but also to satisfy the mindes: which is the peculiar property of Gods word. And that nothing may be wanting to certenty, thou must understand that this Prophecy doth give hope of salvation to men, not by expectation of a due reward, but by the grace and mercy of God alone. It publisheth a free salvation onely, as all the rest of the sacred scriptures, not due to our desertes. A notable rule of the heavenly truth.

18 19 *For I testify together:* Hitherto the rehearsing of the former testimonies and arguments, which were used here and there in this precedent book. Now Iohn addeth a certaine newe one, but of the same divine authority with the former; to wit, that this Prophecy is most true and unviolable, which it is not lawfull to violate eyther by adding or taking away even the least thing without extreame punishment. Which being proper onely to the word which cometh down from heaven, this Revelatiō must needs be put into the same degree, Deut. 4. 10. and 12 32.

20 *He that &c.* Christ himselfe, who is called that witnesse, both in respect of the Gospel, which he hath brought into the world, & also of this Prophecy which is grounded on his authority onely. In conclusion the whole matter is sealed up both by his testimony repeated, & Iohns pryer.

21 *The grace &c.* The usual forme of concluding Epistles, such as is this whole Prophecy sent to the 7 Churches by the commandement of Christ himselfe, chap. 1. 11. *Come L. Iesus. Glory & praise be to God for ever, Amē.*

Yyyy 3

I give

711 CHAP. 22. A REVELATION OF THE APOCALYPSE

I give thee thanks Almighty and everlasting God, because thou hast lead mee, blind and unskilful man of no reputation, of no iudgement, of no wit, by thy onely mercy, for Christs sake, through this unbeaten wil dernes, hast made mee to view many secret corners, and hast given mee a safe journey by the dennes of the Dragon and wilde beasts. Even so ô Father, for such is thy good pleasure. Thou chusest the unnoble & bale men of the world, & hast fouded strenght from the mouth of babes & sucklings, that no flesh should reioyce. How incôprehensible is thy wisedome? how admirable thy truth? How iust & holy ar al thy wayes? Who shal not fear thee? I would gladly tell thy praytes, but my tongue doth lacke wordes, & the words a minde. Whither soever my mind shal turne it selfe, it is swal lowed up of thy infinitnesse. If it shal ascend into heaven thou art hyer: if it shal côsider thy workes, thou art greater: if it doth meditate on thy holinesse, thou art purer then the very Sunne. O wonderful deepnes & unmeasurable bottomlesse pit, how dost thou compassse us about on everie side, & art comprehended no where? What mortal sight cannot be overwhelmed with this so infinite brightnesse? Therefore my sight turneth frô the light that no man can come unto, that it may consider thee through the cloud of the creatures. Chieffly it delighteth much to behold thy most pleasant face in thy Sonne. But as in this glasse thou art most visible, so art thou most admirable, so farre surpassing our understanding, as thou dost abasse thy self; neer to our sense. Thou art great ô Lord abov al that can be either said, or thought; grât that we may reverce thy exceeding greatnes, which the world côteineth not; that we may feare thy presence, which the eyes see not; that we may adore thy maiesty, in côparison of which the universal creature beneath is nothing: that we may embrace thy goodnes wherwith thou followest us most unworthy men. Accomplish at length thy great mystery, & let the world acknowledge thy long delay to hav bin for thy onely mercy, not of forgetfulnesse or neglect of thy promise. Destroy the *Romish Beast*, and the *Constantinopolitan Dragon*, build up thy new *Hierusalem*, wherin Christ shal raigne, and the saints shal beare rule together with him, to enioy for a time a blessed raigne on earth; and most happy and eternal with thee in heavens. Heare ô Father to whom no thought of the mind is unknown. Be thou present, who art no where absent: but heare the prayers, before whom thou hast gone before, by thy decree. Then will wee bring forth our harpes, & sing praises to thee, celebrating thee the one three God, the Father, the Sonne, & Holy Ghost, to whom be all honour, praise, and glory for ever and ever, Amen.

FINIS.

qualis quisque est, talis alius fabricat.
non quod cupit, sed ex quali corde pensat sub,

Thomas D. Burrows